Nobilities of Character

Translation of

MAKĀRIM AL-AKHLĀQ

Al-Hasan ibn al-Fadl al-Tabarsi

Translator:

Badr Shahin & Abdullah Shahin

مکارم الاخلاق ترجمه انگلیسی

حسن بن فضل طبرسی

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AL-ḤASAN IBN AL-FAḌL AL-ṬABARSĪ

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE ALL-BENEFICENT, THE ALL-MERCIFUL

TRANSLITERATION TABLE

Symbol	Transliteration	Symbol	Transliteration
ء	’	أ	a
ب	b	ت	t
ث	th	ج	j
ح	ḥ	خ	kh
د	d	ذ	dh
ر	r	ز	z
س	s	ش	sh
ص	ṣ	ض	ḍ
ط	ṭ	ظ	ẓ
ع	‘	غ	gh
ف	f	ق	q
ك	k	ل	l
م	m	ن	n
هـ	h	و	w
ي	y	ة	ah

Long Vowels		Short Vowels	
آ	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i

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PREFACE

In the Name of Allah; the All-beneficent, the All-merciful

All praise is due to Allah, Lord of the worlds. Allah's blessings, salutations, mercy, and benedictions be upon the Chief of the Apostles and the Seal of the Prophets, our Prophet Muḥammad, and upon the members of his Household: the immaculate, pure, Divinely chosen, essence of all knowledge, frequently visited by the angels, and the object of the Divine Revelations.

I bear witness that Islam is the very religion that Allah the Almighty and All-majestic has decided for His servants in its capacity as the one and only true religion of the Lord-Cherisher Who thus says, "Whoso seeks as religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter. (3/85)"

This is the English translation of one of the reference books that comprise the heritage of the Holy Imams (ʻa); namely, *Makārim al-Akhlāq.*

The Author of the Book

The author of the current book is Shaykh Raḍī al-Dīn Abū-Naṣr al-Ḥasan, the son of Shaykh Abū-ʻAlī al-Faḍl ibn al-Ḥasan ibn al-Faḍl al-Ṭabarsī, who is titled as *amīn al-islām wa'l-dīn*; meaning, the trustee on Islam and the faith of Islam.

He was born in the city of Ṭabaristān, which is currently known as Māzindarān, a province northern Iran, from which he received his nickname al-Ṭabarsī.

His father, Abū-ʻAlī al-Faḍl ibn al-Ḥasan ibn al-Faḍl al-Ṭabarsī, is the author of the famous book on Qur'ānic exegesis entitled *Majma' al-Bayān fī Tafsīr al-Qur'ān*. He was one of the most well-versed scholars and he was known for his virtuousness and trustworthiness.(1)

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(1) Muḥammad Bāqir al-Mūsawī, *Rawḍāt al-Jannāt* 5:357.

His son, Abu'l-Faḍl 'Alī ibn al-Ḥasan al-Ṭabarsī, was also one of the prominent scholars. He wrote the famous book entitled *Mishkāt al-Anwār*. Thus, the author, his father, and his son were among the famous and prominent scholars.

Describing the author, Mīrzā al-Afandī, in *Riyāḍ al-'Ulamā'*, writes down, "Al-Ḥasan ibn al-Faḍl, the perfect and virtuous scholar, the defender of the truth, the prominent scholar of Muslim jurisprudence and traditions, wrote his famous book *Makārim al-Akhlāq*. He reported from his father. Shaykh Muhadhdhib al-Dīn Ḥusayn ibn Raddah reported from him... etc."(1)

About him, al-Ḥurr al-'Āmili(2) writes down, "He was virtuous transmitter of traditions."

Introducing the author of this book, al-Fāḍil al-Nūrī writes down in *Mustadrakāt al-Wasā'il*,(3) "He was perfectly virtuous master scholar and traditionist..."

Although a great number of scholars and biographers have written the author's biography, none of them mentioned the date and place of his birth. They have only mentioned that he lived in the sixth century of Hegira. However, Sayyid Muḥsin al-'Āmilī wrote down, "Ḥasan ibn al-Faḍl died in the city of Sabzawār at the night of the 'Īd al-Aḍḥā (i.e. the tenth of Dhu'l-Ḥijjah) in the year AH 548 and was buried in the holy shrine of Imam al-Riḍā ('a) in the city of Mashhad where he had lived in the year AH 523."

Makārim al-Akhlāq

Meaning, nobilities of character, the *Makārim al-Akhlāq* book is one of the most precious, useful, and well-ordered books that comprises the nobilities of character and the recommended etiquettes of every act and activity in the various fields of life, as reported from the Holy Prophet (ṣ) and the Holy Imams ('a). It also comprises the ethos, morality, and lifestyle of the Holy Prophet (ṣ). The book is mainly quoted from the book of the author's father that is entitled *al-Ādāb al-Dīniyyah lil-Khizānah al-Ma'īniyyah*. In the same way as the current book is a supplement of the aforesaid one written by the author's father, the book of *Mishkāt al-Anwār*, written by the author's son, is considered to have been supplement of the current book.(4)

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(1) Mīrzā al-Afandī, *Riyāḍ al-'Ulamā'* 1:297.

(2) *Amal al-Āmil* 2:75.

(3) Al-Amīnī, *A'yān al-Shī'ah* 23:5.

(4) Shaykh al-Baḥrānī, *Lu'lu'at al-Baḥrayn* p. 347.

Describing the book, 'Allāmah al-Majlisī states that it is as famously clear as sunlight.(1) The author wrote this book during the lifetime of his father, as is proven from some chapters of the book. The book, in its both versions the Arabic and the Persian, is widely known for all readers. It is worth mentioning that the author himself is said to have translated it into Persian, although this claim has not been yet proven.(2)

The book was first published in Egypt in Sha'bān AH 1302. As it became highly demanded by readers, the book was reprinted more than once. although some people distorted many of its contents on purpose. For this reason, the book was reprinted in Tehran in AH 1314, although Mr. Ya'qūb Sergeis claims that the book was earlier printed in Iran in AH 1311.

The author of this book also authored a similar book, but he could not finish it. In the introduction to *Mishkāt al-Anwār*, Abu'l-Faḍl 'Alī ibn al-Ḥasan al-Ṭabarsī, the son of the author of this book, writes down that when his father wrote *Makārim al-Akhlāq* and all people found his book interesting, he was determined to author another similar one that would comprise the other etiquettes and teachings of the Holy Prophet and Imams ('a) that were not mentioned in his previous book, but death came upon him before he could complete it.

One of the points of evidence that demonstrates the preciousness of this book is that it is considered by 'Allāmah al-Majlisī as one of the leading reference books on which he relied in compiling his encyclopedic book of *Biḥār al-Anwār*.

Due to the importance of this reference book, the Ansariyan Publications entrusted the task of translating this book into English to Mr. Badr Shahin and Mr. Abdullah al-Shahin, praying to the Almighty to make the gentle readers get benefit from the remarkable teachings and instructions mentioned therein and ascribed to the Holy Prophet and Imams, peace be upon them all, and to accept this humble work as a means of seeking proximity to Him.

The Ansariyan Publications Team

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(1) 'Allāmah al-Majlisī, *Biḥār al-Anwār* 1: 28.

(2) Mīrzā al-Afandī, *Riyāḍ al-'Ulamā'* 1:298.

INTRODUCTION

All praise be to Allah, the One and Only, the Everlasting, Who begets not, nor is He begotten, and there is none like Him, and blessing and peace be on His chosen servant and preferred messenger, whom He sent to all human beings as bringer of good news, warner, inviter to Allah, and luminous lantern; and blessings be upon the members of his household; the leaders to true guidance and the lights in darkness, from whom Allah has kept away all uncleanness and whom He purified with thorough purification; and peace be on whoever follows the true guidance.

To begin with, Allah, most Glorified and Exalted is He, has rendered the following of His Prophet's example to be the key to attaining His pleasure and the way that takes to the gardens of Paradise. He thus says in the Holy Qur'ān, "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah much. (33/21)"

The Almighty Lord has also decided obedience to and imitation of the Holy Prophet (ṣ) to be the cause for love for Him and the means for winning His mercy. He, the Almighty, thus says, "Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3/31)"

These facts, which form a great victory for those who apply them to their conducts, have encouraged me to compile a book containing the Holy Prophet's high morals and nobilities as well as the teachings and instructions he (ṣ) ordered his community to follow. He (ṣ) thus declared, "Certainly, I was sent but to perfect nobilities of characters."

Generally speaking, to know about something must come first and to act upon what you know must follow.

I found the words, discourses, and sermons of Imam 'Alī ibn Abī-Ṭālib Amīr al-Mu'minīn (i.e. the Leader of the Faithful) containing the reality of the ethos of the prophets, which can be summed up in the conduct of total retirement from all people and perfect devotion to Allah the Almighty in all affairs of hope and fear as well as all affairs appertained to this worldly life as well as the Hereafter.

Proving the Holy Prophet Muḥammad (ṣ) to have been the most excellent example of following the ethos of the prophets ('a), Imam 'Alī ('a), tending to urge us and persuade us into following the example of the Holy Prophet (ṣ), is reported to have said in reply to some false claims of someone:

"He claims according to his own thinking that he hopes for Allah. By Allah the Great, he tells a lie. The position is that his hope in Allah does not appear through his action although the hope of every one who hopes is known through his action. Every hope is so, except the hope in Allah the Sublime if it is impure; and every fear is established except the fear for Allah if it is unreal.

He hopes for big things from Allah and hopes for small things from men but he gives to man such consideration as he does not give to Allah.

What is the matter with Allah, glorified be His praise? He is accorded less consideration than what is given to His creatures. Do you ever fear to be false in your hope in Allah? Or do you not regard Him as the centre of your hope?

Similarly, if a man fears man he gives him such consideration out of his fear, which he does not give to Allah. Thus, he has made his fear from men ready currency; while his fear from the Creator mere deferment or promise. This is the case of every one in whose eye this world appears big and important and in whose heart its position is great. He prefers it to Allah the All-exalted; so, he inclines towards it and becomes its devotee.

Certainly, in Apostle of Allah—peace and blessings of Allah be upon him and his progeny—was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

If you want, I, as a second example, will relate to you concerning (the prophet) Moses ('a), the Interlocutor of Allah, when he said, 'O Allah! I need whatever good You may grant me (the Holy Qur'ān, 28/24).'

By Allah, Moses asked His Lord only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.

If you desire, I can give you a third example; that is (the prophet) David. He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and say to his companions, 'Which of you will help me by purchasing it?'

He used to eat barley bread bought out of its price.

If you desire, I will tell you about Jesus the son of Mary ('a). He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grow from the earth for the cattle. He had no wife to allure him, nor any son to give grief, nor wealth to deviate his attention, nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.

You should follow the example of your Prophet the pure and chaste; may Allah bless him and his descendants. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved person before Allah is he who follows His Prophet and who treads in his footsteps.

He took the least share from this world and did not take a full glance at it. Of all the people of the world, he was the least satiated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah the Glorified hated a thing, he too hated it; when he knew that Allah held a thing low, he too held it low; and when he knew that Allah held a thing small, he too held it small. If we love what Allah and His Prophet hate and hold great what Allah and His prophet hold small, that would be enough isolation from Allah and transgression of His commands.

The Prophet (ṣ) used to eat on the ground and sit like a slave. He repaired his shoe with his own hands and patched his clothes with his own hands. He rode an unsaddled ass and seated someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives, 'O so-and-so, take it away out of my sight because if I look at it I recall the world and its allurements.' Thus, he removed this world from his heart and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently, he removed it from his mind, let it go away from his heart and kept it hidden from his eyes. In the same way, he who hates a thing should hate to look at it or to hear about it.

Certainly, there was in the Prophet of Allah all that would apprise you of the evils of this world and its defects; namely, that he remained hungry along with his chief companions, and despite his great nearness, the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allah honored Muḥammad—peace and blessings of Allah be upon him and his descendants—as a result of this or disgraced him. If he says that Allah disgraced him, he certainly lies and perpetrates a great untruth. If he says Allah honored him, he should know that Allah dishonored the others when He extended the benefits of the world for him but held them away from him who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance; otherwise, he will not be safe from ruin. Certainly, Allah made Muḥammad—peace and blessing of Allah be upon him and his descendants—a sign for the Day of Judgment, a conveyor of tidings for Paradise and a warner against retribution. He left this world hungry but entered upon the next world safe. He did not lay one stone upon another to make a house till he departed and responded to the call of Allah. How great is Allah's blessing in that He blessed us with the Prophet as a predecessor whom we follow and a leader behind whom we tread.

By Allah, I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off, but I said, 'Get away from me. Only in the morning do people realize the advantage of and speak highly of the night journey.'"(1)

This sermon is sufficient indication of my purpose in general.

I will hereinafter refer in details to the nobilities of the Holy Prophet's morality in all of his conducts, manners, and behaviors, including the way of his sitting, standing up, going on a journey, settling in his homeland, eating, and drinking, as well as all that which have been reported from him and from the Holy Imams (ʿa), the truthful, concerning the general affairs of people.

Finally, I beseech Allah to grant me success to complete this book. Verily, Allah is able to do whatever He wills; and it is easy and simple for Him to make easy every difficulty.

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(1) *Nahj al-Balāghah*, Sermon no. 160.

PART ONE

THE HOLY PROPHET'S PHYSICAL FEATURES, MORALITIES, AND OTHER MANNERS

This part of the book consists of five chapters, as follows:

CHAPTER ONE
THE HOLY PROPHET'S PHYSICAL FEATURES, MORALITY, AND BEHAVIORS WITH THOSE WHO SIT WITH HIM

1. According to a tradition reported from Imam al-Ḥasan and Imam al-Ḥusayn—peace be upon them—that is mentioned in the book of Muḥammad ibn Ibrāhīm ibn Isḥāq al-Ṭāliqānī who reports it from his trustworthy companions who quoted Imam al-Ḥasan (ʻa) as saying:

I asked my maternal uncle Hind ibn Abī-Hālah al-Tamīmī,(1) who was an expert in describing the physical features of people, about the physical type of the Holy Prophet (ṣ) and I had expected him to mention certain features so that my heart would be passionately attached to them.

Answering me, he said, "The Apostle of Allah (ṣ) was greatly handsome and he was great in the eyes of every one who saw him (although he was neither remarkably huge-bodied nor fleshy). His face glittered like the glittering of full moon. He was taller than medium sized men and shorter than the remarkably tall but skinny ones. His head was big and his hair was twisted and curved. When his hair is parted, it will gather again naturally; otherwise, his hair would not exceed his earlobe in the maximum. The color of his skin was pink; his forehead was large, and his eyebrows were fine and not connected to each other. There was a vein shown between his eyebrows and it would be seen more apparently when he would be enraged. His nose was somewhat not straight although there was light on the upper part of it; therefore, every one who does not gaze carefully at his nose may think that his nose was high. The hair of his beard was bushy, his two cheeks were level, his eyes were black, his mouth was large, there were gaps between his teeth, the hair in the area between the upper part of his chest and his navel was sleek, and his neck seemed to be like the neck of an image and to be as pure as silver.

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(1) Hind ibn Abī-Hālah al-Tamīmī was Lady Fāṭimah al-Zahrā''s half-brother from her mother's side. In addition to his experience in describing men, he was known for his eloquence. He was a soldier under the commandment of Imam ʻAlī ibn Abī-Ṭālib (ʻa) in the Battle of the Camel and was martyred during that battle.

His physique was fair; all of the organs of his body were perfect and the flesh of his body was neither too much nor too little, his belly was slim and his breast was large. His chest was big, the area between his shoulders was vast, and the ends of his bones were huge. The parts of his body that are not covered with his dress were brightly shining. The hair between the upper part of his chest and the navel was connected, forming a line. His two bosoms and his belly were hairless, although he had bushy hair on his upper arms and shoulders. His chest was high and his forearms were long. The palms of his hands were large, his hollow bones were straightly extended and not curved, his two hands and legs were rough, his limbs were perfect; neither too long nor too short, the soles of his feet were remarkably towering the ground, there is not much flesh on the upper and lower parts of his feet; therefore, water flows from them smoothly.

His steps were slow and his walking was leisurely. Yet, he used to take large strides when he walked, as if he is coming down a height. When he turned his face towards a certain side, his entire body turned with it. His sight was always lowered. He looked at the earth more than he looked at the sky. The majority of his looks were swift glances. He always led his companions and took initiative to greeting every one he met."

I further asked, "Describe to me the way he spoke."

Hind, answering me, said, "The Apostle of Allah (ṣ) was continuously sad and constantly cogitating; he never felt at ease and never spoke unless it was necessary for him to speak. All the time did he keep silent; he started and finished his wording with the corner of his mouth. He always spoke briefly although he neither elaborated on a subject nor failed to give a subject its due wording. He was courteous and he was neither rude nor hurting the feelings of others. He deemed great all graces no matter how trivial they were and he never belittled any grace. He neither dispraised nor praised any food. He was never enraged by a worldly affair, since he never worked for gaining any worldly gain or pleasure. Yet, if the truth is violated, no one would expect what he would do in return and his rage would be unparalleled until he gave back everyone his due and the deservers of a right would receive their dues properly. He never became angry for a personal issue and he never demanded with a personal merit.

When he pointed to something, he would point to it with the palm of his hand but not with one finger; when he was amazed at something, he would turn over his hand; when he spoke, he would move his hand and strike the interior part of the thumb of his left hand with the palm of his right hand; when he became angry with someone, he would turn his face and body away from that one; and when he felt happy, he cast down his sight. The majority of his laughing was only a smile; and when he smiled, he would show his teeth that were as bright as scattered pieces of cloud."

Al-Ḥasan ('a) continued: Having heard these words from my maternal uncle, I did not tell my brother al-Ḥusayn ('a) about them for a considerable time. One day, I told him about that, but I found that he had already asked the same questions from our father ('a) in addition to other questions about the way the Holy Prophet (ṣ) entered his house, the way he sat, and the way he looked like, without leaving any issue unasked.

So, my brother al-Ḥusayn ibn 'Alī ('a) spoke: I asked my father about the conducts of the Holy Prophet (ṣ) inside his house; and my father ('a) answered, "He used to enter his house anytime he liked because he had the permission to do that. When he was in his house, he would divide his time into three parts; he dedicated one part to Allah the Almighty and All-majestic, another part to his wives, and a third part to himself. He further subdivided the third part that he had dedicated to himself between him and the people. He would thus receive all people—both those whom he had already known and those whom he met for the first time. So, he would answer their questions without hiding any information from them. Within this part too, he would prefer the virtuous people to others through giving them permission and granting them longer time than that which was granted to others according to their superiority in the religion.

Some of them had only one request, others had two requests, and some others had many requests. He would thus be busy talking to them and teaching them that which would bring about their righteousness and the righteousness of the entire Muslim community by telling them what should be said to them. He would always add this sentence: 'Let the witness convey this to the absent. You may also inform me about the requests of those who cannot convey to me their requests. Verily, whoever informs a ruler about the request of one who cannot submit his request directly to the ruler, Allah will make his two feet stable on the Resurrection Day.' So, nothing was mentioned to him except the requests of people that they cannot tell to anyone except him. People visited him frequently and they would not leave before they were served with food. When they came out, they would come out having received knowledge and having learnt their religious issues."

Imam al-Ḥusayn ('a) further said: I asked my father ('a) about the conducts of the Holy Prophet (ṣ) outside his house. So, he answered, "The Apostle of Allah (ṣ) always kept his tongue from speaking anything that did not concern him. He always behaved with people as if they were close friends of him. He never left them and never showed them anything that would alienate them; rather, he honored the noblest of every group of people and chose him as their head. He warned people against sedition-provoking issues and guarded himself against everybody without failing to show them good mien and high nobility. He always reviewed his companions and asked people about the others whom they knew. He approved of and urged on keeping on doing good deeds, and rebuked the evildoings and discouraged from committing it. He was always constant in his situations and he was never changeable in attitudes.

He never fell into inadvertence for fear for others to be inadvertent or bored. He had already prepared gear for each and every expected situation. He never failed to support the truth and he never violated it. His representatives among people were always the best of people. The best of all people in his sight were those who wished well for people more than all others did; and the most high-ranking people in his sight were those who were the most successful of all people in equaling themselves with all other people and supporting them."

Imam al-Ḥusayn ('a) then said: I asked my father ('a) about the way the Holy Prophet (ṣ) used to sit and associate with people, and my father ('a) answered, "The Apostle of Allah (ṣ) did not sit down or stand up but that he uttered statements of remembrance of Allah—majestic be His Name—and he never chose a certain place to sit in all the time; rather, he warned others against choosing certain places to sit in. When he reached a gathering place, he would sit in the first place he found unoccupied. He also instructed others to do the same. He gave each person an equal share of him so that no one of those who sat with him would consider any other person to have been more honorable in the Holy Prophet's eyes than he was. He would patiently listen to every one who sat with him or asked him about something until that person would leave or finish his wording first. He never rejected the request of any person; rather, he would grant him what he had asked for or soothe him through nice words.

His simplicity and morality comprehended all people; therefore, he acted like the father of all of them and they were equal in his sight as long as they did not violate the truth. His sessions were covered with forbearance, modesty, patience, and honesty. No voice was raised loud in his presence, no inviolability was violated, and nothing of the issues discussed there would be spread or transmitted outside that session. All of those who sat with him were equal although they might have been dissimilar in piety. They also were humble; the old men were respected and the youngsters were shown mercy. They preferred those who had requests to themselves and protected the foreigners."

Imam al-Ḥusayn ('a) said: I asked my father ('a): How did the Holy Prophet (ṣ) behave with those who sat with him?

My father ('a) answered, "The Apostle of Allah (ṣ) was always humorous, easygoing, and lenient. Never was he rude, discourteous, clamorous, obscene, faultfinder, or flatterer; rather, he feigned inattention to what he disliked so that hope in him would not be lost and those who looked forward to his nobility would not despair of him. He kept himself aloof from three traits: dispute, chatter, and speaking about things that did not concern him. He also kept himself away from other three traits with regard to associating with people: He never dispraised, dishonored, or found fault with anyone; rather, he spoke only that which was expected to bring about the Lord's rewards to him.

When he spoke, those who sat with him nodded their heads down as if birds were landing on their heads. They might speak only after he finished his speech. They never quarreled about an issue in his presence; rather, they would listen to the one speaking until he finished. Thus, priority to speak was always given to the first to have spoken. He would smile when they smiled and wonder at that at which they wondered. He underwent the rude words and requests of the strangers so patiently that his companions used to bring with them strangers [because these strangers could say rude words, which the companions could not say out of the reverence they showed to the Holy Prophet (ṣ)]. He used to say, 'Whenever you meet one who has a request to make, you must help him [or bring him to me].'

He never approved of the eulogy of one who intended to compensate him and never interrupted one who spoke until that one finished his words or left."

Imam al-Ḥusayn ('a) said: I asked my father ('a): How did the Holy Prophet (ṣ) keep silent?

My father ('a) answered, "The silence of the Apostle of Allah (ṣ) was based on four manners: forbearance, caution, appreciation, and contemplation.

As for appreciation, he used to distribute his looks and listening among people equally.

As for contemplation, he always pondered over and distinguished between what would be permanent forever and what would be transitory.

The two features of forbearance and patience were combined in his personality; therefore, nothing would enrage or provoke him.

As for caution, he applied it to four practices: He did only the good so that the others would follow his example, he always avoided any evildoings so that the others would avoid committing any evildoing, he exerted all his efforts in what brought about interest to his community, and he always proceeded to do what would bring to people this-worldly and the otherworldly welfare."

CHAPTER TWO

EXCERPTS OF THE HOLY PROPHET'S MANNERS AND MORALITY

The following material is mainly quoted from the book entitled *Sharaf al-Nabī* as well as other books:

Humbleness and Modesty

1. Anas ibn Mālik is reported to have said: Very often did the Apostle of Allah (ṣ) visit sick people, escort the deceased to the graveyard, respond to the invitations of slaves, and ride on donkeys.

On the days of the battle of Khaybar as well as his campaigns against Banū-Quraydah and Banū'l-Naḍīr, the Holy Prophet (ṣ) rode on a donkey that was muzzled with a rope of date-palm fiber and sat on a saddle made of date-palm fiber.

2. Anas ibn Mālik is also reported to have said: No one was more beloved to the companions than the Apostle of Allah (ṣ). Nevertheless, when they saw him coming, they did not stand up in reverence for him, because they knew that he hated that.

3. ʻAbdullāh ibn ʻAbbās is reported to have said: The Apostle of Allah (ṣ) used to sit on the ground, have his meals on the ground, tie sheep, and respond to the invitations of slaves.

4. Anas ibn Mālik is reported to have said: The Apostle of Allah (ṣ) passed by some children and greeted them while he was in a hurry.

5. Asmā' bint (i.e. the daughter of) Yazīd is reported to have said: The Prophet (ṣ) passed by some women and offered salutation to them.

6. ʻAbdullāh ibn Masʻūd is reported to have said: While speaking to the Holy Prophet (ṣ), a man shook with fear. The Holy Prophet (ṣ) said to him, "Calm down! I am not a king; rather, I am only the son of a woman who used to eat jerked meat.

7. Abū-Dharr is reported to have said: The Apostle of Allah (ṣ) used to sit among his companions so indistinctively that when a foreigner came, he would not know which one of them was the Holy Prophet (ṣ) unless he asked about him. Accordingly, we asked the Holy Prophet (ṣ) to choose a certain seat so that foreigners would easily recognize him. Thus, we built for him a seat of mud on which he used to sit while we sat around him.

8. 'Ā'ishah is reported to have been asked, "What did the Holy Prophet (ṣ) use to do in spare times?"

She answered, "He used to mend his garment, repair his shoes, and do the acts men usually do to their family members."

9. 'Ā'ishah is also reported as saying: The Holy Prophet's most favorite profession was sewing.

10. According to *Kitāb al-Nubuwwah*, Imam al-Ṣādiq ('a) is reported to have said: One day, an obscene woman passed by the Apostle of Allah (ṣ) while he was sitting to have a meal. She said, "O Muḥammad! You sit and eat exactly like slaves."

The Apostle of Allah (ṣ) said to her, "May Allah have pity on you! Is there any slave who can be more submissive than I am?"

She asked, "Is there nothing for me? Give me a bite from your food!"

The Apostle of Allah (ṣ) gave her a bite from his food, but she refused to take it and said, "No, by Allah! I want a bit from that which is in your mouth."

So, the Apostle of Allah (ṣ) took a bite out of his mouth and gave it to her and she ate it.

Imam al-Ṣādiq ('a) commented: Since that day, the woman did not fall sick until she departed this world.

11. Anas ibn Mālik is reported to have said: I served the Prophet (ṣ) for nine whole years during which he, as much as I remember, never blamed me for doing something or not doing it.

12. Anas ibn Mālik is also reported to have said: I accompanied the Apostle of Allah (ṣ) for ten years and I smelled all kinds of fragrance, but I never smelt a scent more pleasant than his scent was.

When one of his companions met him, he would remain with him and would not leave before that man would leave first. If one of his companions met him and shook hands with him, the Holy Prophet (ṣ) would extend his hand and would not pull it back before that man would take his hand off first.

He never extended his knees before any one who sat with him.

When somebody sat with him, the Holy Prophet (ṣ) never left before that one would ask to leave.

13. Anas ibn Mālik is reported to have said: One day, a Bedouin came after the Holy Prophet (ṣ) and pulled him from the garment so rudely that I could see the trace of the man's pull on the Holy Prophet's neck. The Bedouin then said to him, "Muḥammad! Order them to give me some of the wealth of Allah that is with you!"

The Apostle of Allah (ṣ) looked at him, smiled, and asked them to give him some donation.

14. Abū-Sa'īd al-Khudrī is reported as saying: The Apostle of Allah (ṣ) was so bashfully modest that he always gave everything that was asked from him.

15. Abū-Sa'īd al-Khudrī is also reported as saying: The Apostle of Allah (ṣ) was more bashfully modest than a virgin girl that retires to her chamber. However, When he disliked something, we would notice the sign of that in his face.

16. 'Abdullāh ibn Mas'ūd is reported to have quoted the Apostle of Allah (ṣ) as saying: None of you should bear to me any tale about any of my companions, because I always desire to meet you while I bear nothing ill against you in my mind.

Generosity

1. Imam 'Alī ibn Abī-Ṭālib ('a) is reported to have said: The Apostle of Allah (ṣ) was the most generous of all people in liberality and was the best of them all in association with his companions. Whoever associated with him and knew him well, would love him.

2. According to *Kitāb al-Nubuwwah*, 'Abdullāh ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: I have been educated by Allah, while 'Alī has been educated by me. My Lord instructed me to be liberally generous and to be charitable; and warned me against stinginess and unfriendliness. There is nothing more hated to Allah the Almighty and All-majestic than stinginess and surliness. Verily, these two qualities corrupt one's deed in the same way as vinegar corrupts honey.

3. According to another narration, Imam 'Alī Amīr al-Mu'minīn ('a) used to describe the Holy Prophet (ṣ) as such: He was the most generous of all people in liberal giving, the most courageous in brave-heartedness, the most truthful in speaking, the most faithful in fulfilling promises, the most lenient in nature, and

the best in association. Whoever saw him for the first time, would look up to him; but whoever associated with him and got to know him well, would love him. I have never seen any one like him neither before nor after him.

4. 'Abdullāh ibn 'Umar is reported to have said: I have never seen any one more generous, more helpful, more courageous, or more pure-hearted than the Apostle of Allah (ṣ).

5. Jābir ibn 'Abdullāh is reported to have said: The Apostle of Allah (ṣ) never said no to any one who would ask something from him.

6. 'Abdullāh ibn 'Abbās is reported to have said: As Muslims did not like to look at Abū-Sufyān or sitting with him, Abū-Sufyān complained about this to the Holy Prophet (ṣ) saying, "O Allah's Apostle! I offer you three things."

The Holy Prophet (ṣ) said, "Yes."

Abū-Sufyān said, "I may give you in marriage my daughter Ummu-Ḥabībah who is the best and most good-looking woman of all Arab women."

The Holy Prophet (ṣ) said, "Yes."

Abū-Sufyān continued, "I may give you my son Mu'āwiyah to work as your scribe."

The Holy Prophet (ṣ) said, "Yes."

"And," Abū-Sufyān went on, "You may give me a position of commandership so that I will fight against the disbelievers in the same way as I had fought against the Muslims."

The Holy Prophet (ṣ) agreed.

Commenting on this narration, Ibn Zumayl says: If Abū-Sufyān had failed to ask these things from the Apostle of Allah (ṣ), the latter would not have given him all that. This is so because the Holy Prophet (ṣ) always answered with yes any one who asked something from him.(1)

7. 'Umar is reported to have said: A man came to the Holy Prophet (ṣ) and begged him for something, but the Holy Prophet (ṣ) did not have anything in possession to give him. So, he (ṣ) said to him, "Now, I do not have anything to

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(1) This narration is contrary to the famous historical fact holding that the Holy Prophet (ṣ) had married Ummu-Ḥabībah the daughter of Abū-Sufyān many years before her father converted to Islam. For more information, refer to Ibn al-Athīr, *al-Kāmil fi'l-Tārīkh* 2:241 and al-Ṭabarī, *Tārīkh al-Rusul wa'l-Muluk* (known as *Tārīkh al-Ṭabarī*) 3:165. [*Translator*]

give you. However, you may follow me so that I will give you anything I may receive."

I—'Umar—intruded and said, "O Allah's Apostle! Allah has not imposed on you what you are unable to do."

These words annoyed the Holy Prophet (ṣ). Yet, the man said, "Spend and never anticipate inadequacy from the Lord of the Throne."

These words made the Holy Prophet (ṣ) smile; therefore, signs of joy were seen on his face.

Courage

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: On that day of the Battle of Badr, we sought protection with the Prophet (ṣ) who was the closest of all of us to the enemy. On that day, he was the most courageous of all people.

2. Imam 'Alī ('a) is also reported as saying: Whenever war became most violent and both sides met each other in fighting, we sheltered ourselves by the Apostle of Allah (ṣ), for no one would be nearer to the enemy than he would.

3. Anas ibn Mālik is reported to have said: A frightening sound was heard in al-Madīnah. Once the Holy Prophet (ṣ) heard the voice, he rode on a horse that was owned by Abū-Ṭalḥah. He then declared, "It was nothing. It was only the sound of the sea."

4. According to another narration, Anas is reported to have said: The Apostle of Allah (ṣ) was the most courageous of all people, the best of them all, and the most magnanimous of them all. One night, the people of al-Madīnah were terrified by a sound. So, they all ran toward that sound. The Apostle of Allah (ṣ) who had ridden on a horse owned by Abū-Ṭalḥah, hanged a sword in his neck, and went to the source of the sound before all others could reach there, met the people and said to them, "You may not be frightened. Do not be frightened. It is the sound of the sea. The sound was coming from the sea."

Signs of his pleasure and rage

1. 'Abdullāh ibn 'Umar is reported as saying: The pleasure and rage of the Apostle of Allah (ṣ) were noticed on his face. When he was pleased, the brightness of his face reflected even on the walls, but when he was enraged, the color of his face would become gloomy and dark.

2. Ka'b ibn Mālik is reported to have said: When something pleased the Apostle of Allah (ṣ), his face would be as bright as full moon.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Whenever the

Apostle of Allah (ṣ) saw something that pleased him, he would say: All praise be to Allah by Whose graces do blessed things become perfect.

4. 'Abdullāh ibn Mas'ūd is reported to have said: I heard something from al-Miqdād; if it were I who heard it, this would be dearer to me than possessing whatever is on the earth. I heard him say: Whenever the Holy Prophet (ṣ) was enraged, the color of his face would turn red.

5. 'Abdullāh ibn 'Umar is reported as saying: The pleasure and rage of the Apostle of Allah were noticed on his face. When he was pleased, the brightness of his face reflected even on the walls, but when he was enraged, the color of his face became gloomy and dark.

Explaining 'Abdullāh ibn 'Umar's words, Abu'l-Badr said: I heard Abu'l-Ḥakam al-Laythī say: By "I heard Abu'l-Ḥakam al-Laythī saying, 'the brightness of his face reflected even on walls,' he meant that his face would be bright just as the sunlight that is reflected by a mirror on a wall.

The Holy Prophet's compassion towards the people of his community

1. Anas ibn Mālik is reported to have said: Whenever the Apostle of Allah (ṣ) missed one of his friends who would have been absent for three days, he would ask about him. If he was told that the man was on a journey, the Prophet (ṣ) would pray to the Lord for him; if he was told that the man was at home, he would visit him; and if he was told that the man was sick, he would pay him a visit.

2. Jābir ibn 'Abdullāh is reported to have said: The Apostle of Allah (ṣ) led twenty-one battles by himself, nineteen of which I participated in and I was absent from two only. In one of the battles, I was with him when my camel became tired and knelt down. The Apostle of Allah (ṣ) was at the rear of people helping the weak, making them ride behind him on his riding animal, and praying to the Lord for them. He reached me and heard me saying, "What a pity! What a bad camel we have!"

"Who is this?" he asked.

"I am Jābir. May Allah accept my father and mother as ransoms for you!" I answered.

He asked, "What happened to you?"

I answered, "My camel refuses to go on."

He asked, "Do you have a stick?"

"Yes, I have," I answered.

So, the Holy Prophet (ṣ) stroke the camel, made it rise, and made it kneel down and step on its foreleg. He then asked me to ride on it. I rode on the camel and kept pace with him, but my camel went ahead of him. At that night, the Holy Prophet (ṣ) implored Allah's forgiveness to me twenty-five times.

He then asked me, "How many children does ʿAbdullāh -your father- have?"

"He left seven daughters," I said.

He asked, "Is your father indebted to others?"

"Yes, he is," I answered.

He said, "When you return to al-Madīnah, do not show yourself to the creditors. Yet, if they insist on demanding with their rights, you may tell me when the time of harvesting the fruits of your date-palm trees comes."

The Holy Prophet (ṣ) then asked, "Are you married?"

"Yes, I am," I answered.

He (ṣ) further asked, "Whom did you marry?"

I answered, "I am married to *so-and-so* the daughter of *so-and-so*; a widow (or divorcee) who lived in al-Madīnah."

The Holy Prophet (ṣ) asked, "Why did you not marry a young woman so that you would play with her and she would play with you?"

I answered, "O Allah's Apostle! Because I had already had stupid females (i.e. my sisters), I hated to add another stupid woman to them. So, I thought that this widowed lady would help me manage my affairs."

The Holy Prophet (ṣ) said, "This is true and you have done the right thing. How much did you purchase your camel?"

"I bought it for five golden okes," I answered.

The Holy Prophet (ṣ) suggested, "You may sell it to me and I will allow you to ride on it up to the city of al-Madīnah."

When we were back in al-Madīnah, I came to the Holy Prophet (ṣ) and brought him the camel he had purchased from me.

He thus said to Bilāl, "You may give him five golden okes and give him three more so that they would help him pay off the debts of ʿAbdullāh. Give him back his camel, too."

The Holy Prophet (ṣ) then asked me, "Did you absent yourself from the creditors of ʿAbdullāh?"

"No, I did not, O Allah's Apostle!" I answered.

He further asked, "Will this amount of gold cover all the debts of your father?"

"No, it will not," I answered.

So, the Holy Prophet (ṣ) said, "Never mind! When the harvest of your date-palms reaches, let me know!"

When the harvest season came, I let the Apostle of Allah (ṣ) know; so, he came and prayed to Allah for us. Thus, we harvested the fruit and paid to every creditor what we had owed him. Moreover, a quantity of the fruit remained for us that satisfied our needs and even more.

The Apostle of Allah (ṣ) said, "Take the rest and do not weigh it out!"

So, we took it and ate from it for a long time.

3. 'Abdullāh ibn 'Abbās is reported to have said: When the Apostle of Allah (ṣ) spoke of something or asked about something, he would repeat it three times so as to make people understand and not to be misunderstood.

4. 'Abdullāh ibn 'Umar is reported to have said: One day, a man called at the Holy Prophet (ṣ), "O Allah's Apostle!" The Holy Prophet (ṣ) answered, "Yes! I am at your service!"

5. Zayd ibn Thābit is reported as saying: Whenever we sat with the Apostle of Allah (ṣ) and spoke about the otherworldly life, he would participate with us in the discourse; and if we spoke about food and drink, he would speak about the same topic with us. For this reason, whatever I say to you is actually the discourse of Allah's Apostle (ṣ).

6. Abu'l-Ḥumaysā' is reported to have said: Before he had been sent as prophet, I sold something to the Apostle of Allah (ṣ) and agreed to meet him at a certain place for consummating the deal. Yet, I forgot the appointment for two days. On the third day, I came to the place agreed upon and saw the Apostle of Allah (ṣ) standing there. Upon seeing me, he said, "O young man! You have caused me trouble. I have been standing here for three days."

7. Jarīr ibn 'Abdullāh is reported to have said: One day, the Holy Prophet (ṣ) entered one of his chambers and it was swiftly filled up with people. So, I—Jarīr—having found no place to sit it, had to sit outside the chamber. When the Holy Prophet (ṣ) saw this, he took off his garment, rolled it, and threw it at me, saying, "You may sit down on this garment." Yet, I caught the garment, put it on my face, and went on kissing it.

8. Salmān al-Fārisī (the Persian) is reported to have said: One day, I visited the

Apostle of Allah (ṣ) who was leaning on a pillow. As soon as he saw me, he threw the pillow to me and said, "Salmān! No Muslim person visits his brother-in-faith who gives him a pillow to lean on out of honoring him, but that Allah will forgive him."

Humor and laughing

1. The Apostle of Allah (ṣ) is reported to have used to said: Although I may joke, I always say nothing but the truth.

2. 'Abdullāh ibn 'Abbās is reported to have been asked by someone, "Did the Holy Prophet (ṣ) say jokes?"

He replied, "Yes, the Holy Prophet (ṣ) joked."

3. Imam al-Ḥasan ibn 'Alī ('a) is reported to have said: I asked my maternal uncle Hind about the features of the Apostle of Allah (ṣ). So, he said, "When the Apostle of Allah (ṣ) was angry, he would turn his face away and avert his eyes away. When he became glad at something, he would cast down his sight. The majority of his laughter was only smiling. When he smiled, he would show teeth like pieces of clouds."

4. Anas ibn Mālik is reported as saying: I saw the Apostle of Allah (ṣ) smile so widely that his molars appeared.

5. Abu'l-Dardā' is reported as saying: Whenever the Apostle of Allah (ṣ) held discourse, he would smile while speaking.

6. Yūnus al-Shaybānī is reported to have said: Imam Abū-'Abdullāh (al-Ṣādiq) asked me, "Do you exchange pleasantries with each other?"

I answered, "Very little."

The Imam ('a) remarked, "Do not abandon so, because pleasantry is part of good nature. Through pleasantry, you give delight to your brother-in-faith. The Apostle of Allah (ṣ) used to exchange pleasantry with men in the intention of pleasing them."

Weeping

1. Anas ibn Mālik is reported to have said: I saw, when Ibrāhīm the son of the Apostle of Allah (ṣ) was dying, the eyes of the Apostle of Allah (ṣ) shed tears. He then stated, "Verily, eyes shed tears and the heart grieves; yet, we should say nothing but that which brings about the pleasure of our Lord. Verily, We are very sad for losing you, O Ibrāhīm!"

2. Khālid ibn Salamah al-Makhzūmī is reported as saying: When Zayd ibn

Ḥārithah was martyred, the Apostle of Allah (ṣ) hurried to his house. When Zayd's daughter saw the Holy Prophet (ṣ), she sobbed heavily, making the Holy Prophet (ṣ) weep, too.

Upon this scene, one of his companions said, "What is this? O Allah's Apostle!"

He (ṣ) commented, "This is the sign of the yearning of lovers for one another."

Gait

1. Imam 'Alī ibn Abī-Ṭālib ('a) is reported to have said: When the Apostle of Allah (ṣ) walked, his walking was so gentle that he would sway frontward as if he was coming down a height. I have never seen any one like him; neither before nor after him.

2. Jābir is reported to have said: Whenever the Apostle of Allah (ṣ) went out, his companions would walk in front of him and leave his back to be guarded by the angels.

3. 'Abdullāh ibn 'Abbās is reported as saying: Whenever the Apostle of Allah (ṣ) walked, he walked in such a manner that it was easily recognized that this walking person was neither feeble nor lazy.

4. Anas is reported as saying: Whenever we came to the Prophet (ṣ), we would sit in a circle.

5. The Apostle of Allah (ṣ) is reported not to have ever let anybody walk with him when he was riding on an animal; rather, he would carry him on the back of the riding animal. Yet, if a person refused to be carried by the riding animal, the Holy Prophet (ṣ) would ask him to go ahead of him and wait for him at the place appointed.

6. One day, the Holy Prophet (ṣ), along with other five persons, was invited to a banquet. Having responded to the invitation, the Holy Prophet (ṣ), along with the five invited persons, was walking to the invitation when a sixth person accompanied and walked with them. When they approached the house, the Holy Prophet (ṣ) said to the uninvited man, "These people have not invited you; therefore, you may sit here so that we will mention you before them and seek their permission for you."

Miscellaneous conducts and manners

1. According to *Kitāb al-Nubuwwah*, Imam 'Alī ibn Abī-Ṭālib ('a) is reported as saying: Never did the Apostle of Allah (ṣ) shake hands with any one and pull his hands first before that man would first do.

Never did the Apostle of Allah (ṣ) leave before the one who had asked him for something or spoken to him about a certain topic would first leave.

Never did he (ṣ) stop discussing something before the other party would first stop talking.

Never was he (ṣ) seen extending his legs in the presence of someone who sat with him.

Never did he (ṣ) choose but the harder of two choices that were put forward before him.

Never did he (ṣ) take vengeance upon something who had maltreated him except when an inviolability of Allah was violated. Then, he (ṣ) would be wrathful for the sake of Allah the All-blessed and All-exalted only.

Never did he (ṣ) eat something while leaning until he departed this life.

Never was he (ṣ) begged for something and he answered with no.

Never did he (ṣ) reject a beggar who asked him for something but that he either responded to his request or said to him soft words.

His prayers were the slightest of the prayers of all people; yet, there was not any defect seen in his prayers.

He used to deliver the shortest of all speeches and he gabbled less than all over people.

The sign of his coming was the sweet smell that always came ahead of him.

When he ate with others, he was the first to begin and the last to pull his hand from the food.

Whenever he ate, he would eat from the closest side of food to him. However, if dates or dried dates were put before him, his hand would only then extend to the food found on other sides than his.

Whenever he drank water, he would make it three drinks.

He used to sip, but not swallow, water while drinking it.

He used to use his right hand for eating, drinking, taking, and giving. So, never did he (ṣ) take anything but with his right hand and never did he give anything but with his right hand. He used his left hand for other things that required body organs.

He always liked beginning with the right in all things, such as putting on clothes, wearing sandals, and walking.

Whenever he prayed to Allah, he would repeat his prayer three times.

Whenever he spoke, he would say his word once only.

Whenever he asked for permission, he would repeat it three times.

His wording was so decisive that every one who heard it would understand it comprehensively.

Whenever he uttered, something like light was clearly seen coming out from between his teeth. If one sees him, he will think that there are gaps between his teeth, while the fact is that there were no gaps between his teeth.

His sighting was a single glance with his eye.

He never said what would annoy the addressee.

When he walked, he was as if he was coming down a height.

He used to say, "The best of you all are the most well-mannered."

He never found fault with anyone's taste and never praised the taste of anyone. His companions never competed with each other on speaking in his presence.

Every one who described him said, "I have never seen with my eyes any one like him; neither before nor after him."

2. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: When the Apostle of Allah (ṣ) was seen at a dark night, a light like a piece of moonlight was seen with him.

3. Imam al-Ṣādiq ('a) is also reported as saying: One day, the Archangel Gabriel came down to the Apostle of Allah (ṣ) and said, "Allah—Majestic be His Majesty—conveys His greetings to you and says: This is the desert of Makkah; if you wish, I will turn it into gold for you."

The Holy Prophet (ṣ) gazed at the sky three times and then said, "No, O Lord! I would choose to eat my fill one day so that I will praise You for that, and feel hungry the other day so that I will beseech You for food."

4. Imam al-Ṣādiq ('a) is also reported as saying: The Apostle of Allah (ṣ) very often milked the goat owned by his family.

5. He ('a) is also reported as saying: The Apostle of Allah (ṣ) said: I never give up riding on saddled donkeys, having food on mats with slaves, and giving to the beggars with my own hand.

6. Jābir ibn 'Abdullāh is reported to have said: There were certain distinctive features in the personality of Apostle of Allah (ṣ): Any way he took was

immediately recognized owing to the sweet smell of his sweat and perspiration. Never did he (ṣ) pass by any rock or tree but that rock and tree would prostrate themselves before him.

7. Thābit is reported to have quoted Anas ibn Mālik as saying: The Apostle of Allah (ṣ) was bright-colored. His color was like pearl's. When he walked, he inclined to his sides. I have never smelt a scent of musk or ambergris more pleasant than his scent was, and I have never touched silk softer than his hand. He performed the slightest, but most perfect, prayers.

8. Jarīr ibn ʿAbdullāh is reported as saying: When the Prophet (ṣ) was sent as prophet, I went to pledge allegiance to him. He asked me, "Jarīr! What for have you come?"

I said, "I am here to convert to Islam at your hands, O Allah's Apostle!"

Upon hearing this, the Holy Prophet (ṣ) threw his garment on me and then came to his companions and said to them, "When an honorable person among his people comes to you, you must honor him."

9. Imam Abū-ʿAbdullāh al-Ṣādiq (ʿa) is reported to have said: The Apostle of Allah (ṣ) made an appointment with someone near a rock, saying to him, "I will be there waiting for you until you come."

While the Holy Prophet (ṣ) was waiting for the man at the agreed upon place, it became so hot that his companions said, "O Allah's Apostle! You may at least move under the shadow."

He (ṣ) answered, "I promised to meet him here. If he does not show up, then it will be his fault."

10. ʿĀ'ishah is reported to have said: I once asked the Holy Prophet (ṣ), "O Allah's Apostle! Whenever I entered the water closet after you, I would not see anything of that which is supposed to have come out from you; rather, I only smell the scent of musk. Why is that?"

The Holy Prophet (ṣ) answered, "O 'Ā'ishah, the bodies of us—the prophets—are grown up on the spirits of the people of Paradise. So, whatever comes out of our bodies is immediately swallowed by the earth."

11. ʿAbdullāh ibn ʿAbbās is reported to have said: One day, ʿUmar visited the Holy Prophet (ṣ) and found him sleeping on a straw mat that left a mark on his two sides.

Upon seeing this, ʿUmar suggested, "O Allah's Apostle! You may use a bed for yourself."

The Holy Prophet (ṣ) answered, "I have nothing to do with this-worldly luxuries. In this word, I am only like a rider who took a journey on a hot summer day and then sat in the shadow of a tree for a short while and then left it behind him."

12. 'Abdullāh ibn 'Abbās is also reported as saying: The Apostle of Allah (ṣ) departed this life while he had left his armor mortgaged with a Jew for thirty measures of barley that he had taken as nourishment for his dependants.

13. Abū-Rāfi' is reported to have said: I heard the Apostle of Allah (ṣ) say: When you name your child Muḥammad, do not rebuke, scold, or beat him. Blessed be the house in which there is one called Muḥammad! Blessed be the meeting in which there is someone called Muḥammad! Blessed be the company in which there is someone called Muḥammad.

The manner of his sitting and seating his companions

1. Little children were very often brought to the Apostle of Allah (ṣ) so that he would invoke Allah's blessings upon them or give them names. Many a time when he made a child sit in his lap as a sign of honoring the child's family, the child would make water in the Prophet's lap. Upon noticing this, one who saw the child doing so would shout at him, but the Holy Prophet (ṣ) would say, "Do not shout at the child to make him stop urinating."

So, the Holy Prophet (ṣ) would allow the child to finish urinating and after that, he would resume his prayers for or naming him. Thus would the child's parents feel happy with the Holy Prophet's act and feel that the child's making water in his lap had not disturbed him. When the child's parents left with their child, the Holy Prophet (ṣ) would wash his clothes.

2. Having sat alone in the mosque, a man visited the Holy Prophet (ṣ) who immediately made a room for him. The man said, "O Allah's Apostle! There is enough room for me."

The Holy Prophet (ṣ) remarked, "One of the mutual duties of Muslims towards one another is that when a Muslim notices that a brother-in-faith of him wants to sit next to him, he is required to make a place for him."

3. The Apostle of Allah (ṣ) is reported to have said: Whoever likes men to stand in his presence, must find himself a place in Hellfire.

4. He (ṣ) also said: Do not stand up like non-Arabs standing up for each other; rather, it is not objectionable to move a little from one's place.

5. According to *al-Maḥāsin*, Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: Whenever the Apostle of Allah (ṣ) joined a meeting, he would sit in

the nearest vacant place to the entry.

6. Imam al-Ṣādiq ('a) is also reported to have said: Very frequently did the Apostle of Allah (ṣ) sit facing the qiblah direction.

7. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: When you join a meeting, you may sit in the first empty room you find.

8. The Apostle of Allah (ṣ) is also reported to have said: When you leave a meeting, you must greet the attendants, because the first greeting [that is offered upon joining a meeting] is not worthier than the last greeting [that is offered upon leaving].

9. The Apostle of Allah (ṣ) is also reported as saying: When you leave your place in a meeting and return to it afterwards, you are the worthiest of sitting in the same place where you sat.

10. The Apostle of Allah (ṣ) is also reported as saying, "Give your meetings their dues."

"What are the dues of meetings, O Allah's Apostle?" the Holy Prophet (ṣ) was asked.

He (ṣ) observed, "The dues of meetings are to cast down your sights, to answer back salutations, to guide the blind, to bid the right, and to forbid the wrong."

11. Abū-Umāmah is reported as saying: The Apostle of Allah (ṣ) used to sit in the posture of squatting.

12. According to *al-Maḥāsin*, the Holy Prophet (ṣ) used to sit in one of three postures: He used to squat, by sitting on his haunch, erecting his shanks and embracing them with his hands by holding his arms with the hands.

He also knelt on his knees.

He also bent one leg and stretched the other on it.

He was never seen sitting cross-legged at all; rather, he knelt on his knees and did not lean.

CHAPTER THREE
THE HOLY PROPHET'S MANNERS OF HAVING FOOD

1. As quoted from the book entitled *Mawālīd al-Ṣādiqīn*, the Apostle of Allah (ṣ) ate all kinds of foods. He used to eat only that which Allah had deemed lawful for him to eat in the company of his family members and servants when they would have food and in the company of Muslims who invited him to a meal. He used to eat on the ground or on tables they used to eat on and he used to eat whatever they would eat except when they would host a guest. In that case, the Holy Prophet (ṣ) would eat with the guest.

The best food to him was that in which many people participate.

One day, the Holy Prophet (ṣ), having been visited by some of his companions, said, "O Allah! We do beseech You to grant us parts of Your favors and mercy that no one except You has in possession."

Immediately, a roasted sheep was donated to the Prophet (ṣ) who, commenting, said, "Take this! This is part of the favors of Allah. We are still expecting His mercy."

When food was put before the Holy Prophet (ṣ), he, praying to the Lord, would say:

In the Name of Allah (I begin). O Allah, please make it a well-appreciated grace by the thanking of which we may attain the bliss of Paradise.

بِسْمِ اللَّهِ. اَللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً نَصِلُ بِهَا نَعِيمَ الْجَنَّةِ.

Very often did he, when having sat to have food, eat the food before him. He gathered his knees and feet in the same way as one offering a prayer does when he sits after the second unit of prayer except that he would put his knees and feet one over the other. He used to say, "I am no more than a slave. I eat likes slaves do and I sit like slaves do."

2. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: Since the moment Allah the Almighty and All-majestic sent him as His prophet and up to

the moment Allah took his soul to Him, the Apostle of Allah (ṣ) never rested on something while having a food; rather, he always submitted himself humbly to Allah the Almighty and All-majestic. Whenever food was put before him and before he would extend his hand to it, he would first pray to Allah, saying:

In the Name of Allah (I begin). O Allah, please bless us in the sustenance You have bestowed upon us and grant us its compensation.

بِسْمِ اللّهِ. اَللَّهُمَّ بَارِكْ لَنَا فِي
مَا رَزَقْتَنَا وَعَلَيْكَ خَلَفُهُ.

3. According to the collection of traditions compiled by my father, Imam al-Ṣādiq ('a) is reported to have quoted his fathers ('a) as saying: When the Apostle of Allah (ṣ) broke his fasting, he would first say these supplicatory words:

O Allah, for You have we fasted and with Your sustenance have we broken our fasting; so, (please) accept it form us. Thirst has disappeared, the veins have been drenched, and the reward has been fixedly recorded [for us].

اَللَّهُمَّ لَكَ صُمْنَا وَعَلَىٰ رِزْقِكَ
أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا. ذَهَبَ الظَّمَأُ
وَابْتَلَّتِ الْعُرُوقُ وَبَقِيَ الأَجْرُ.

4. Imam al-Ṣādiq ('a) is also reported as saying: When the Apostle of Allah (ṣ) had a meal to which he had been invited, he would pray for them, saying, "May the fasting people break their fast with your food and may the pious people always have from your food!"

5. He (ṣ) said: The prayer of the fasting people is responded when it is said at the time of breaking the fast.

6. According to a narration, the Apostle of Allah (ṣ) used to break his fasting with dates that he would eat. Yet, if he could find sugar, he would eat it as the first meal by which he breaks his fasting.

7. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) used to break his fasting with sweets. If he could not find any sweets, he would then break his fasting by drinking lukewarm water.

8. Mentioning the advantages of breaking fast with lukewarm water, he (ṣ) used to say: Lukewarm water filters liver and stomach, perfumes flavor and mouth smell, strengthens molars and pupils of the eye, sharpens eyesight, washes sins thoroughly, calms down agitated nerves and biles, stops phlegm, smothers the stomach heat, and removes headache.

9. The Holy Prophet (ṣ) never ate hot food; rather, he would wait until it cooled down. He used to say: Allah does not feed us on fire. Verily, hot food lacks blessing; therefore, cool it down (and then eat it).

10. He mentioned the Name of Allah (i.e. he says: *bismillāhirraḥmānirraḥīm*; In the Name of Allah; the All-beneficent, the All-merciful) before he would take any food. He ate with three fingers only the food that is in front of him. He never took the food that was put in front of others. When food was put before him, he would start eating before others did. Only then, they would start eating.

11. He (ṣ) used to eat with three fingers only: the thumb, the forefinger, and the middle finger. Sometimes, he might make use of a fourth finger to help him eat.

12. He (ṣ) used to eat food with his whole palm of the hand. He never ate with two fingers only; rather, he used to say: To eat with two fingers only is the manner of Satan.

13. One day, one of his companions served him with a sweet dish called *fālūdhaj*. When he (ṣ) ate some of it, he asked, "Abū-'Abdullāh! What is this dish made of?"

The man answered, "May Allah accept my father and mother as ransoms for you! We mix fat and honey in a pot, place it on fire, and start stirring it. Then, we take already ground marrow of wheat and add it to the fat and honey. We may then boil it until it should be cooked well. The result becomes this sweet that you see."

The Holy Prophet (ṣ) said, "This food is truly delicious."

14. The Holy Prophet (ṣ) used to eat non-sifted barley as bread and as porridge. He used to eat all that.

15. According to *Rawḍat al-Wā'iẓīn* (a book authored by al-Fattāl al-Nayshābūrī), al-'Ayṣ ibn al-Qāsim reported that he, once, said to Imam al-Ṣādiq ('a): According to a tradition, your father is reported to have said, "The Apostle of Allah (ṣ) never satisfied his appetite from wheat bread." Is this tradition authentic?

"No, this is not true," Imam al-Ṣādiq ('a) answered. "Rather, the Apostle of Allah (ṣ) never ate wheat bread at all and never satisfied his appetite from barley bread either."

16. 'Ā'ishah said: The Apostle of Allah (ṣ) never ate his fill from barley bread for two consecutive days until he departed this life.

17. The Apostle of Allah (ṣ) is also reported that he never ate food on a dining table until he departed this life and never ate fine bread until he departed this life.

18. 'Ā'ishah said: For us, life had always been difficult and hard to live until

the Apostle of Allah (ṣ) passed away. Only then the worldly pleasures were poured copiously on us.

19. According to *Kitāb al-Nubuwwah*, Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported as saying: The food of the Apostle of Allah (ṣ) had always been barley until Allah grasped his soul to Him.

20. Anas is reported as saying: The Apostle of Allah (ṣ) always responded to the invitations of slaves, made them ride behind him on his riding animals, and put his food on the ground.

21. He (ṣ) used to eat cucumber with ripe dates and cucumber with salt.

22. He (ṣ) used to eat wet fruits. His favorite fruits were melon and grapes. He ate melon with bread and sometimes with sugar.

23. He (ṣ) even ate melon with ripe dates, using both of his hands.

24. One day, he sat down to eat ripe dates; so, he ate the dates with his right hand and put the stones in his left hand without throwing them on the ground. A sheep passed near by him and he made a sign to it with the stones in his hand. So, the sheep came near him and started eating the stones from his left hand directly, while he went on eating with his right hand and handing the stones over to the sheep. When he finished eating, the sheep went away.

25. When he (ṣ) observed fasting, he would break his fast with ripe dates in their season.

26. Sometimes, he (ṣ) ate grapes one by one and at other times, he ate a whole bunch of grapes all at once that the juice might would be seen flowing on his beard like dropping pearls.

27. He (ṣ) often ate *ḥays*; a dish prepared from dates, fat, and dried cheese or flour. Sometimes, he ate dates and drank water after that. Dates and water were his usual food most of times.

28. He (ṣ) used to mix dried dates with yogurt and eat, calling these two as the two most delicious foods.

29. He (ṣ) ate porridge of barley by adding fat to it.

30. He (ṣ) very frequently ate mash, especially as a pre-fasting meal. The Archangel Gabriel had brought him this food from Paradise to have it as a pre-fasting meal.

31. At home, the Holy Prophet (ṣ) ate the very food usually eaten by ordinary people.

32. He (ṣ) ate boiled meat with bread and ate it grilled with bread, too. He ate roasted meat alone or sometimes with bread.

33. Meat was one of his favorite foods. Mentioning the reason, he (ṣ) used to say: Meat strengthens hearing and seeing.

34. He (ṣ) often said: Meat is the master of foods in this life and in the Hereafter. If I wish, I may ask my Lord to feed me on meat everyday, and He will most surely respond to me.

35. The Holy Prophet (ṣ) also ate porridge with meat and gourd: "It is the tree of my brother Jonah," the Holy Prophet (ṣ) said referring to gourd.

36. He (ṣ) liked calabash and used to pick its pieces from plates.

37. He (ṣ) ate chicken, meat of untamed animals (whose meat is lawful to eat), and meat of hunted birds. However, he never bought or hunted birds; rather, he liked others to hunt birds for him or to bring him cooked meat of birds so that he would directly eat from it, or uncooked so that it would be cooked for him and he would eat from it.

38. When he (ṣ) ate meat, he would not lower his head to it; rather, he would take it to his mouth and bite it in several bites.

39. The Holy Prophet (ṣ) often ate bread with fat.

40. The Holy Prophet's most favorite part of mutton were arms and shoulders, most favorite drink was vinegar, and most favorite legumes were endive, sweet basil, and cabbage.

41. He would not eat garlic, onion, leek, and malodorous honey; i.e. honey that had remainders in it from the parts of plants that would go into the insides of bees and come out with the honey causing a bad smell in the mouth.

42. The Apostle of Allah (ṣ) never disgusted any kind of food; rather, when he liked a kind of food, he would eat it, but when he disliked it, he would leave it.

43. When he (ṣ) disliked something, he would not forbid others from having it and would not try to make it hateful to them.

44. The Holy Prophet (ṣ) used to lick plates. About this, he used to say, "The last food that remains in the bottom of plates is the most blessed part."

45. Every time he (ṣ) finished having his food, he would lick his three fingers with which he ate. If any part of food remained on them, he would lick it again until his fingers would be clear of any food remainders. He would not wipe his hand with a kerchief before he licked his fingers one by one, saying, "It is not

known in which finger the blessing lies."

46. He (ṣ) used to eat hails. Moreover, he even asked his companions to collect it for him. About hails, he (ṣ) said, "It prevents tooth decay."

47. He (ṣ) used to wash his hands from the remainders of food so carefully so that he would purify them and his hand would not make any smell of food.

48. Whenever he (ṣ) ate meat and bread, he would wash his hands very well in a special way. He would then pass the leftover water in his hand over his face.

49. As much as he could, he never ate alone. In this regard, he (ṣ) said, "May I inform you of the evilest of all of you?"

The addressees said, "Yes, you may."

So, the Holy Prophet (ṣ) remarked, "The evilest of all of you are those who eat alone, beat their servants, and stop hosting the guests."

CHAPTER FOUR
THE HOLY PROPHET'S ETIQUETTES OF HAVING LIQUORS

1. Whenever the Holy Prophet (ṣ) wanted to drink something, he would first mention the Name of Allah. He would then take one or two sips, pause, and praise Allah once more. So, every time he drank something, he would mention the Name of Allah three times and praise Him three times.

2. The Holy Prophet (ṣ) used to sip water, not quaff it. He said, "Liver ailment (i.e. troubles) is the result of quaffing."

3. He (ṣ) did not breathe in the vessel from which he drank water. So, whenever he wanted to take a breath, he would take away the vessel from his mouth first.

4. Sometimes, he (ṣ) drank water all at once to the end of it.

5. He drank water in cups made of glass that was brought from Shām (currently Syria, Jordan, Lebanon, and Palestine). He also drank water in cups made of wood, leather, and ceramics. He (ṣ) used to drink water with the palms of both of his hands by pouring them with water and then drinking it. He used to say, "There is no vessel better than the palm of the hand."

He also drank from the openings of skins and leather bottles, but he would not fold these openings. He used to say, "To fold an opening of a skin stinks them."

6. Although the Holy Prophet (ṣ) used to drink water while standing up, he sometimes drank water while he was riding on the back of a riding animal. At other times, he stood up to drink from a skin, a jar, a leather bottle, or any vessel he found before him.

7. He drank water put in vessels used for milking. He also drank from water prepared for making sawīq; a soup made of mixture of powdered grains.

8. Sweet drinks were the Holy Prophet's most favorite liquors.

9. However, another narration holds that the cold sweet drinks were the Holy Prophet's most favorite drinks.

10. The Holy Prophet (ṣ) used to drink water after having honey.

11. He (ṣ) used to drink water in which bread had been soaked.

12. Very often did the Holy Prophet (ṣ) say, "Water is the master of all drinks in this world and the world to come."

13. Anas ibn Mālik narrated: The Apostle of Allah (ṣ) used to drink one drink only at the meal of breaking the fast and one drink only at the pre-fasting meal. Sometimes, he would drink the same thing at the two meals. Sometimes, he would drink milk or water in which bread had been soaked.

One night, I prepared this drink to him, but he did not appear. So, I thought that one of his companions had invited him to a meal; therefore, I drank it. Some time after the Evening Prayer time, he showed up. I asked one who was with him whether the Holy Prophet (ṣ) had broken his fasting somewhere or had been invited to a meal by someone. Yet, the man answered with no. Having heard this answer, I spent that night experiencing such fear that none could know but Allah, fearing lest the Holy Prophet (ṣ) might ask me to bring him his usual drink and I would fail to bring it to him and, as a result, he would spend that night hungry. However, the next morning, the Holy Prophet (ṣ) observed fasting and he never asked me or mentioned that drink up to this hour.

14. One day, a vessel of milk was offered to him while 'Abdullāh ibn 'Abbās was sitting to his right side and Khālid ibn al-Walīd was sitting to his left. He drank some of it and then said to 'Abdullāh ibn 'Abbās, "It is your turn to drink from this. May you allow me to give it to Khālid (because he is older than you are) first?"

'Abdullāh refused and excused, "No, by Allah! I will never prefer to myself anyone with regard to the leftover of the Apostle of Allah!"

Immediately, 'Abdullāh ibn 'Abbās took the vessel and drank the milk in it.

15. One day, Ibn Khawlī brought to the Holy Prophet (ṣ) a vessel full of honey and milk. Yet, the Holy Prophet (ṣ) refused to drink it, saying, "How do you collect two liquors in one drink and two cups in one cup?... It is not forbidden to have such a drink, but I dislike pride and boasting about worldly pleasures and I do not want to be stopped and called to account for dispensable worldly pleasures. I really like modesty. Verily, whoever acts modestly for the sake of Allah, Allah will grant him an elevated standing."

CHAPTER FIVE
THE HOLY PROPHET'S ETIQUETTES OF PERFUMING, ANOINTING, CLOTHING, AND SIMILAR MANNERS

Washing the head

1. The Holy Prophet (ṣ) used to wash the hair of his head and his bread with leaves of lotus tree.

Anointing

1. The Holy Prophet (ṣ) liked anointing and hated unkemptness. He (ṣ) used to say, "Anointing removes misery."

2. Having used different kinds of anointments, the Holy Prophet (ṣ) used to begin with anointing his head before his beard. In this regard, he (ṣ) said, "The head must be preceded to the beard."

3. Having used violet anointment, the Holy Prophet (ṣ) said, "This is the best of all anointments."

4. In anointing, the Holy Prophet (ṣ) used to begin with his eyebrows and moustache consecutively. He would then put the anointment into his nose and smell it. Only then would he anoint his head.

5. He (ṣ) used to anoint his eyebrows as a treatment of headache. He also anointed his moustache with another anointment than the one he used for his beard.

His combing

1. The Holy Prophet (ṣ) used to comb and do up his hair with a certain kind of combs called *midrī*. His wives used to do up his hair. They also checked out his combing whenever he combed the hair of his head and beard; therefore, they would collect the falling hairs. For this reason, the hairs of the Holy Prophet (ṣ) that are currently with some people are said to have been the same hairs that gathered in his combs after having done up the hair of his head and bread.

As for the hairs cut during the Holy Prophet's minor and major Ḥajj pilgrimages as one of the rituals of Ḥajj, the Archangel Gabriel used to collect them and take them with him to the heavens.

Occasionally, the Holy Prophet (ṣ) combed his beard twice a day.

2. The Holy Prophet (ṣ) used to put his comb under his pillow after combing. He (ṣ) used to say, "The comb keeps epidemic away."

3. He (ṣ) used to comb his bread forty times upwardly and seven times downwardly. Explaining this, he (ṣ) used to say, "This strengthens mental powers and stops phlegm."

4. According to a tradition, the Holy Prophet (ṣ) is reported to have said: Whoever passes a comb over his head, beard, and chest seven times, no disease at all may come upon him.

Perfuming Himself

1. The Holy Prophet (ṣ) used to perfume himself with musk so heavily that the white color of musk was clearly noticed on his parting.

2. He (ṣ) perfumed himself with the best kinds of fragrance; that is, musk and ambergris.

3. He (ṣ) also perfumed himself with *ghāliyah* (a fragrance composed of musk, ambergris, aloes, and oil). His wives used to perfume him with this kind of fragrance with their own hands.

4. He (ṣ) used the aromatic incense (which produces a sweet smell when burnt) that was brought from the city of Qamār and thus known as *qamārī*.

5. In dark nights, the Holy Prophet (ṣ) was recognized from his special scent even before he would be seen. So, when they smelt that special scent, they would say, "This one coming is the Prophet."

6. Imam al-Ṣādiq (ʿa) is reported to have said: The Apostle of Allah (ṣ) used to spend more money on perfumes than he spent on food.

7. Imam al-Bāqir (ʿa) is reported to have said: The Apostle of Allah (ṣ) enjoyed three distinctive features that none else ever enjoyed:

His body showed no shadow.

Whenever one walked in a way by which the Holy Prophet (ṣ) had passed two or three days ago, that one would recognize for sure that the Holy Prophet (ṣ) must have passed by this way, because of the distinctive scent that was used by him.

Every rock or tree by which the Holy Prophet (ṣ) passed would prostrate itself before him.

8. No fragrance was offered to the Holy Prophet (ṣ) but that he would at once perfume himself with it. About perfumes, he (ṣ) used to say, "The smell of these perfumes are sweet. Besides, they are light to carry."

Even if he would not perfume himself with a fragrance, he would at least insert his finger in it and smell it.

9. The Holy Prophet (ṣ) used to say: Allah has made my pleasure lie in women and fragrances and He has made my delight lie in offering prayers and observing fasting.

Using kohl

1. The Holy Prophet (ṣ) used to apply kohl to the eyelids of his right eye three times and to the eyelids of his left eye twice only. He said, "Whoever wishes, may apply kohl three times every time. However, it is not objectionable to do less or more than that."

2. Sometimes, the Holy Prophet (ṣ) applied kohl although he was in a state of ritual fasting.

3. He had a kohl jar from which he applied kohl at night. He used to use antimony kohl.

Looking in the mirror

1. Looking in the mirror, the Holy Prophet (ṣ) used to do up and comb his hair. Sometimes, he looked in water and fashioned his appearance.

2. The Holy Prophet (ṣ) used to adorn himself before he would meet his companions, not to mention grooming himself for his wives.

3. One day, 'Ā'ishah saw the Holy Prophet (ṣ) look in a pot full of water that was placed in her chamber and dress up before he would go out to meet his companions. So, she said to him, "May Allah accept my father and mother as ransoms for you! You are looking in a pot and dressing yourself well while you are the prophet and the best of the creatures of Allah. How should that be?"

The Holy Prophet (ṣ) answered, "Verily, Allah loves for His servants to adorn and dress themselves well before they go out for meeting their friends."

Depilation and rinsing

1. The Holy Prophet (ṣ) used to remove his body hair (with a cosmetic). Sometimes, another person would help him remove his body hair, but when that

person reached the area under the loincloth, the Holy Prophet (ṣ) would do it himself.

2. During all of his journeys, the Holy Prophet (ṣ) always carried with him an anointment jar, a kohl jar, scissors, a tooth-stick, and a comb.

3. According to another tradition, the Holy Prophet (ṣ) always carried with him threads, a needle, a shoe-mending tool, and leather belts so that he himself would sew his clothes and mend his shoes.

4. The Holy Prophet (ṣ) always brushed his teeth (with *miswāk*; a stick taken from a special tree) horizontally.

Clothing

1. The Apostle of Allah (ṣ) used to put on a cloak and used to wrap himself with it. He also wore white-black striped woolen mantle, known as *namirah*, and wrapped himself with it. Thus, when he wears this *namirah*, it shows him very attractive, especially when its black strips reflect with his white-skinned legs and feet.

2. The Holy Prophet (ṣ) is said to have had a *namirah* sewn for him in the quarter of Banū-'Abd al-Ashhal when Allah the All-majestic and All-high grasped his soul.

3. Sometimes, the Holy Prophet (ṣ) led congregational prayers putting on a cloak.

4. Anas narrated: Many a time did I see the Holy Prophet (ṣ) lead the congregational Noon Prayer wearing a cloak whose two edges he knotted between his two shoulders.

His turban and cap

1. The Holy Prophet (ṣ) used to put on caps under his turbans, put on caps without putting on turbans over them, and put on turbans without putting caps under them.

2. He (ṣ) also used to cover his head with long caps known as *burṭalah*. He used to wear caps made in Yemen and helmets made in Egypt.

3. In battles, he (ṣ) covered his head with eared caps, some of which were connected to the green, flowing, and circular palliums.

4. Sometimes, the Holy Prophet (ṣ) took off his cap and put it before him in the direction to which he performed prayers.

5. Very often did the Holy Prophet (ṣ), on journeys and other occasions, turban

himself with silky black turbans. He wrapped the turban around his head rather than his chin.

6. Sometimes, he did not put turbans; rather, he tied a headband on his head or his forehead. Very often was he (ṣ) seen putting on headbands rather than turbans.

7. The Holy Prophet (ṣ) usually put on his head a certain turban, which was called *al-saḥāb* (literally meaning, cloud). Then, he donated it to ʿAlī (ʿa). Many a time did ʿAlī (ʿa) come out wearing this turban and saying, "Here has come to you ʿAlī under the *cloud* (*al-saḥāb*)."

8. ʿĀ'ishah narrated: One day, the Apostle of Allah (ṣ) put on a *jubbah* (a type of long open cloth coat with wide sleeves) made of wool and a turban made of wool too, and went out to deliver a speech before the people from the minbar (a small set of steps in a mosque from which sermons are delivered). I have never seen any of that which Allah the All-exalted has created more good-looking that he was while wearing these clothes.

The Holy Prophet's Manners of Dressing

1. Whenever the Holy Prophet (ṣ) put on a new dress, he would say:

All praise be to Allah Who has dressed me with what hides my private parts and with what makes me appear pretty in the eyes of people.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا يُوَارِي عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ.

2. The Holy Prophet (ṣ) would begin with the left side of any dress he wanted to take off.

3. Within the conducts of the Holy Prophet (ṣ) was that whenever he put on a new dress, he would first praise Allah and then summon a needy person to give him his old dress. Commenting on this conduct, he (ṣ) would say, "No Muslim person provides one of his dresses to his Muslim brother for no other purpose than seeking the pleasure of Allah the Almighty and All-majestic but that Allah the Almighty and All-majestic shall keep him under His security, shelter, prosperity, and safety, during his lifetime and after his death."

4. Whenever the Holy Prophet (ṣ) put on his clothes and stood up to go out of his house, he would first say these supplicatory words:

O Allah, Your covering only do I seek to use as covering. Toward You only do I turn my face. With You only do I seek shelter. In You only do I place my trust. O Allah, You alone are my object of trust and You alone are my hope. O Allah,

اللَّهُمَّ بِكَ اسْتَتَرْتُ، وَإِلَيْكَ تَوَجَّهْتُ، وَبِكَ اعْتَصَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ. اللَّهُمَّ أَنْتَ

please save me from that which has distressed me and from that for which I do not care and from that which I do not know about myself. Invulnerable indeed is he who lies in Your security. Majestic indeed is the praise of You. There is no god save You. O Allah, please provide me with the nourishment of piety, forgive me my sin, and guide me to prosperity wherever I turn my face.

ثِقَتِي وَأَنْتَ رَجَائِي. اللَّهُمَّ
اكْفِنِي مَا أَهَمَّنِي وَمَا لاَ أَهْتَمُّ بِهِ
وَمَا أَنتَ أَعْلَمُ بِهِ مِنِّي. عَزَّ
جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلَهَ
غَيْرُكَ. اللَّهُمَّ زَوِّدْنِي التَّقْوَى
وَاغْفِرْ لِي ذَنْبِي وَوَجِّهْنِي لِلْخَيْرِ
حَيْثُمَا تَوَجَّهْتُ.

After that, the Holy Prophet (ṣ) would leave for doing what he was willing to do.

5. The Holy Prophet (ṣ) dedicated two of his dresses to leading the ritual Friday Prayers. He had other dresses that he wore on other occasions.

6. The Holy Prophet (ṣ) also had a piece of cloth and a kerchief that he used for drying off the water on his face after performing the ritual ablution. However, when he had not carried that handkerchief with him, he would dry off the water on his face with the margin of the garment he was wearing.

His finger-rings

1. The Holy Prophet (ṣ) wore a finger-ring whose stone was made of Abyssinian silver. He used to make the stone of the finger-ring face the palm of his hand.

2. He (ṣ) also wore another finger-ring whose stone was made of iron on which silver is interlaced. This finger-ring, which was given as present to the Holy Prophet (ṣ) by Muʿādh ibn Jabal, contained the following inscription carved on its stone: "محمد رسول الله [Muḥammad is the Apostle of Allah]."

3. He (ṣ) had worn his finger-ring in his right hand before he moved it to his left hand.

4. The stone of his other finger-ring, which he had worn when he departed this life, was made of silver and the ring itself was made of silver, too. He apparently wore this finger-ring in the same way as other people used to wear rings. On the stone of the finger-ring, the following inscription was carved: "محمد رسول الله [Muḥammad is the Apostle of Allah]."

5. When the Holy Prophet (ṣ) washed himself with his left hand after relieving nature, he would keep the finger-ring in this hand.(1)

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(1) Commenting on this narration, ʿAllāmah al-Majlisī remarks, "This tradition is

6. The Holy Prophet (ṣ) is however reported to have kept his finger-ring in his right hand until the last moment of his lifetime.

7. Sometimes, the Holy Prophet (ṣ) wore his finger-ring on the second joint of his middle finger. At other times, he wore it on the finger next to the thumb (i.e. the index finger).

8. Sometimes, when he came out of his house to meet his companions, he tied a thread to his finger-ring so that this would remind him of a certain thing to do.[1]

9. He (ṣ) used to sign his letters with prints of his rings. He used to say, "Signing a letter with the stone of the ring protects against accusation."

The Holy Prophet's Footwear

1. The Holy Prophet (ṣ) used to wear sandals with two parallel straps. His sandals were usually thin from the middle and they had heels from the backside. Yet, they were made thin in an excellent way that they were levelly even. They were not pointed; i.e. they were not extended through a tongue-like thing; rather, a very little part of the feet might come out of the sandals.

2. Very often did the Holy Prophet (ṣ) wear shoes made of tanned leather without there having been any hairs on them.

3. When wearing his shoes, the Holy Prophet (ṣ) always started with his right foot, but he started with his left foot when he took off his shoes.

4. He (ṣ) always ordered his fellows to wear both sandals or not to wear any sandal, because he disliked for anybody to wear one sandal only.

5. He (ṣ) used to wear all kinds of slippers.

The Holy Prophet's bed

1. The bed on which the Holy Prophet (ṣ) slept when he departed this world was made of the cloth produced in [the city of] Wādī'l-Qurā. It was stuffed with camelhair.

2. The Holy Prophet's bed is said to have been about two cubits long, and one

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unacceptably weird. It might have been reported from other ways of narration than those relied upon by the Shī'ah scholars. However, the Holy Imams ('a) are reported to have narrated traditions contrary to the one at issue."

(1) Commenting on this narration, 'Allāmah al-Majlisī states, "This tradition must be fabricated; otherwise, we must say that the Holy Prophet (ṣ) did so only to teach his companions a way of keeping promises and remembering things."

cubit and one span [of the hand] wide.

3. Imam 'Alī ('a) is reported to have said: The bed on which Allah's Apostle (ṣ) used to sleep was no more than a cloak, while his pillow was made of leather stuffed with date-palm fibers. One night, his bed was folded to be two plies for him, but the next morning, he said, "Last night, this bed deprived me of offering the night prayers." Since then, the Holy Prophet (ṣ) ordered that his bed should be one ply only.

4. The Holy Prophet (ṣ) had a bed made leather and stuffed with date-palm fibers.

5. He (ṣ) also had a cloak that was spread to him to sleep on wherever he went. Sometimes, it was folded in two plies.

6. Many a time did the Holy Prophet (ṣ) lay and sit on a leathery pillow stuffed with date-palm fibers. He (ṣ) also had a velvet cloak made in [the village of] Fadak, which he used to put on his body whenever he wanted to do devotional acts. He had another Egyptian velvet cloak with short fringes. He had a small rug made of hair on which he used to sit, and sometimes offer prayers.

The Holy Prophet's Manner of Sleep

1. The Holy Prophet (ṣ) used to sleep on straw mats alone, without there having been anything else under his body.

2. Before he went to sleep, the Holy Prophet (ṣ) would brush his teeth with the *siwāk* stick.

3. On his bed, the Holy Prophet (ṣ) would lie on his right side and put his right hand under his right cheek. He would then say these supplicatory words:

O Allah, please protect me from Your chastisement on the day when You shall resurrect Your servants.	اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

The Holy Prophet's prayers at bedtime

1. Whenever the Holy Prophet (ṣ) went to bed, he would say various supplicatory prayers, one of which is that he used to say:

O Allah, I do resort to Your grant of wellbeing against Your chastisement and to Your pleasure against Your wrath. And I resort to You against You. O Allah! Verily, I shall never be able to praise You as You should be properly praised even if I exert all my efforts; [therefore, I say in praise	اللَّهُمَّ إِنِّي أَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَبِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِكَ مِنْكَ. اللَّهُمَّ إِنِّي لاَ أَسْتَطِيعُ أَنْ أَبْلُغَ

of You:] You are as exactly as You praise Yourself.

الثَّنَاءَ عَلَيْكَ وَلَوْ حَرَصْتُ، أَنْتَ
كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

2. Upon going to sleep, the Holy Prophet (ṣ) used to say these words:

In the Name of Allah do I die and live; and to Allah shall be the eventual course. O Allah, please relieve my apprehensions, cover up my defects, and help me meet my liabilities.

بِسْمِ اللَّهِ أَمُوتُ وَأَحْيَا، وَإِلَى
اللَّهِ الْمَصِيرُ. اللَّهُمَّ آمِنْ رَوْعَتِي
وَاسْتُرْ عَوْرَتِي وَأَدِّ عَنِّي أَمَانَتِي.

The Holy Prophet's words at bedtime

1. The Holy Prophet (ṣ) used to recite Āyah al-Kursī (verse 255 of Sūrah al-Baqarah no. 2) before going to sleep. About this, he says: The Archangel Gabriel came to me once and said, "Muḥammad! A jinnee devil is plotting against you in your sleep; therefore, you may stick to reciting Āyah al-Kursī."

The Holy Prophet's first words upon waking up

1. Imam Abū-Ja'far al-Bāqir ('a) is reported to have said: Every time the Apostle of Allah (ṣ) woke up from a sleep, he would prostrate himself humbly before Allah.

2. The Holy Prophet (ṣ) is also reported to have always put the teeth-cleansing stick near his head whenever he went to sleep. So, the first thing he would do upon waking up was that he started with this teeth-cleansing stick to cleanse his teeth with it. In this respect, he ('a) said, "I have been ordered (by the Lord) to use the teeth-cleansing stick so confirmatively that I feared lest it would be one of the duties enjoined on me."

3. Within the statements the Holy Prophet (ṣ) used to say once he woke up, is the following one:

All praise be to Allah Who restored me to life after he had caused me to die. Verily, my Lord is Forgiving and Most Ready to appreciate (services).

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ
مَوْتِي، إِنَّ رَبِّي لَغَفُورٌ شَكُورٌ.

4. The Holy Prophet (ṣ) also used to say these supplicatory words whenever he woke up:

O Allah, I do beseech You to grant me the prosperity, light, true guidance, blessings, purity, and wellbeing of this day. O Allah, I do beseech You to grant me the prosperity of this day and the prosperity of whatever therein, and I pray for Your

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا
الْيَوْمِ وَنُورَهُ وَهُدَاهُ وَبَرَكَتَهُ
وَطَهُورَهُ وَمُعَافَاتَهُ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا فِيهِ

protecting me against the evil of this day and against the evils lying behind it.	وأعوذُ بِكَ مِنْ شَـرِّهِ وَشَـرِّ مَـا بَعْدَهُ.

The Holy Prophet's manner of cleansing his teeth

1. The Holy Prophet (ṣ) used to cleanse his teeth with the teeth-cleansing stick three times each night: the first time before going to sleep, the second time upon waking up for doing the nocturnal devotional acts, and the third time before going out of his house for leading the congregational Dawn Prayer (in the mosque).

2. Following the instructions of the Archangel Gabriel, the Holy Prophet (ṣ) brushed his teeth with sticks taken from the twigs of the *arāk* tree (*zingiber officinale*; a sweet-smelling tree growing in the city of Makkah).

3. Imam al-Ṣādiq (ʿa) is reported to have said: Indeed, I do hate men passing away while there is still even a single mannerism of the Apostle of Allah (ṣ) undone by them.

PART TWO

ETIQUETTES OF PURGATION, PERFUMING, USING KOHL, ANOINTING, AND TOOTH-CLEANSING

This part of the book involves three chapters, as follows:

CHAPTER ONE
PURGATION, PERFUMING, AND RELATED ISSUES

Physical Cleaning

1. Imam Abū-ʻAbdullāh al-Ṣādiq (ʻa) is reported to have quoted Imam ʻAlī Amīr al-Mu'minīn (ʻa) as saying: Using water, clean your bodies from malodorous smells, for, verily, Allah the All-exalted detests His servants who are unclean.

2. Imam al-Ṣādiq (ʻa) is also reported as saying: Cleaning clothes keeps grief away and acts as ablutionary means for performing the prayers.

3. The Holy Prophet (ṣ) said to Anas: O Anas! If you purify yourself all the time, Allah will increase your lifetime. If you can be physically clean the whole day and night, then you should do it, because if you die clean and pure, you will die as martyr.

4. As quoted from *Rawḍat al-Wā'iẓīn*, Imam al-Ṣādiq (ʻa) said: Whoever performs the ritual ablution and dries himself with a towel, one reward will be decided for him; but whoever performs the ritual ablution and does not dry himself until the wetness of the ablution water dries by itself, thirty rewards will be decided for him.

5. ʻAlī ibn Asbāṭ is reported to have said: I heard Imam Abu'l-Ḥasan (ʻa) say: The following four traits are within the ethos of the prophets: perfuming, cleaning, shaving the body hair with hair-removing powder, and much copulation with wives.

Perfuming

1. The Holy Prophet (ṣ) is reported as saying: Sweet scents strengthen the heart.

2. According to Shaykh al-Ṣadūq's *al-Amālī* (i.e. dictations), Imam al-Ṣādiq (ʻa) said, "Verily, Allah the All-exalted likes beauty and self-beautifying and hates ugliness and repulsive appearances. Indeed, whenever Allah the All-exalted endows a servant with a blessing, He likes to see the effects of that

blessing appear on his appearance."

"How is that?" Imam al-Ṣādiq ('a) was asked, to which he answered, "(Examples of showing the effects of Allah's blessings are) to clean one's clothes, to perfume oneself, to decorate one's house, and to sweep the yard of one's house. Moreover, even kindling the lamp before sunset eliminates poverty and increases sustenance."

3. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: The following four deeds are within the ethos of the apostles of Allah: Cleansing the teeth with teeth-cleansing sticks, dying the hair with henna, perfuming oneself, and sleeping with wives.

4. Imam al-Ṣādiq ('a) is also reported as saying: The Apostle of Allah (ṣ) used to perfume himself every Friday. If he could not find a perfume, he would take one of the veils of his wives, splash water on it, and rub it over his body.

5. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: From all the pleasures of this-worldly life of you, I got nothing but women and perfumes.

6. The Holy Prophet (ṣ) is also reported as saying: Whatever money you spend on perfumes is not considered squandering.

7. He (ṣ) is also reported to have said: When you are given a fragrant plant, you should smell and put it on your eyes, because it is from Paradise.

8. According to *Rawḍat al-Wā'iẓīn*, Mālik al-Juhanī narrated: As I gave him some fragrant plants, Imam Abū-'Abdullāh ('a) received it from my hand, smelt, and put it on his eyes. He then expressed: Whoever takes a fragrant plant, smells it, puts it on his eyes, and then says these invocatory words, his sins shall be forgiven before the plant touches the ground:

O Allah, (please do) send blessings upon Muḥammad and the Household of Muḥammad.	اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

9. The Holy Prophet (ṣ) is reported to have said: As a fragrant plant is handed over to you by one of your brothers-in-faith, you must not refuse to take it, because fragrant plants must have come out from Paradise.

10. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā ('a) is reported on the authority of his fathers who reported Imam 'Alī ('a) as saying: Perfuming oneself is refreshment, bathing oneself refreshment, looking at verdure refreshment, and riding on the back of animals refreshment.

11. Imam al-Riḍā ('a) is also reported as saying: The place of Ja'far (Imam al-

Ṣādiq) in the mosque was easily recognized due to his sweet scent and his prostration-place.

12. Imam al-Riḍā ('a) also said: Perfuming oneself is one of the moralities the prophets.

13. Imam al-Ṣādiq ('a) said: To offer two units of prayer perfumed is preferred to offering seventy units being not perfumed.

14. He (ṣ) also said: The following three traits are parts of being a prophet: hairstyling, sweetness of smell, and much sleeping with wives.

15. Imam Abū-'Abdullāh ('a) and Imam Abu'l-Ḥasan ('a) are reported to have been asked about rejecting perfumes when they are given as presents. They ('a) answered: Honor must not be rejected.

16. The Holy Imam ('a) is also reported to have said: Only donkeys may reject honoring.

The Holy Imam ('a) means that those whose intellects are as minor as donkeys' intellects may refuse an item of honoring when presented to them by others.

17. The Imam ('a) is also reported as saying: To impregnate the moustache with perfume is one of the conducts of prophets and is a sign of paying tribute to the scribing angels.

18. The Imam ('a) is also reported to have said: The Holy Prophet (ṣ) had a piece of musk that he used to apply it to his hand every time he performed the ritual ablution. So, as soon as he left his house, everybody would recognize that (due to the diffusion of his special redolence).

19. Imam al-Riḍā ('a) is reported to have said: Imam 'Alī ibn al-Ḥusayn (Zayn al-'Ābidīn) had a musk-pot made of lead, hanging in his room, and containing musk. Whenever he wanted to go out and put on his clothes, he took musk out of it and rubbed it over his body.

20. According to *'Uyūn Akhbār al-Riḍā*, al-Ṣawlī reported on the authority of his grandmother, who was frequently asked about the conducts of Imam al-Riḍā ('a), that she said: I do not remember anything bad coming from him; rather, I remember that I always saw him perfume himself with the raw Indian aloes and, after that, use rosewater and musk... etc.

21. I heard Sayyid Nāṣiḥ al-Dīn Abu'l-Barakāt al-Mashhadī reporting the Holy Prophet (ṣ) to have said: Always have with you this Indian aloes, for it has seven cures. The best of all perfumes is musk.

22. Imam al-Ṣādiq ('a) said: The Apostle of Allah (ṣ) used to spend a greater

deal of money on perfumes than the money he spent on food.

23. The Apostle of Allah (ṣ) said to Imam 'Alī ('a): O 'Alī! Perfume yourself every Friday, because this is part of my custom. Rewards are kept recorded for you as long as the scent of perfume is smelt from you.

24. Imam al-Ṣādiq ('a) is reported to have said: Every man is required not to stop the habit of perfuming himself every day. Yet, if this is impossible, he may perfume himself once every two days. If this is impossible too, then he may constantly perfume himself every Friday.

25. The Holy Prophet (ṣ) is reported as saying: As for any woman who perfumes herself and leaves her house, curses will be poured down on her until she returns home, no matter how long she may stay outside her house.

Incensing

1. Murāzim is reported to have said: One day, I, along with Imam Abu'l-Ḥasan ('a), went to a public bathroom. When the Imam ('a) finished bathing himself and came to the yard of the bathroom, he asked for a censer to be brought to him so that he would suffuse his clothes with incense. When he did and finished, he asked, "You may suffuse Murāzim's clothes with incense, too."

I then said, "If any one wishes, he may use this incense."

Agreeing to my words, the Imam ('a) said, "Yes, you all may."

2. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: If possible, every man is required to suffuse his clothes with incense.

3. 'Umayr ibn Ma'mūn is reported to have quoted his daughter, who was the wife of Imam al-Ḥasan ('a), to have narrated the following: One day, 'Abdullāh ibn al-Zubayr invited Imam al-Ḥasan ('a) to a banquet. Although Imam al-Ḥasan ('a) was observing fasting on that day, he responded to 'Abdullāh's invitation and presented himself at his house. When he was about to leave, 'Abdullāh said to him, "You may keep standing up so that we may endue you with the gift of fasters!"

So, 'Abdullāh anointed Imam al-Ḥasan's beard with a fragrant anointment and suffused his clothes with incense.

Commenting, Imam al-Ḥasan ('a) said, "Similarly, a wife's gift to her husband is that she should comb her hair and suffuse her clothes with incense."

4. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have quoted his father on the authority of his fathers who quoted the Apostle of Allah (ṣ) as having said: Perfume of women is that whose color is apparent and scent is hidden; while

perfume of men is that whose color is hidden and scent is apparent.

This is the end of the collection quoted from the book entitled *al-Libās* attributed to Abu'l-Naḍr al-'Ayyāshī, may Allah have mercy on him!

Roses and rosewater

1. According to *Ṭibb al-A'immah*, al-Ḥasan ibn Mundhir is reported to have quoted the following narration: When the Prophet (ṣ) was taken to the heavens at that night of ascent, the earth felt sad for missing him; therefore, it planted caper (a poisonous shrub). When the Holy Prophet (ṣ) came back to the earth, it produced roses as a sign of its happiness for his return. So, whoever wishes to smell the scent of the Prophet (ṣ), may smell roses.

2. According to another narration, when the Holy Prophet (ṣ) was taken up to the heavens at the night of ascension, he sweated; so, drops of his sweat dripped to the earth, causing red roses to be produced from his sweat. For this reason, the Apostle of Allah (ṣ) said: Whoever wishes to smell my scent, may smell red roses.

3. As quoted from *Firdaws al-Akhbār*, a book authored by al-Daylamī, Anas ibn Mālik is reported to have quoted the Holy Prophet (ṣ) as saying: White rose was created from my sweat at the night of my journey to the heavens. Red rose was created from the sweat of the Archangel Gabriel. Yellow rose was created from the creature that carried me to the heavens.

4. The Holy Prophet (ṣ) is also reported to have said: Rosewater increases brilliance of the face and eliminates poverty.

5. Quoting the Imam ('a), al-Thumālī said: Whoever passes rosewater over his face, neither wretchedness nor poverty will afflict him on that day. Whoever wishes to use rosewater, may pass it over his face and two hands, praise his Lord, and invoke His blessings upon the Holy Prophet respectively.

6. Imam al-Ḥasan ibn 'Alī ('a) is reported as saying: Presenting roses to me with both of his hands, the Prophet (ṣ) said: This is the chief of all sweet-smelling plants in this world and in the Next World.

Narcissus

1. Quoting one of the Holy Imams ('a), al-Ḥasan ibn al-Mundhir said: There are numerous merits in sniffing and using narcissus as anointment. When fire was kindled for the Prophet Abraham ('a) and then Allah the Almighty and All-majestic turned it into coolness and peace, the All-blessed and All-exalted Lord caused narcissus to grow in that fire. For this reason, the origin of narcissus is traced back to what Allah the Almighty and All-majestic caused to grow at that time.

Marjoram

1. Anas ibn Mālik is reported to have quoted the Apostle of Allah (ṣ) as saying: Sniff marjoram permanently, for it cures from anosmia (loss of the sense of smell).

2. Anas is also reported to have said: Except for marjoram, which the Apostle of Allah (ṣ) never gave it back to the person who had presented it to him, whenever fragrant plants were presented to the Apostle of Allah (ṣ), he would smell it and give it back to its owner.

3. Imam al-Kāẓim ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Marjoram is excellently the best of all fragrant plants. It is a plant growing under the leg of the Divine Throne. Its water is a cure for eye troubles.

CHAPTER TWO
ANOINTING AND USING KOHL

1. According to the book entitled *man-lā-yaḥḍaruhu'l-faqīh* (and compiled by Shaykh al-Ṣadūq), Imam al-Bāqir ('a) is reported as saying: Darkening the eyelids with antimony kohl makes the edges of the eyelids grow, sharpens eyesight, and helps staying up at night.

2. Imam al-Ṣādiq ('a) is reported as saying: One day, a wet-eyed Bedouin man named Qulayb came to the Prophet (ṣ), who said to him: Qulayb! I notice that your eyes are wet. You may use antimony, for it is the lantern of eyes.

3. According to *Ṭibb al-A'immah*, Imam al-Ṣādiq ('a) said: Cleansing the teeth with the siwāk sticks sharpens eyesight, and using antimony in darkening the eyelids cures of halitosis (foul-smelling breath).

4. Imam al-Riḍā ('a) is reported as saying: Whoever is afflicted by weak-sightedness, may use seven sticks of antimony kohl before going to bed: four in the right eye and three in the left. This makes hair grow, improves eyesight, and Allah will show the advantages of it even thirty years after using it.

5. Imam al-Riḍā ('a) is also reported as saying: Whoever really believes in Allah and in the Last Day, should darken his eyelids with kohl.

6. The Imam ('a) also said: Use antimony kohl, for it sharpens eyesight, makes the edges of the eyelids grow, makes one's breath pleasant, and increases one's sexual potency.

7. The Imam ('a) is also reported as saying: Whoever suffers from weak-sightedness, should use seven sticks of antimony kohl before going to bed: four to be applied to the right eye and three to the left.

8. Imam al-Ṣādiq ('a) is reported to have said: Kohl makes hair grow, dilutes tears, sweetens the saliva, and improves eyesight.

9. The Imam ('a) is also reported as saying: Using kohl increases sexual potency.

10. He (‘a) is also reported to have said: Kohl perfumes mouth smell.

11. He (‘a) is also reported as saying: Standard use of kohl is to darken the right eye with four kohl sticks and the left eye with three.

12. He (‘a) is also reported to have said: Using kohl at night gives odorous flavor to mouth breath. Its benefits continue for forty mornings.

13. Imam al-Ṣādiq (‘a) is also reported to have very often used kohl at night, darkening each eye with three kohl sticks.

14. He (‘a) is reported as saying: Using kohl at bedtime is security from liquids that are collected in the eye.

15. According to the book entitled *al-Libās*, Imam al-Ṣādiq (‘a) is reported to have said: Whenever he went to bed, the Apostle of Allah (ṣ) would use antimony kohl.

16. Ibn Faḍḍāl is reported to have quoted al-Ḥasan ibn Jahm as saying: The Imam (‘a) showed me an iron kohl stick and said, “This stick was often used by Abu’l-Ḥasan. You may now use it.” So, I did.

17. Nādir, the servant of Imam al-Riḍā (‘a), is reported to have quoted Imam al-Riḍā (‘a) as saying to one of his companions, “You should darken your eyelids with kohl.” Yet, the man refused, saying, “I do not like adorning myself when I am at home.”

Answering him, the Imam (‘a) said, “Fear Allah and use kohl. Never neglect using it.”

18. Imam al-Ṣādiq (‘a) is reported to have quoted his father on the authority of his fathers who quoted the Apostle of Allah (ṣ) as having said: Whoever uses kohl, should use it once only each time. Whoever suffuses his clothes with incense, should do that once only each time. Whoever washes his private parts after relieving nature, should do that once only each time. Whoever prays to Allah for guiding to the best choice among many choices, should do that once only each time.

19. Imam al-Ṣādiq (‘a) is also reported to have said, “Use kohl very frequently, for it gives sweet smell to mouth breath. Brushing the teeth with the siwāk stick very frequently, for it sharpens eyesight.”

The reporter asked, “Why is that?”

The Imam (‘a) answered, “That is so because when one cleanses his teeth with the siwāk stick, phlegm disappears, causing eyesight to be sharper. Similarly, when the eyelids are darkened with kohl, phlegm disappears, bringing about sweet smell to the mouth breath."

Supplicatory prayer upon using kohl

O Allah, I do beseech You, in the name of the right of Muḥammad and the Household of Muḥammad, to send blessings on Muḥammad and the Household of Muḥammad and to make light in my sight, discerning in my religion, conviction in my heart, sincerity in my deeds, safety in my self, richness in my sustenance, and perpetual thankfulness for You as long as you keep me alive.

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ
مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَأَنْ تَجْعَلَ ٱلنُّورَ فِي بَصَرِي
وَٱلْبَصِيرَةَ فِي دِينِي وَٱلْيَقِينَ فِي
قَلْبِي وَٱلإِخْلاَصَ فِي عَمَلِي
وَٱلسَّلاَمَةَ فِي نَفْسِي وَٱلسَّعَةَ فِي
رِزْقِي وَٱلشُّكْرَ لَكَ أَبَداً مَا أَبْقَيْتَنِي.

Anointing

1. According to the books compiled by the great scholar, Abu-Jaʿfar ibn Bābawayh, Imam al-Ṣādiq (ʿa) is reported to have said: Upon pouring down anointment in your hand, you should say these supplicatory words:

O Allah, I do beseech You to grant me prosperity and attractiveness in this-worldly and the otherworldly lives, and I pray for Your protection against repulsion and ugliness in this-worldly and the otherworldly lives.

اَللَّهُمَّ إِنِّي أَسْأَلُكَ الزَّيْنَ وَالزِّينَةَ فِي
الدُّنْيَا وَالآخِرَةِ، وَأَعُوذُ بِكَ مِنَ
الشَّيْنِ وَالشَّنَآنِ فِي الدُّنْيَا وَالآخِرَةِ.

2. Imam al-Ṣādiq (ʿa) is also reported to have said: Ointment softens the outer skin, develops the brain, facilitates the process of liquid passages, clears out physical pollution, and brightens skin color.

3. He (ʿa) is also reported as saying: Whoever smears the body of a Muslim with oil, Allah will decide for him one light that he shall receive on the Resurrection Day for every hair of his body.

4. He (ʿa) is also reported as saying: Anointment keeps poverty away.

5. He (ʿa) is also reported as saying: Violet oil is the chief of all ointments.

6. Within his instructive precept to Imam ʿAlī (ʿa), the Holy Prophet (ṣ) said: O ʿAlī, always have the olive oil and anoint your body with it. Verily, whoever drinks and anoints his body with olive oil, Satan shall not approach him for forty mornings.

7. Imam ʿAlī (ʿa) said: Anoint your bodies with violet oil, for it is cool in summer and warm in winter.

8. Imam 'Alī ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying: Violet oil is preferred to all other oils in the same way as Islam is preferred to all other religions.

9. According to another tradition, Imam al-Ṣādiq ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Violet oil is preferred to all other oils in the same way as I am preferred to all other creatures.

10. Imam al-Ṣādiq ('a) is also reported as saying: Anoint your bodies with oils once every two days and use kohl once a day.

CHAPTER THREE
CLEANSING THE TEETH

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, the Apostle of Allah (ṣ) said: So persistently did the Archangel Gabriel keep on instructing me to cleanse my teeth with the siwāk stick that I feared my teeth would ache me or would fall. Similarly, so persistently did he order me to respect my neighbors that I believed that he would allocate a share of my inheritance to them. So persistently did he instruct me to treat nicely the slaves that I believed that he would appoint a deadline at which a slave should be set free.

2. Imam Mūsā ibn Ja'far ('a) said: Saltwort, when eaten, melts the physique; rubbing with pumice stone wears out the body, and cleansing the teeth with siwāk sticks in water closets causes foul-smelling breath.

3. The Holy Prophet (ṣ) is reported as saying: Cleansing the teeth with siwāk sticks increases man's eloquence.

4. He (ṣ) also said: When you fast, you may cleanse your teeth in the morning rather than evening, because if the lips of a faster dry out in the evening, Allah shall grant him light in the area between his eyes on the Resurrection Day.

5. He (ṣ) also said: The best tree whose twigs are used for cleansing the teeth is the olive tree. Besides being a blessed tree, sticks taken from olive trees remove what sticks to the teeth. I, as well as the prophets who came before me, use twigs of olive tree as my tooth-cleansing tool.

6. The Holy Prophet (ṣ) also said: The following four acts are within the norms of the apostles: circumcising, perfuming, marrying, and cleansing the teeth.

7. Likewise, Imam al-Ṣādiq ('a) said: Within the norms of the apostles are the following four acts: perfuming, cleansing the teeth, copulating with wives, and circumcising.

8. According to *Rawḍat al-Wā'iẓīn*, Imam Abu'l-Ḥasan Mūsā al-Kāẓim ('a) is reported as saying: Our devotees (Shī'ah) should not do without four things: a

rug on which they perform and offer prayers, a ring they wear in their fingers, a siwāk stick they use for cleansing their teeth, and a rosary made of the dust of Imam al-Ḥusayn's tomb having thirty-three beads, so that whenever they turn it remembering Allah, He shall decide for them forty rewards for each bead; and even if they turn it inattentively playing with it, He shall decide for them twenty rewards.

9. Within his instructive precept to Imam 'Alī ('a), the Holy Prophet (ṣ) said: O 'Alī! Keep to cleansing your teeth with a siwāk stick every time you perform the ritual ablution.

10. The Holy Prophet (ṣ) also said: Cleansing the teeth with siwāk sticks is half of ritual ablution.

11. Imam al-Ṣādiq ('a) said: When people joined Islam in groups, the people of the Azd tribe came to prove that they were the most tenderhearted and the most pleasant-breathed of all people.

"O Allah's Apostle!" the Holy Prophet (ṣ) was asked, "Why have these people become the most tenderhearted and the most pleasant-breathed of all people?"

To their question, the Holy Prophet (ṣ) answered, "This is so because these people used to cleanse their teeth with siwāk sticks since the pre-Islamic era."

12. The Holy Prophet (ṣ) also said: There is a purifying means for each thing. As for the mouth, its purifying means is to cleanse the teeth with siwāk sticks.

13. Imam Abū-Ja'far al-Bāqir ('a) said: Very frequently did the Apostle of Allah (ṣ) cleanse his teeth with siwāk stick, although it was not religiously binding to do so. Therefore, to quit it on occasional days is not objectionable. It is also not objectionable for those who observe the obligatory ritual fasting during the month of Ramaḍān to cleanse their teeth with siwāk sticks any time of daylight they wish. Similarly, it is not objectionable for those observing a state of ritual consecration during the Ḥajj pilgrimage to cleanse their teeth with siwāk sticks. However, it is abominable to cleanse the teeth with siwāk sticks in bathrooms, because this causes dental decay.

14. Imam al-Bāqir ('a) and Imam al-Ṣādiq ('a) said: To offer two units of prayer after cleansing the teeth with siwāk sticks is more rewardable than offering seventy units without it.

15. Imam al-Bāqir ('a) said about cleansing the teeth with siwāk sticks: Never avoid cleansing your teeth with siwāk sticks once per three days at least, even if you only pass the stick over your teeth one time only.

16. The Holy Prophet (ṣ) said: Darken your eyelids with kohl in an odd manner

and cleanse your teeth with siwāk sticks in a vertical manner.

17. Imam al-Ṣādiq ('a) quit cleansing his teeth with siwāk sticks two years before his passing way, because of weakness in his teeth.

18. 'Alī ibn Ja'far asked his brother Mūsā ibn Ja'far, Imam al-Kāẓim ('a), whether it is or it is not permissible for men waking up for offering the nocturnal devotional acts to cleanse their teeth with their fingers although they are able to cleanse them with a siwāk stick. The Imam ('a) answered, "It is not objectionable to do so if one fears lest it will dawn before offering his devotional acts."

19. The Holy Prophet (ṣ) said: Had it not been for that I do not want to make things difficult for the people of my community to bear, I would have ordered them to cleanse their teeth with the siwāk stick upon performing the ritual ablution for each and every prayer.

20. The Holy Ka'bah is reported to have complained to Allah the Almighty and All-majestic about the stinky breaths of the polytheists; therefore, Allah the All-blessed and All-exalted revealed to it, saying, "O Ka'bah! Calm down! I will replace these polytheists with people who cleanse their teeth with sticks taken from the tree."

So, when Allah sent Muḥammad (ṣ) as His prophet, Gabriel, the Truthful Spirit, came down to him with siwāk sticks and toothpicks.

21. Imam al-Ṣādiq ('a) said: There are twelve advantages in cleansing the teeth with siwāk sticks: It is a prophetic practice, it purifies the mouth, improves eyesight, pleases the All-beneficent Lord, whitens the teeth, does away with remainders of food that stick to the teeth, strengthens the gum, stimulates the appetite, eliminates phlegm, assists the memory, doubles the rewards, and delights the angels.

22. Imam al-Riḍā ('a) had a bag in which there were five siwāk sticks, on each one of them, an indication of each of the five obligatory prayers was written so that he would use that stick to cleanse his teeth upon the time of that prayer.

23. According to *Ṭibb al-A'immah*, Imam al-Riḍā ('a) is reported as saying: Cleansing the teeth with siwāk sticks sharpens eyesight, makes hair grow, and stops tears that involuntarily shed from eyes.

24. Within his instructive precept to Imam 'Alī ('a), the Holy Prophet (ṣ) said: O 'Alī! Keep on cleansing your teeth with siwāk sticks so permanently that if it is possible for you not to stop or reduce using it, you should do it. This is because a prayer that you perform after cleansing your teeth with siwāk sticks

is forty days preferred to other prayers that you perform without having cleansed your teeth with siwāk sticks.

25. According to the book entitled *al-Libās* compiled by Abu'l-Naḍr al-'Ayyāshī, Abū-Jamīlah is reported to have quoted Imam Abū-'Abdullāh al-Ṣādiq ('a) as saying: It was the Archangel Gabriel who brought the instructions of using toothpicks, cleansing the teeth with siwāk sticks, and cupping.

26. Imam al-Ṣādiq ('a) is reported to have quoted his father on the authority of his fathers on the authority of the Apostle of Allah (ṣ) who said to his companions, "Clean the passage taken by the Qur'ān."

"O Allah's Apostle!" they asked, "What is the passage taken by the Qur'ān?"

The Holy Prophet (ṣ) remarked, "The passage taken by the Qur'ān is your mouths."

"By which means should we clean it?" they asked.

He (ṣ) answered, "You should clean it with siwāk sticks."

27. The Holy Prophet (ṣ) also said: Purify your mouths, because they are the paths of glorification of Allah.

28. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: Saltwort, when eaten, melts the physique; rubbing with pumice stone wears out the body, and cleansing the teeth with siwāk sticks in water closets causes foul-smelling breath.

29. According to (Shaykh al-Ṭūsī's) *Tahdhīb al-Aḥkām*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Cleansing the teeth with siwāk sticks brings about the pleasure of Allah the Almighty and All-majestic, is a practice of the Holy Prophet (ṣ), and perfumes mouth smell.

30. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported as saying: Using the siwāk sticks in water closets causes foul-smelling breath.

31. Imam al-Ṣādiq ('a) is reported to have quoted his father as quoting Imam 'Alī Amīr al-Mu'minīn ('a) to have said: The following three things do away with phlegm and assist memory: cleansing the teeth with siwāk sticks, observance of fasting, and recitation of the Holy Qur'ān.

PART THREE

ETIQUETTES OF ENTERING BATHROOMS AND RELATED ISSUES

This part of the book consists of six chapters, as follows:

CHAPTER ONE
PROPER WAY OF ENTERING BATHROOMS

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, Muḥammad ibn Ḥumrān is reported to have quoted Imam al-Ṣādiq ('a) as saying: When you are in a public bathroom, you may say the following words while you take off your clothes:

O Allah, please divest me of the noose of hypocrisy and steady my feet on true faith.

اَللَّهُمَّ انْزَعْ عَنِّي رِبْقَةَ النِّفَاقِ وَثَبِّتْنِي عَلَى الإِيمَانِ.

Upon entering the first department of the bathroom, you may say these words:

O Allah, I do beseech You for protecting me from the evils of my self and I implore for Your protection against the harms it may cause.

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَأَسْتَعِيذُ بِكَ مِنْ أَذَاهُ.

Upon entering the second department, you may say the following words:

O Allah, please keep away from me the impure and filthy one, and purify my body and heart.

اَللَّهُمَّ أَذْهِبْ عَنِّي الرِّجْسَ النِّجِسَ وَطَهِّرْ جَسَدِي وَقَلْبِي

You may then take some hot water and put it on the center of your head. From the same water, you may then pour down on your legs. If it is possible for you to drink a sip of it, you may do it, because this will distill the bladder. You may sit in the second department of the bathroom for a considerable time.

Upon entering the third department of the bathroom, you may say these words:

We pray to Allah for saving us from Hellfire, and we beseech Him to allow us into Paradise.

نَعُوذُ بِاللَّهِ مِنَ النَّارِ وَنَسْأَلُهُ الْجَنَّةَ.

You may repeat these supplicatory words until you leave the department of hot water.

Beware of drinking cold water or beverage inside the bathroom, because it harms the stomach.

Do not pour cold water on your body, because it weakens the body; rather, you should pour cold water on your legs only when you leave this department of the bathroom, since this will cause all maladies to leave your body.

Upon leaving these departments and putting on the clothes, you may say the following supplicatory words:

O Allah, please attire me with piety and keep violent death away from me.

اَللَّهُمَّ أَلْبِسْنِيَ التَّقْوَى
وَجَنِّبْنِيَ الرَّدَى.

It is not objectionable to recite parts of the Holy Qur'ān in the bathroom, putting a loincloth on your body, as long as you do not intend to try your voice only.

2. Muḥammad ibn Muslim asked Imam Abū-Ja'far al-Bāqir ('a), "Did Imam 'Alī Amīr al-Mu'minīn ('a) warn against reciting Qur'ān inside bathrooms?"

The Imam ('a) answered, "No, he did not; rather, he only warned naked men against reciting Qur'ān. So, it is not objectionable for one who puts on a loincloth to recite Qur'ān inside bathrooms."

3. 'Alī ibn Yaqṭīn asked Imam al-Kāẓim ('a), "It is permissible to recite the Qur'ān and sleep with my wife in the bathroom?"

The Imam ('a) said, "Yes, it is."

4. Imam 'Alī Amīr al-Mu'minīn ('a) said: Bathroom is an excellent house. Hellfire is remembered therein, and it helps get rid of filths.

5. However, Imam 'Alī ('a) is also quoted as saying: Bathroom is the worst of all houses, because it unveils coverings and does away with bashfulness.

6. Imam al-Ṣādiq ('a) said: Bathroom is the worst of all houses, because verils are uncovered therein and private parts are seen. At the same time, bathroom is an excellent house as long as it reminds of the heat of Hellfire. To avoid accompanying one's sons to public bathrooms, so that they should not see their fathers' private parts, is a sort of good mannerism.

7. The Apostle of Allah (ṣ) said: Whoever truly believes in Allah and in the Last Day, must not send his wife to the public bathroom.

8. The Holy Prophet (ṣ) also said: I warn the women of my community against going to public bathrooms.

9. Imam al-Kāẓim ('a) said: Do not go to bathrooms without having eaten a meal, and do not enter there before you take something to eat.

10. According to *al-Maḥāsin,* Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to

have said: Do not enter a public bathroom unless there is some food in your stomach, which would help extinguish stomach blaze. Moreover, eating something enhances physical power. Likewise, do not enter a bathroom after you have overeaten.

11. Imam al-Ṣādiq ('a) is also reported as saying: It is not objectionable for men to recite the Qur'ān inside bathrooms provided that they seek Allah's pleasure, but not test their voices.

12. Ibn Abī-Ya'fūr is reported to have said: I, once, asked Imam Abū-'Abdullāh ('a), "Is it allowed for men to take off their clothes when they pour water on their bodies, or others pour water on their bodies, allowing others to see their private parts, or allowing themselves to see other people's private parts?"

Imam al-Ṣādiq ('a) answered, "My father discommended such to be done by anybody."

13. Imam al-Ṣādiq ('a) said: You must not lie down in bathrooms, for this may melt down the fats of the kidneys.

14. Some people narrated the following: Having readied himself for leaving a bathroom, Imam al-Ṣādiq ('a) put on his clothes and turban. He then expressed, "I have never neglected putting on my turban upon leaving a bathroom, be it winter or summer."

15. Imam Mūsā ibn Ja'far al-Kāẓim ('a) said: To go to bathrooms once every two days stops fleshiness, while going there every day melts down the fats of the kidneys.

16. 'Abd al-Raḥmān ibn Muslim said: One day, I was in the middle department of a bathroom when Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) came in wearing a loincloth extending from his belly to his knees. Greeting us, the Imam ('a) said, "Peace be upon you all!" Having replied to his greeting, I entered the department wherein there was the basin. So, I washed my body and left.

17. Imam al-Riḍā ('a) is reported to have said: There is no objection if one washes his two legs after leaving a bathroom and there is no objection if one does not do so.

18. Imam al-Ḥasan ibn 'Alī ('a) was on his way out of a public bathroom when a man received him and said, "*ṭāba istiḥmāmuka*; Nice taking a bath!"

The Imam ('a) said, "You lack wisdom! Why have you added extra letters to this sentence?"

Trying to correct his words, the man said, "*ṭāba ḥammāmuka*; Nice bathing!"

The Imam ('a) commented, "If bathing is nice, then where is the physical rest?"

Recorrecting his words, the man further said, "So, *ṭāba ḥamīmuka*; nice bath!"

The Imam ('a) instructed, "What is the matter with you? You should have known that the word *ḥamīm* also means sweat!"

Finally, the man asked, "So, how should I say this expression?"

The Imam ('a) replied, "You may say: *ṭāba mā ṭahura minka wa ṭahura mā ṭāba minka*; Blessed be the parts of your body that have become pure (due to this bathing) and pure be the parts of your body that have been blessed (by this bathing)."

19. Imam al-Ṣādiq ('a) said: When a friend of you says to you, '*ṭāba ḥammāmuka*; blessed be your bathing,' upon coming out of the bathroom, you may reply to him with these words: *an'ama allāhu bālaka*; may Allah improve your conditions.

20. The Apostle of Allah (ṣ) said: The causes of all maladies are three, while remedies for all maladies lie in three, too. As for the causes of all maladies, they are the blood, bile, and phlegm. The remedy of maladies caused by blood is cupping, the remedy of maladies caused by phlegm is to bathe oneself, and the remedy of maladies caused by the bile is to walk.

21. Imam al-Ṣādiq ('a) said: There are three things that cause fatness and there are three other things that cause slimness. The three things that cause fatness are to go to bathrooms once every two days, to perfume sweet-smelling redolences, and to wear soft clothes only.

As for the three things that cause slimness, they are to eat egg, to eat fish, and to eat cutlet.(1)

22. Imam al-Bāqir ('a) is reported to have said: It is not objectionable to make use of bathroom water for different purposes provided that it is attached to a water resource.(2)

23. Dāwūd ibn Sarḥān is reported to have said: I asked Imam Abū-'Abdullāh, "What do you say about the ceremonial purity or impurity of bathroom water?"

The Imam ('a) answered, "The same rulings of current water are applied to bathroom water."

24. Muḥammad ibn Muslim is reported to have said: I asked Imam Abū-

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(1) Going to bathrooms each day in continued succession causes thinness.

(2) This means that bathroom water is ceremonially pure.

'Abdullāh ('a), "Both the ceremonially pure and impure people bath themselves in public bathrooms. Is it permissible to wash my body with the leftover water with which a ceremonially impure person has washed himself?"

The Imam ('a) answered, "Yes, it is. It is not objectionable to wash yourself with the leftover water from which a ceremonially impure person has washed himself. I myself washed my body with such leftover and then washed my legs again, just because dust has stuck to it."

25. Zurārah is reported to have said: I often saw Imam al-Bāqir ('a) leave a public bathroom without washing his legs and go straightly to perform a ritual prayer.

26. Imam al-Ṣādiq ('a) is reported to have said: Wash your legs after finishing bathing, for this act cures of migraine. Cover your heads with your turbans once you leave bathrooms.

27. Muḥammad ibn Mūsā is reported to have said: Imam al-Bāqir ('a) and Imam al-Ṣādiq ('a) always left the bathrooms turbaned, in both winter and summer.

28. A tradition (reported by one of the Holy Imams) reads: If your temperature rises in a bathroom, you may pour cold water on your bodies so that the heat of the body cools down.

29. According to *Ṭibb al-A'immah*, Imam Abu'l-Ḥasan ('a) said: Clip your nails on Tuesdays, apply cupping on Wednesdays, go to bathrooms on Thursdays, and perfume yourselves with the best of your fragrance on Fridays.

30. According to *al-Khiṣāl*, Imam Abu'l-Ḥasan ('a) is reported to have said: Clip your nails on Tuesdays, go to bathroom on Wednesdays, satisfy your need of cupping on Thursdays, and perfume yourselves with the best of your perfumes on Fridays.

31. According to *al-Libās*, Sa'dān ibn Muslim is reported to have said: Imam Abu'l-Ḥasan al-Kāẓim ('a) came into the public bathroom where we were, and offered salutation. A while after that, I bathed myself and went out.

32. Ḥannān ibn Sadīr is reported to have quoted his father as saying: My father, grandfather, uncle, and I went to the public bathroom in the city of al-Madīnah where we found a man in the changing room who asked us, "Where are you from?"

"We are from Iraq," we answered.

"Which district of Iraq are you from exactly?" he further asked.

"We are from the city of al-Kūfah," we replied.

Hailing us, the man said, "Hello and welcome, people of al-Kūfah! Verily, you are the elites but not ordinary people."

He then said, "Why do you not put on loincloths? Indeed, the Apostle of Allah (ṣ) said: It is forbidden for each Muslim to see the private parts of his brother-in-faith."

Upon hearing his words, my uncle sent someone to bring us a piece of burlap, which he cut into four pieces and each one of us took a piece and wrapped himself with it. When we left the bathroom, we asked about that man. Surprisingly, we knew that he was 'Alī ibn al-Ḥusayn ('a) accompanying his son Muḥammad al-Bāqir ('a) with him.

CHAPTER TWO
COVERING UP THE PRIVATE PARTS

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, the Apostle of Allah (ṣ) said: Whoever believes in Allah and in the Last Day truly, must not enter a bathroom before wrapping his body with a loincloth.

2. The Holy Prophet (ṣ) warned against people throwing themselves in rivers without wrapping their bodies with a loincloth. Justifying this, he (ṣ) said, "Water is populated by its own creatures and inhabitants."

3. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have quoted his fathers who reported Imam 'Alī Amīr al-Mu'minīn ('a) as saying: When you take off all of your clothes, Satan will look at you and have the desire to seduce you into evil. For this reason, you should always wrap yourselves with a loincloth.

4. The Imam ('a) is also reported to have warned men against entering bathrooms without covering their bodies with a loincloth.

5. Imam al-Bāqir ('a) is reported to have quoted his father who said that it was once said to Imam 'Alī ('a), "Sa'īd ibn 'Abd al-Malik always goes to the bathroom with his bondmaids."

Commenting on this, the Imam ('a) said, "There is no objection to his deed as long as he, as well as his bondmaid, wrap themselves with loincloths, because they should not be as naked as donkeys, looking at the private parts of each other."

6. Imam al-Ṣādiq ('a) is reported to have said: I do hate looking at the private parts of Muslims. As for non-Muslims, looking at their private parts is as same as looking at the private parts of donkeys.

7. Imam al-Ṣādiq ('a) is also reported as saying: It is not permissible for men to look at the private parts of their brethren-in-faith. However, in bathrooms, it is not objectionable if one's sight falls on the private parts of one who opposes him in religious beliefs.

8. Imam al-Ṣādiq (ʻa) is also reported as saying: The thigh is not a private part.

9. Abū-Baṣīr is reported to have said: I asked Imam Abū-ʻAbdullāh (ʻa) whether it is or it is not lawful for men to bath themselves naked. To this question, the Imam (ʻa) answered, "This is not objectionable provided that no one can see him."

10. According to *Tahdhīb al-Aḥkām*, Ḥudhayfah ibn Manṣūr is reported to have said: I said to Imam Abū-ʻAbdullāh (ʻa), "There is a word repeated by people [and I want to know whether it is true or not]. They say that it is forbidden for believers to look at the private parts of their brethren-in-faith."

Explaining this word, the Imam (ʻa) said, "This does not imply what you think of; rather, its means that it is forbidden for any faithful believer to reproachfully remind his brother-in-faith of a slip that he once committed or a disgraceful word that he once said; so, he kept it in his mind for purpose of finding fault with his brother-in-faith for that act or word."

11. ʻAbdullāh ibn Sinān is reported to have said: I asked Imam Abū-ʻAbdullāh (ʻa) whether it is unlawful to disclose the private parts of one's brother-in-faith.

The Imam (ʻa) answered, "Yes, it is unlawful to do so."

ʻAbdullāh explained, "I meant the genital organs!"

The Imam (ʻa) said, "No, this is misunderstanding. To disclose a brother-in-faith's private parts is to divulge his secrets."

12. Zayd al-Shaḥḥām is reported to have said that Imam Abū-ʻAbdullāh al-Ṣādiq (ʻa), explaining the actual meaning of the famous word indicating that it is unlawful for believers to disclose the private parts of their brothers-in-faith, said, "This does not mean that your sight falls on the hidden parts of your brother-in-faith; rather, it means that it is unlawful to find fault with and disgrace your brother-in-faith."

CHAPTER THREE
RUBBING THE BODY WITH PUMICE STONE, OLIVE OIL, FLOUR, AND OTHER MATERIALS

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, Imam 'Alī ('a) said: Avoid lying down in bathrooms, for it melts down the fats of the kidneys. Do not rub the sole of your feet with pumice stones, because this may cause leprosy.

2. Imam al-Ṣādiq ('a) said: Do not rub your body with pumice stone, because it causes leprosy; and do not rub your face with your apron, because this does away with brilliance of the face.

3. It is reported that by pumice stone, the Imam ('a) meant the clay brought from Egypt and the pumice brought from Shām.

4. The Imam ('a) also said: Beware of using earthenware, because it wears out the body; rather, you should press and massage your bodies intensely instead.

5. Imam al-Riḍā ('a) is reported to have said: It is not objectionable for men to rub their bodies in bathrooms with fine flour, meal, or bran. Likewise, it is not objectionable for men to massage their bodies with flour wetted with olive oil. To spend any amount of money on what brings about physical advantage is never squandering; rather, squandering is to misuse money and bring about harm to the body.

6. Imam al-Ṣādiq ('a) said: It is not objectionable for men in bathrooms to perfume themselves with the *khalūq* fragrance and to rub their hands with it as treatment of chaps. Yet, it is not recommended to be addicted to it or to see its effects on the skin.

7. According to *al-Libās*, Imam Abu'l-Ḥasan ('a) was asked whether it is lawful or not to use the hair-removing powder followed by rubbing the body with olive oil and flour. The Imam ('a) answered, "There is no objection to it."

8. Abu'l-Safātij is reported as quoting one of his friends to have said to Imam Abū-'Abdullāh al-Ṣādiq ('a), "It happens that while we are on our way to

Makkah to enter in the ritual state of consecration, we find out that we do not carry with us bran with which we should rub our bodies after having used the hair-removing powder. Thus, we use flour instead. However, this caused me many troubles that none knows except Allah."

The Imam ('a) said, "Do you mean that you fear lest you have engaged yourself in squandering, which is unlawful?"

"Yes, I do," the man answered.

The Imam ('a) clarified, "Squandering is never applied to whatever is spent on things that bring about advantage to the body. For instance, I myself order that flour should be mixed with olive oil so that I would rub my body with the mixture. Exclusively, squandering is applied to what damages one's fortune and harms the body."

The man asked, "What is stinginess for example?"

The Imam ('a) answered, "Stinginess is, for example, to eat only bread and salt while you are able to eat other edibles."

"What is the example of moderation?" the man asked.

The Imam ('a) answered, "An example of moderation is to eat such different dishes as bread, meat, milk, olive oil, and fat at different times."

9. Imam Abu'l-Ḥasan ('a) is reported to have been asked whether it is acceptable for men who have used the hair-removing powder to rub the parts of their bodies they have covered with that hair-removing power with flour so that the malodor of the powder should remove. To this question, the Imam ('a) answered, "There is no objection to do so."

CHAPTER FOUR
SHAVING OFF THE HAIRS OF THE HEAD, THE PUBES, AND THE ARMPIT

1. As quoted from *man-lā-yahḍaruhu'l-faqīh*, the Apostle of Allah (ṣ) said to a man, "Have your hair cut, for it increases your beauty."

2. Imam al-Ṣādiq ('a) said: Shaving off the hair of the head on other occasions than the ritual Ḥajj and 'Umrah pilgrimages is considered vituperation of your enemies and object of attractiveness for you.

The Imam ('a) then added: Your enemies renege the religion as swiftly as an arrow slips away from a bow. Their signs are shaving off their head unevenly and giving up anointing.

3. According to *Nawādir al-Ḥikmah*, Imam al-Ṣādiq ('a) is reported to have quoted his fathers who quoted Imam 'Alī ('a) as saying: Do not cut off the hair of your children in spots (i.e. shaving some places and leaving others).

4. According to *Tahdhīb al-Aḥkām*, Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: One day, a child whose head was shaved off unevenly was brought to the Holy Prophet (ṣ) to pray to Allah for him. Yet, when the Holy Prophet (ṣ) saw the weird style the hair of that child's head was shaved off, he refused to pray to the Lord for him; rather, he ordered the child's parents to shave off his head evenly.

The Apostle of Allah (ṣ) also instructed that the hair on abdomens should be shaved.

5. Imam al-Bāqir ('a) is reported to have said: The Apostle of Allah (ṣ) had al-Ḥasan and al-Ḥusayn circumcised seven days after their birth. On the same day, he shaved off the hair of their heads and gave silver as alms the same weight of the cut off hair. He also slaughtered a sheep as offering to the Lord for their safety and gave to the midwife the best parts of the meat of the slaughtered animal.

6. It is narrated that whoever decides to have the hair of his head cut off, should begin with the forelock and end with the two bones. Meanwhile, he may say the following supplicatory words:

In the Name of Allah (I begin), in Allah (I place my trust), and the practice of Allah's Apostle do I follow. O Allah, please grant me light on the Resurrection Day for each hair (I am shaving).

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ نُوراً يَوْمَ الْقِيَامَةِ.

Upon finishing, one may say these words:

O Allah, please adorn me with piety and keep violent death away from me.

اَللَّهُمَّ زَيِّنِّي بِالتَّقْوَى وَجَنِّبْنِي الرَّدَى.

7. According to *Ṭibb al-A'immah*, Imam al-Ṣādiq ('a) is reported to have said: Shaving the hair with a razor for purpose of cleansing the body should be used once every seven days, and removing the hair with hair-removing powder for the purpose of cleansing the body should be repeated every fifteen days.

8. According to *al-Libās*, Imam al-Riḍā ('a) is reported to have said: Whoever tries the following three things, will never quit doing them: depilating the hair, getting married to bondmaids, and tucking up the clothes.

9. Imam al-Riḍā ('a) is also reported as saying: The following three acts are within the practices of the apostles of Allah: perfuming, depilating the hair, and much sleeping with wives.

10. 'Amr ibn 'Uthmān is reported to have quoted someone who related to him that he asked Imam al-Riḍā ('a), "People [of other faiths] claim that to shave the hair on another occasion than [the ritual of] halting at Minā is hideous. Is this true?"

Answering him, the Imam ('a) said, "All glory be to Allah! How strange this is! Whenever (my father) Abu'l-Ḥasan ('a) came back home after having undertaken the Ḥajj pilgrimage, he would directly go first to one of his gardens where he would shave off the hair of his head before coming to the city of al-Madīnah."

11. Having been asked about the legality of releasing the hair of the head, Imam al-Ṣādiq ('a) answered, "The companions of Allah's Apostle (ṣ) used to have their hair cut all the time."

12. Imam al-Ṣādiq ('a) is also reported as saying: Trimming the hair of the nose makes the face more attractive.

13. The Holy Prophet (ṣ) is reported to have said: Whoever truly believes in Allah and in the Last Day, must not overlook shaving the hair of the pubes for more than forty days. As for any woman who truly believes in Allah and in the Last Day, she is not allowed to overlook shaving the hair of the pubes for more than twenty days.

14. According to another tradition, Imam al-Ṣādiq ('a) is reported to have said: Whoever truly believes in Allah and in the Last Day, must not leave shaving off the hair of the pubes for more than one week and must not leave cleansing the pubes with the hair-removing powder for more than one month. Yet, whoever violates this period, his prayers will not be accepted.

15. The Holy Prophet (ṣ) said: O men and women! Shave the hair on your bellies.

16. Imam al-Ṣādiq ('a) is reported to have said: When Allah the All-blessed and All-exalted said to (Prophet) Abraham, "Purify yourself," the prophet, complying with this Diving command, shaved the hair of his pubes.

17. While removing the hair on the armpits with a depilatory substance in the bathroom, the Imam ('a) used to said, "Plucking out the hair of the armpits weakens the shoulders. It also damps and weakens eyesight."

18. He ('a) also said: To shave it is better than plucking it out; and to remove it with a depilatory substance is better than shaving it.

19. According to another narration reported by Zurārah, Imam al-Ṣādiq ('a) said: Plucking the hair of the armpit out is better than shaving it; and removing it by a depilatory substance is better than all other methods.

20. Imam 'Alī ('a) said: To pluck out the hair of the armpits prevents bad smell. It is also a sort of purification and a prophetic practice that was ordered by the pure and immaculate Abu'l-Qāsim (i.e. the Holy Prophet Muḥammad); may Allah's peace be upon him and upon his family members!

21. The Apostle of Allah (ṣ) said: Never allow the hair under your armpits to grow, because if you do so, Satan will take this place as shelter to hide in. It is acceptable for the ceremonially impure to remove the hair of their armpits with a depilatory substance, because such hair-removing powder increases one's cleanliness.

22. Imam al-Ṣādiq ('a) is reported to have said: The period between the existence of Noah ('a) and the existence of Abraham ('a) was one thousand years. The code of the Prophet Abraham ('a) was to profess Allah as the One and Only God, to act sincerely toward Him, and to renounce all other false

deities. This is the very nature on which Allah created all His creatures. It is the faith of Ḥanīfiyyah (uprightness). Allah made His covenant with him not to worship any other one than Allah and not to associate anything with Him in godhead.

23. Imam al-Ṣādiq ('a) continued: Allah ordered the Prophet Abraham ('a) to perform the ritual prayers, to bid the right, and to forbid the wrong. However, the Lord has not imposed on him the laws of inheritances; rather, he added the following laws to the faith of Ḥanīfiyyah: circumcision, trimming the moustache, plucking out the hair of the armpits, clipping the fingernails, and shaving off the hair of the pubes. The Lord then ordered him to build the Sacred House (i.e. the Holy Ka'bah) and to undertake the ritual Ḥajj pilgrimage along with all of the rituals appended. All these laws were within the code revealed to the Prophet Abraham.

24. Imam al-Ṣādiq ('a) is also reported to have said: When Allah ordered Prophet Abraham ('a), saying, "Purify yourself," Abraham trimmed his moustache.

The Lord, again, ordered him, saying, "Purify yourself;" so, Prophet Abraham plucked out the hair of his armpits.

Once more, the Lord said to him, "Purify yourself." This time, Prophet Abraham ('a) clipped his fingernails.

Yet again, the Lord said to Abraham ('a), "Purify yourself." So, Abraham ('a) shaved off the hair of his pubes.

As Allah re-ordered Prophet Abraham ('a) to purify himself, the prophet of Allah ('a) circumcised himself.

CHAPTER FIVE

WASHING THE HEAD WITH LEAVES OF HOLLYHOCK AND LOTE-TREE

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, Imam al-Ṣādiq ('a) is reported to have said: To wash the head with hollyhock on Fridays saves from leprosy and mania.

2. Washing the head with hollyhock keeps away poverty and increases one's sustenance.

3. Washing the head with hollyhock brings about vitality and refreshment.

4. Imam 'Alī Amīr al-Mu'minīn ('a) said: Washing the head with hollyhock removes dirt and filth. One day, the Apostle of Allah (ṣ) felt unhappy; so, the Archangel Gabriel ('a) taught him to wash his head with leaves of lote-tree, which were taken from the lote-tree on the all-Comprehensive Terminus (*sidrat al-muntahā*).(1)

5. Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) said: Washing the head with leaves of lote-tree makes sustenance flow abundantly.

6. Imam al-Ṣādiq ('a) said: Wash your heads with leaves of lote-tree, for it has been sanctified by all archangels and apostle-prophets. Whoever washes his head with leaves of lote-tree, Allah fends off from him the evil suggestions of Satan for seventy days. He, whom Allah saves from the evil suggestions of Satan for seventy days, shall not defy Allah and shall consequently be allowed into Paradise.

7. According to *Tahdhīb al-Aḥkām*, Imam al-Ṣādiq ('a) is reported to have said: Whoever shaves his moustache, clips his fingernails, and washes his head with hollyhock on Fridays, shall be awarded the same reward of one who releases a

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(1) According to some narrations, the *sidrat al-muntahā* is a tree situated over the seventh sky to the right side of the Divine Throne. At the edge of this tree, the knowledge of each and every angel stops.

slave from slavery.

8. According to *Ṭibb al-A'immah*, Imam 'Alī Amīr al-Mu'minīn ('a), within his instructive precept to his companions, said: Washing the head with hollyhock takes away dirt and does away with lice.

9. Jābir al-Ju'fī is reported to have said: Having heard my complaint to him about dandruff, Imam Abū-Ja'far al-Bāqir ('a) instructed: You may crush myrtle and take its juice. You may then mix it with vinegar by crushing it as much as you can so that its color should change and it should turn into paste. You may then wash your head and beard with it as tightly as possible. After that, you may anoint the hair of your head with fresh sesame oil. If you do all that, you will be recovered by the will of Allah.

CHAPTER SIX
REMOVING THE HAIR WITH DEPILATORIES

1. According to *man-lā-yahḍaruhu'l-faqīh*, Imam al-Ṣādiq ('a) said: Whoever wants to use a depilatory, may take some of the hair-removing powder, put it on the end of his nose, and say these supplicatory words:

O Allah, please have mercy on Solomon the son of David, for he instructed us to use depilatories.

اَللَّهُمَّ ارْحَمْ سُلَيْمَانَ بْنَ دَاوُدَ كَمَا أَمَرَنَا بِالنُّورَةِ.

One who does so and says these words will not be burnt by the hair-removing powders.

2. It is narrated that whoever keeps sitting down after using a depilatory, is anticipated to be bothered by hernia.(1)

3. According to *al-Mahāsin*, al-Ḥakam ibn 'Utaybah is reported to have said: I saw Imam Abū-Ja'far al-Bāqir ('a) dying his fingernails with henna. "Ḥakam!" the Imam ('a) asked me, "What do you think about this deed of mine?"

I answered, "What should I think of it when I see you, not anyone else, doing it? However, only the youngsters amongst us do this."

Mentioning the reason, the Imam ('a) clarified, "Ḥakam! Depilatories, when coping with fingernails, change them so badly that they become like fingernails of dead people. Therefore, there is not objection if I change their colors with henna."

4. The Apostle of Allah (ṣ) said: Whoever removes the hair of his body with a depilatory and dyes with henna, Allah will save him from three infections; namely, leprosy, elephantiasis,(2) and cancer, up to the next time he does the

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(1) Hernia is an abnormal displacement and protrusion of an organ or tissue through an aperture in the wall of the cavity which contains it, especially through the wall of the abdomen.

(2) Elephantiasis is a condition in which a part of the body, usually a limb, is grossly

same.

5. Imam 'Alī Amīr al-Mu'minīn ('a) said: Men are advised not to use depilatories on Wednesdays, because Wednesday is a day of constant ill-luck. It is permissible to use depilatories on other days.

6. However, it is narrated that to use depilatories on Fridays causes leprosy.

7. Imam al-Riḍā ('a) is reported to have said: Whoever uses depilatories on Fridays and, consequently, is afflicted with leprosy, should blame none but himself.

8. The Apostle of Allah (ṣ) said: Whoever removes the hair of his body with a depilatory and dyes with henna, Allah will save him from three infections; namely, leprosy, elephantiasis, and cancer, up to the next time he does the same.

9. Imam al-Ṣādiq ('a) said: To dye with henna immediately after removing the hair with a depilatory secures from leprosy and elephantiasis.

10. According to *al-Rawḍah*, the Apostle of Allah (ṣ) said: Leprosy is caused by five things: Removing the hair with depilatories on Fridays and Wednesdays, performing the ritual ablution and the ritual bathing with sun-heated water, having food while being ritually impure, sleeping with wives during their menstruation periods, and overeating.

11. Imam al-Riḍā ('a) is reported to have said: Get rid of extra hair, for this makes you look more attractive.

12. According to *al-Maḥāsin*, a tradition reads: Whoever removes the extra hair of his body with a depilatory and then rubs his entire body, from head to toe, with henna, Allah keeps poverty away from him.

13. According to *al-Libās*, Imam al-Ṣādiq ('a) is reported to have used to employed another man to rub his body with a depilatory. However, when the man reached the pubes, the Imam ('a) would order him to stop, because the Imam ('a) himself would rub that area of his body with a depilatory (without letting others do this task on behalf of him).

14. Imam al-Ṣādiq ('a) is also reported to have entered public bathrooms to remove the hair on his armpits by himself when necessary and then left.

15. However, He ('a) is also reported to have sometimes allowed one of his

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enlarged, especially when due to obstruction of the lymphatics by filarial worms. It is also any of various diseases characterized by swelling or by alteration of the skin, especially lepromatous leprosy.

servants to rub his entire body with a depilatory.

16. Al-Arqaṭ narrated that he, having needed Imam al-Ṣādiq (ʻa) in a private concern, searched for him until he could find him in a public bathroom. When he told the Imam (ʻa) about his concern, the Imam (ʻa) suggested, "You may use depilatory right now."

Al-Arqaṭ said, "I just used it two days ago."

The Imam (ʻa) insisted, "You may use it now, because removing the hair with depilatories cleans the body."

17. Imam al-Ṣādiq (ʻa) is reported to have said: Whenever Imam ʻAlī (ʻa) employed others to coat his body with a depilatory, he would coat the area of the pubes with his own hand rather than allowing others to do it.

18. Layth al-Murādī is reported to have said: When I asked Imam al-Ṣādiq (ʻa) whether it is lawful or not for men being ceremonially impure to remove the hairs of their body by means of a depilatory, he (ʻa) answered, "This is not objectionable."

19. Imam al-Riḍā (ʻa) is reported to have said: The following four deeds are within the practices of the prophets: perfuming, shaving with razors, removing the body hair with depilatories, and much sleeping with wives.

PART FOUR

TRIMMING THE NAILS, CLIPPING THE MOUSTACHE, ROUNDING THE BEARD, COMBING, DRESSING THE HAIR, LOOKING IN THE MIRROR, AND CUPPING

This part of the book consists of four chapters, as follows:

CHAPTER ONE
TRIMMING THE NAILS

1. According to *al-Libās*, Sulaymān ibn Khālid said: I asked Imam Abū-'Abdullāh ('a), "Should I trim my fingernails every Friday?"

Answering me, the Imam ('a) said, "Yes, you should, if they are long."

2. Mūsā ibn Bukayr is reported to have said: I said to Imam Abu'l-Ḥasan ('a), "Our acquaintances (i.e. people of our faith) state that moustache and nails should be trimmed on Fridays only."

Expressing astonishment, the Imam ('a) answered, "All glory be to Allah! How strange this is! You may clip them on Fridays or on any other day, as you wish."

3. Imam al-Ṣādiq ('a) is reported to have said: Clipping the fingernails, cutting the moustache short, and washing the head with hollyhock eliminate poverty and bring about more sustenance.

4. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have quoted his fathers who quoted the Holy Prophet (ṣ) as saying: Whoever clips his fingernails on Fridays, Allah will dismiss malady from his fingertips and insert recovery instead.

5. Imam al-Ṣādiq ('a) is also reported to have said: Trimming the nails and cutting short the moustache every Friday protects against elephantiasis.

6. He ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying: As for any one who clips his fingernails on Fridays, his fingertips will not be forked.

7. He ('a) is also reported as saying: Trim your fingernails and moustache every Friday. If they are short, then you should scrub them, for if you do so, neither leprosy nor will elephantiasis afflict you.

8. As quoted in *al-Maḥāsin*, al-Ḥasan ibn al-'Alā' is reported to have said: I asked Imam Abū-'Abdullāh ('a), "What is the reward of one who cuts his moustache short and clips his fingernails on Fridays?"

Answering me, the Imam (‘a) said, “Such person is kept under (spiritual) purity up to the next Friday.”

9. Abū-Kahmas is reported to have quoted a man as saying: I had asked ‘Abdullāh ibn al-Ḥasan to teach me some supplicatory words about earning sustenance. So, he said, “You may say these words: O Allah, please undertake my affairs by Yourself and do not charge others with the management of my affairs.”

When I told Imam Abū-‘Abdullāh (‘a) about this, he suggested to me, saying, “May I teach you something more useful in earning sustenance?”

“Yes, you may,” I answered.

The Imam (‘a) instructed, “You may cut your moustache short and clip your fingernails every Friday.”

10. Khalaf is reported to have said: Imam Abu’l-Ḥasan (‘a) saw me when I had any eye trouble. So, said to me, “May I guide to something that if you do, you will never suffer from any ache in your eyes?”

“Yes, you may,” I answered.

The Imam (‘a) instructed, “You may cut short your moustache and clip your fingernails every Thursday.”

Since I followed his instructions, I have not suffered from any eye ache.

11. Imam Abū-‘Abdullāh al-Ṣādiq (‘a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever clips his fingernails on Saturdays and Thursdays and cuts short his moustache shall be cured from toothache and eye troubles.

12. Imam Abū-Ja‘far al-Bāqir (‘a) is reported to have said: Whoever trims his fingernails and cuts short his moustache every Friday repeating the following words while doing so, Allah the Almighty and All-majestic will decide for him the reward of manumitting a slave for every piece of nail or single hair that falls from him. Moreover, he shall not be afflicted by any ailment except the final ailment that causes his death:

In the Name of Allah (I begin); and by (the command of) Allah and according to the tradition of Muḥammad and the Household of Muḥammad—may Allah’s blessings be upon them—I do this.

بِسْمِ ٱللَّهِ وَبِٱللَّهِ وَعَلَىٰ
سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
صَلَوَاتُ ٱللَّهِ عَلَيْهِمْ

13. Imam Abū-‘Abdullāh al-Ṣādiq (‘a) is reported to have said to men, “Clip your fingernails,” but said to women, “Do not cut your fingernails, for long fingernails show you more beautiful than you are in reality.”

14. According to *Ṭibb al-A'immah*, Imam al-Ṣādiq ('a) is reported to have said: Whoever clips his fingernails on Wednesdays beginning with little finger of his right hand, this will act as security for him against inflammation of the eye.

15. Imam al-Bāqir ('a) is reported as saying: To trip your fingernails on Fridays, you may begin with trimming the little finger of your left hand and end with trimming the little one of the right hand.

16. Imam al-Ṣādiq ('a) said: Whoever trims his fingernails on Thursday and leaves one untrimmed to Friday, Allah will eliminate poverty from him.

17. A tradition quoted in the book of *Firdaws al-Akhbār* reads: The Apostle of Allah (ṣ) said: Whoever wishes to be secured from poverty, eye inflammation, leprosy, and mania, should clip his fingernails on Thursday afternoon and should begin with trimming the little finger on his left hand.

18. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) is reported to have said: When the Divine Revelation was interrupted to come to the Holy Prophet (ṣ) for a while, some people asked him about that. He (ṣ) answered, "The Divine Revelation must be interrupted as long as you neither clip your fingernails nor impart sweet smell to your bodies."

19. Imam al-Bāqir ('a) said: Fingernails must be clipped because they are the shelters of Satan. They also the main reason for oblivion.

20. The Apostle of Allah (ṣ) said to men, "Clip your fingernails," and to women, "Do not cut your fingernails short, for this shows you more beautiful than you are."

21. Imam al-Ṣādiq ('a) said: Men are required to bury their cut hair and fingernails, because this is a practice of the Holy Prophet (ṣ).

22. According to *al-Maḥāsin*, this act (of burying the cut hair and nails) is an obligatory practice of the Holy Prophet (ṣ).

23. According to a narration, to bury the hair, nails, and blood is a Prophetic practice.

24. Imam Abu'l-Ḥasan al-Hādī ('a) is reported to have been asked about whether it is or is not lawful for men to go straightly for performing a prayer immediately after cutting off their hair or trimming their nails without shaking off the falling hair or nails from their clothes.

The Imam ('a) answered, "There is no objection to this."

25. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: Whoever clips his fingernails and cuts his moustache on a Friday and then says these words,

shall be awarded the reward of manumitting a descendant of the Prophet Ishmael for every piece of nail or hair:

In the Name of Allah (I begin); and by (the command of) Allah and according to the tradition of Muḥammad and the Household of Muḥammad, I do this.

بِسْمِ ٱللَّهِ وَبِٱللَّهِ وَعَلَىٰ
سُنَّةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

26. Imam ʿAlī ibn al-Ḥusayn Zayn al-ʿĀbidīn (ʿa) is reported to have always ordered his fellows to bury his cut off hair whenever he shaved the hair of his head at Minā (within the rites of the ritual Ḥajj pilgrimage).

CHAPTER TWO

CUTTING SHORT THE MOUSTACHE, ROUNDING THE BEARD, LOOKING AT THE GRAY HAIR, AND SIMILAR ISSUES

Cutting short the moustache

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, Imam al-Ṣādiq ('a) said: Cutting short the moustache every Friday is security against elephantiasis.

2. The Holy Prophet (ṣ) said: Do not grow your moustache; lest, Satan takes it as hideout to cover himself in.

3. He (ṣ) also said: He that does not cut short his moustache is not one of us.

4. He (ṣ) also said: Cut short your moustache and let your beards grow; and do not imitate the Jews.

5. He (ṣ) also said: The Magi shave their beards and let their moustaches grow. As for us, we should shave the moustache and let grow the beards. This is the natural case. Upon cutting short your moustache, you may say these words:

In the Name of Allah (I begin), in Allah (I place my trust), and the practice of Allah's Apostle do I follow.

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ.

6. As cited in *al-Maḥāsin*, Imam al-Ṣādiq ('a) is reported to have said: Shaving the moustache is a Prophetic practice.

7. Al-Sakūnī is reported to have said: The Apostle of Allah (ṣ) said: To cut the moustache so short that the edge of the upper lip is reached (and seen) is a Prophetic practice.

8. 'Abdullāh ibn 'Uthmān is reported to have seen Imam Abū-'Abdullāh al-Ṣādiq ('a) cutting his moustache so short that he reached the roots of the hair.

Trimming and rounding the beard

1. Looking at an unshaven-bearded man, the Prophet (ṣ) expressed, "What would harm this man if he trimmed his beard?"

When the man was informed of what the Holy Prophet (ṣ) had said about his unkempt beard, he had his beard cut neither too short nor too long and came to the Holy Prophet (ṣ) who, upon seeing his new look, said, "Thus should you all do with your beards."

2. Muḥammad ibn Muslim is reported to have said: I saw Imam al-Bāqir ('a) cutting short his beard. He then said, "You should round your beards."

3. Imam al-Ṣādiq ('a) said: Hold your beard with your grip and cut the extra hair.

4. According to *al-Maḥāsin*, 'Alī ibn Ja'far is reported to have said: I asked my brother (Imam Mūsā ibn Ja'far al-Kāẓim) about the verdict appertained to cutting short one's beard.

Answering me, he ('a) said: There is no objection if one cuts short the hair on the two cheeks, but it is not acceptable to cut short the hair on the chin.

5. Al-Ḥasan al-Zayyāt is reported to have said: I saw Abū-Ja'far al-Bāqir ('a) having trimmed his beard.

6. Sadīr is reported to have said: I saw Abū-Ja'far ('a) cut the hair of his beard that is on his cheeks and leave the hair that is on the chin.

7. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported as saying: He that makes his beard grow longer than a grip is in Hellfire.

8. Imam al-Ṣādiq ('a) is also reported to have said: To trim the beard is an indication of bliss.

9. He ('a) also said: Man's soundness of mind is recognized through three things: how long his beard is, the inscription engraved on his finger-ring, and the teknonym(1) he uses for himself.

10. Abū-Ayyūb is reported to have quoted Muḥammad as saying: I saw a barber cut short the beard of Imam Abū-Ja'far ('a), who said to him, "You may round it."

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(1) Teknonym is to name a parent from his or her child.

Grey hair

1. As mentioned in the book of *al-Libās*, the Holy Prophet (ṣ) said: The grey hair in the front of the head is good fortune, in the cheeks is generosity, in the forelocks is courage, and in the back is evil-omen.

2. Imam al-Ṣādiq (ʻa) is reported to have said: A man came to the Holy Prophet (ṣ) who, having gazed at the grey hair in his beard, expressed: This grey hair is light. For each hair that becomes white in Islam, there shall be light on the Resurrection Day.

3. Imam al-Bāqir (ʻa) is reported to have said: One morning, Prophet Abraham (ʻa) noticed that there was in his beard one white hair. Expressing joy, he said, "All praise be to Allah the Lord of the worlds Who has made me reach this age without me having disobeyed Him even for as trivial time as the twinkling of an eye."

4. Imam al-Ṣādiq (ʻa) is reported to have said: In ancient times, the hair of people would never turn white. One day, Prophet Abraham (ʻa) noticed that there was a white hair in his beard; so, He asked his Lord, "O Lord! What is this?"

The Lord answered, "This is a sign of solemnity."

Upon hearing this answer, Prophet Abraham (ʻa) prayed, "O my Lord! Please, grant me more solemnity."

5. Imam al-Ṣādiq (ʻa) is also reported to have said: The Holy Prophet (ṣ) said: Grey hair is light; so, do not pluck it out."

6. As quoted in *al-Maḥāsin*, Imam Abū-ʻAbdullāh al-Ṣādiq (ʻa) is reported to have said: It is not objectionable to shave or pluck out the grey hair of the head. However, to me, shaving it is better than plucking it out.

7. Imam al-Ṣādiq (ʻa) is also reported to have said that Imam ʻAlī (ʻa) did not object to shaving the white hair; yet, he discommended plucking it out.

Combing

1. Imam al-Ṣādiq (ʻa) is reported to have said that the Holy Prophet (ṣ) warned against combing the hair twice a day.

2. He (ʻa) is also reported to have said that the Holy Prophet (ṣ) used to comb his hair. In most cases, he (ṣ) combed it after having wetted it with water.

Looking in the mirror

1. According to the book entitled *al-Najāh*, Whoever wants to look in the mirror should hold it in his left hand and say:

In the Name of Allah (I begin).	بِسْمِ اللَّهِ.

Meanwhile, he may put his right hand on his head, rub his face with it, take his beard with his hand, look in the mirror, and say these words:

All praise be to Allah Who created me as a sound human being, fashioned me in an attractive way, did not create me in a hideous way, granted me superiority over many of His creatures, endued me with Islam, and accepted it for me as religion.	الْحَمْدُ للَّهِ الَّذِي خَلَقَنِي بَشَراً سَوِيّاً وَزَانَنِي وَلَمْ يُشِنِّي وَفَضَّلَنِي عَلَى كَثِيرٍ مِنْ خَلْقِهِ وَمَنَّ عَلَيَّ بِالإِسْلاَمِ وَرَضِيَهُ لِي دِيناً.

When he puts the mirror down, he may say these supplicatory words:

O Allah, please do not change Your favors to us that we are experiencing, and please include us with those who are grateful for Your graces.	اللَّهُمَّ لاَ تُغَيِّرْ مَا بِنَا مِنْ نِعْمَتِكَ، وَاجْعَلْنَا لأَنْعُمِكَ مِنَ الشَّاكِرِينَ.

2. Within his instructive precept to Imam 'Alī ('a), the Holy Prophet (ṣ) said: O 'Alī! Say these supplicatory words whenever you look in the mirror:

O Allah, just as You have created me in the best fashion, so do improve my mannerism and my means of livelihood.	اللَّهُمَّ كَمَا حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي وَرِزْقِي.

3. Imam al-Ṣādiq ('a) is reported to have recommended saying the following doxological prayer upon looking in the mirror:

All praise be to Allah Who created me; so, He made goodly my creation; and fashioned me; so, He formed me in the best fashion. All praise be to Allah Who beautified parts of me, which others have them ugly; and honored me through Islam.	الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَأَحْسَنَ خَلْقِي، وَصَوَّرَنِي فَأَحْسَنَ صُورَتِي. الْحَمْدُ لِلَّهِ الَّذِي زَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي، وَأَكْرَمَنِي بِالإِسْلاَمِ.

CHAPTER THREE
DRESSING THE HAIR OF THE HEAD AND THE BEARD

1. As quoted in *man-lā-yaḥḍaruhu'l-faqīh*, Imam al-Riḍā ('a) was asked to explain the following Qur'ānic verse: "*Look to your adornment at every place of worship.* (7/31)"

The Imam ('a) answered: To comb the hair at the time of each ritual prayer is one aspect of looking to adornment.

2. Commenting on the following saying of Allah the Almighty and All-majestic: "*Look to your adornment at every place of worship,* (7/31)" Imam al-Ṣādiq ('a) said: Adornment mentioned in this Qur'ānic verse is an indicative of the comb, because combing beautifies the appearance of the hair, helps carry out all tasks, strengthens men's sexual potency, and eliminates phlegm.

3. Imam al-Ṣādiq ('a) also said: Combing the hair of the head eliminates epidemics, while combing the hair of the beard strengthens the teeth.

4. Imam Abu'l-Ḥasan Mūsā ibn Ja'far al-Kāẓim ('a) said: Whenever you comb the hair of your beard and head, pass the comb over your chest, because this act relieves from grief and does away with epidemics.

5. Imam al-Ṣādiq ('a) said: Whoever combs the hair of his beard seventy times and counts the times one by one, Satan will not approach him for forty days.

6. A line in *Rawḍat al-Wā'iẓīn* reads: The Apostle of Allah (ṣ) used to comb the hair of his beard upwardly forty times and downwardly seven times, saying about this: In this way, intelligence increases and phlegm stops.

7. According to a tradition, the Holy Prophet (ṣ) is reported to have said: Whoever passes the comb over the hair of his head, beard, and chest seven times, no illness will ever come upon him.

8. The Holy Prophet (ṣ) also said: Whoever combs his hair standing up, shall be

heavily indebted.

9. Imam al-Kāẓim ('a) is reported as saying: Comb your hair with ivory combs, since using such combs does away with epidemics.

10. Imam al-Ṣādiq ('a) said: Combing does away with epidemic; that is, fever.

11. He ('a) also said: There is no objection to using combs, kohl jars, and ointment pots made of ivory.

12. He ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying: Nice hair is part of the clothing granted by Allah; therefore, take care of it.

13. Imam al-Ṣādiq ('a) is also reported to have said: He who intends to let his hair grow long must treat it nicely; otherwise, he should shave it.

14. He ('a) is also reported as saying: Whoever has long hair but fails to dress it well, Allah will part him with a saw of fire. Although the hair of Allah's Apostle was long, it did not reach such a length that could be parted.

15. Imam al-Kāẓim ('a) is reported to have said: Let your hair grow long, because this makes you look more attractive.

16. According to *al-Libās*, Ayyūb ibn Hārūn related that he asked Imam Abū-'Abdullāh al-Ṣādiq ('a) whether the Apostle of Allah (ṣ) used to part his hair or not. "No, he did not," Imam al-Ṣādiq ('a) answered. "Rather, the furthest part to which the hair of the Apostle of Allah (ṣ) would reach was the earlobe."

17. 'Amr ibn Thābit is reported to have said: Asking Imam al-Ṣādiq ('a), I said, "Some people relate that parting the hair is a Prophetic practice. Is this true?"

The Imam ('a) answered, "No, it is not. Parting the hair is not a Prophetic practice."

I further asked, "They also claim that the Holy Prophet (ṣ) used to part his hair. Is this true?"

The Imam ('a) answered, "The Holy Prophet (ṣ) did not part his hair. The prophets, all of them, did not let their hairs grow long."

18. Imam al-Ṣādiq ('a) is also reported as saying: Do not comb your hair in bathrooms; lest your hair becomes weak.

19. Yazīd ibn Muslim is reported to have quoted Imam Abū-'Abdullāh al-Ṣādiq ('a) as saying: Combing the hair eliminates poverty and cures of illnesses.

20. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Combing the hair does away with epidemics; while anointing does away with wretchedness.

21. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: Passing a comb over the chest eliminates grief.

22. Abū-'Abdullāh ibn Sulaymān is reported to have said: I asked Imam Abū-Ja'far ('a) about the legality of using ivory combs. Answering me, the Imam ('a) said: There is no objection to this. I myself have a comb made of ivory.

23. Al-Qāsim ibn al-Walīd is reported to have said: I asked Imam Abū-'Abdullāh al-Ṣādiq ('a) about the legality of using combs and ointment pots made of elephant's bones. He ('a) answered: There is no objection to this.

24. Imam al-Ṣādiq ('a) is also reported to have deemed discommended the use of ointment kept in silver or silver-plated pots and the same is applicable to combs made of silver.

25. Muḥammad ibn 'Īsā is reported to have said: When I asked Imam Abū-Ja'far al-Bāqir ('a) about the legality of using gold and silver vessels, he ('a) deemed discommended using such vessels.

I then commented, "One of our acquaintances has related to me that Imam Abu'l-Ḥasan ('a) had a silver-plated mirror. Is this true?"

The Imam ('a) answered, "No, it is not. All praise be to Allah. The mirror you are talking about only had a silver frame."

He ('a) added, "When al-'Abbās was circumcised, a rod plated with silver of about ten dirhams (a silver coin) was made to him; yet, he took and broke it."⁽¹⁾

26. Imam al-Bāqir ('a) is also reported as saying: There is no objection to drinking from silver-plated cups. Yet, it is required to keep one's mouth away from the parts made of silver.

27. According to *al-Najāh*, Imam al-Ṣādiq ('a) is reported to have said: When you intend to comb your hair, you, being in the posture of sitting, may carry the comb in the right hand, put it on the top of the head, and comb the front part, saying these supplicatory words:

O Allah, please beautify my hair and skin, make them attractive, and fend off epidemics from me.

اللَّهُمَّ حَسِّنْ شَعَرِي وَبَشَرِي
وَطَيِّبْهُمَا وَاصْرِفْ عَنِّي الْوَبَاءَ.

You may then comb the backside of the head while repeating these supplicatory

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(1) According to Shaykh al-Kulaynī's *al-Kāfī* (6:267) and Shaykh al-Ṣadūq's *'Uyūn Akhbār al-Riḍā* (1:21), Muḥammad ibn 'Īsā, the reporter, asked Imam 'Alī ibn Mūsā al-Riḍā ('a) but not Imam Abū-Ja'far al-Bāqir ('a). So, Abu'l-Ḥasan mentioned in the narration is an indication of Imam Mūsā ibn Ja'far al-Kāẓim ('a), and al-'Abbās is Imam al-Kāẓim's son and Imam al-Riḍā's brother.

words:

O Allah, please do not cause me to turn on my heels; rather, dispel the trickeries of Satan from me and do not grant him any opportunity to control over me; lest, he may make me turn on my heels.

اللَّهُمَّ لاَ تَرُدَّنِي عَلَى عَقِبِي
وَاصْرِفْ عَنِّي كَيْدَ الشَّيْطَانِ وَلاَ
تُمَكِّنْهُ مِنْ قِيَادِي فَيَرُدَّنِي عَلَى
عَقِبِي.

You may then comb your eyebrows and say:

O Allah, please adorn me with the adornment of true guidance.

اللَّهُمَّ زَيِّنِّي بِزِينَةِ الْهُدَى.

You may then comb the upper part of the hair and pass the comb over the chest, repeating the following supplicatory words in both states:

O Allah, please discharge my griefs, agonies, feelings of alienation, and evil suggestions of Satan.

اللَّهُمَّ سَرِّحْ عَنِّيَ الْهُمُومَ وَالْغُمُومَ
وَوَحْشَةَ الصُّدُورِ وَوَسْوَسَةَ الشَّيْطَانِ.

You may then occupy yourself with combing your hair upwardly, reciting Sūrah al-Qadr (no. 97).

28. Yaḥyā ibn Ḥammād is reported to have quoted Sulaymān ibn Yaḥyā as saying: I was within the guards of al-Ma'mūn (the 'Abbāsid ruler). One day, Imam al-Riḍā ('a), while preparing himself for riding to the palace of al-Ma'mūn, asked for a comb and began combing his hair.

"Sulaymān!" the Imam ('a) said to me. "My father has told me on the authority of his father who reported his fathers as saying that the Apostle of Allah (ṣ) said: Whoever passes the comb over his head, beard, and chest seven times, no illness will ever come upon him."

29. According to *Ṭibb al-A'immah*, Imam Abu'l-Ḥasan al-'Askarī ('a) is reported to have said: Combing the hair with an ivory comb helps the hair grow in the head, sends away worms from the brain, filters the bile, and cleanses the gum and the flesh between dents.

30. Imam Abu'l-Ḥasan Mūsā al-Kāẓim ('a) is reported to have said: Do not comb your hair while you are in the posture of standing up, because this causes weakness of heart; rather, you should comb your hair while you are in the posture of sitting, because this strengthens the heart and builds up the scalp.

31. Imam al-Ṣādiq ('a) is reported as saying: Combing the hair of the head stops phlegm, combing the eyebrows saves from leprosy, and combing the hair on the cheeks strengthens the dents.

32. ʿAbdullāh ibn ʿAbbās is reported to have quoted the Holy Prophet (ṣ) as saying: Combing the hair of the head and the beard pulls out illnesses from the body slowly but surely.

33. The Holy Prophet (ṣ) also said: Combing the beards after every ritual ablution saves from poverty.

34. Imam ʿAlī Amīr al-Mu'minīn (ʿa) is reported to have said: Combing while standing up causes poverty.

35. Imam ʿAlī (ʿa) is also reported as saying: When you comb your beard, move the comb upwardly forty times and recite meanwhile Sūrah al-Qadr and move it downwardly seven times and meanwhile recite Sūrah al-ʿĀdiyāt (no. 100). You may then say these supplicatory words:

O Allah, please discharge my griefs, agonies, feelings of alienation, and evil suggestions of Satan.

اللَّهُمَّ سَرِّحْ عَنِّيَ الْهُمُومَ وَالْغُمُومَ
وَوَحْشَةَ الصُّدُورِ وَوَسْوَسَةَ الشَّيْطَانِ.

CHAPTER FOUR
CUPPING

1. As quoted in *Ṭibb al-A'immah*, Imam al-Ṣādiq ('a) said: There are three symptoms of diseased blood: hives in the body, itching, and creeping like the creeping of insects.

2. According to another tradition, Imam al-Ṣādiq ('a) mentioned drowsiness to be another symptom of diseased blood.

3. Whenever a member of Imam al-Ṣādiq's household fell ill, the Imam would first ask them to check the color of his face. If they said that it was yellow, the Imam ('a) would said, "So, this ailment is caused by the bile." He would then prescribe water to be served to the ailed person. However, if they told him that the color of the ailed person's face was red, the Imam ('a) would said, "So, his ailment is caused by his blood. You should apply cupping to him."

4. The Holy Imams ('a) are reported to have quoted Imam 'Alī ('a) as saying: The Apostle of Allah (ṣ) said: Treat yourselves with cupping, because blood may be agitated so violently that it causes death.

5. Al-Anṣārī reported: Whenever Imam al-Riḍā ('a) felt the agitation of his blood, he would immediately treat himself with cupping even if that would be at midnight.

6. Imam Ja'far ibn Muḥammad al-Ṣādiq ('a) is reported to have said: Except for those who observe the obligatory fasting during the month of Ramaḍān, those who observe voluntary fasting may apply cupping any time they wish. Yet, those who observe the obligatory fasting during the.month of Ramaḍān are not allowed to create excuses and make blood come out of their bodies except in case their blood is unbearably agitating.

As for us, we may treat ourselves with cupping during the month of Ramaḍān at night. We usually apply cupping on Sundays, while our loyalists may apply it to themselves on Mondays.

7. Abū-‘Abdullāh (‘a) is reported as saying: Beware of cupping before breakfast.

8. Imam al-Ṣādiq (‘a) is also reported to have said: Do not go to bathrooms with full stomach and do not apply cupping before you have eaten something. If you do so, it will help your veins discharge blood easily, help the blood come out without difficulty, and give more strength to the body.

9. The knowledgeable Imam al-Kāẓim (‘a) is reported to have said: Cupping should be practiced after having food, because when one eats his fill and then applies cupping to his body, his blood will be kept while the diseases will leave the body. On the contrary, if one applies cupping before eating anything, the diseases will remain in the body while the blood alone will be discharged.

10. Zayd al-Shaḥḥām is reported to have said: I was with Imam Abū-‘Abdullāh (‘a) when he sent after a cupper. When he came, the Imam (‘a) asked him to wash his cupping tools and hang them. He then asked for a pomegranate and ate it. When he finished cupping, he asked for another pomegranate and ate it, expressing, “Such is the heat of bile extinguished.”

11. Imam al-Ṣādiq (‘a) is also reported to have said to one of his companions: If you want to practice cupping and blood comes out from the cupped places in your body, you may say the following words before you finish and at the same time as the blood is flowing:

In the Name of Allah; the All-beneficent and All-merciful: I pray for the protection of Allah the All-honorable against evil eyes in blood and against all evils.

بِسْمِ اللّهِ آلرَّحْمٰنِ آلــرَّحِيمِ. أَعُــوذُ بِاللّهِ الْكَرِيمِ مِنَ الْعَيْنِ فِي الدَّمِ وَمِنْ كُلِّ سُوءٍ.

If you say these words, you will have collected all items of prosperity. Allah the Almighty and All-majestic says in His Book: “*...and had I known the unseen I would have had much of good and no evil would have touched me.* (7/188)”

12. Abū-Baṣīr is reported to have said: Abū-Ja‘far al-Bāqir (‘a) asked us, “What do you usually eat after cupping?”

I answered, “We usually eat endive and vinegar.”

“There is no harm in this,” the Imam (‘a) expressed.

13. Imam Abū-‘Abdullāh (‘a) is reported to have practiced cupping and then said to one of his servants, “O bondmaid! Bring me three pieces of sugar.” He then expressed, “Sugar after cupping restores the flowing blood and increases one’s energy.”

14. Imam al-Kāẓim ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever of you decides to treat himself with cupping, should do that one Saturdays.

15. Imam al-Ṣādiq ('a) said: "Cupping on Sundays entails remedy for all maladies."

16. Imam al-Ṣādiq ('a) is also reported to have passed by some people who were practicing cupping and said to them: What would happen to you if you put it off to Sunday evening? That should help discharge all diseases.

17. He ('a) is also reported as saying: The Apostle of Allah (ṣ) used to apply cupping on Monday afternoon.

18. Abū-Sa'īd al-Khudrī is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever practices cupping on Tuesdays the seventeenth, nineteenth, or twenty-first of each month, cupping will cure him of all the diseases of that year.

19. The Holy Prophet (ṣ) also said: Practice cupping on the fifteenth, seventeenth, or twenty-first days of a month; otherwise, your blood may be agitated and cause you death.

20. According to a Prophetic tradition, the Holy Prophet (ṣ) warned against cupping on Wednesdays when the sun is in the Scorpio.

21. Zayd ibn 'Alī is reported to have quoted his fathers ('a) as saying: Imam 'Alī ('a) quoted the Apostle of Allah (ṣ) as saying: Whoever practices cupping on Wednesdays and is consequently afflicted with leprosy, should blame none but himself.

22. Reporting his fathers, Imam al-Ṣādiq ('a) said: The Apostle of Allah (ṣ) said: The Archangel Gabriel came down to me carrying the warning against cupping on Wednesdays, describing it as a day of constant ill-omen.

23. Imam al-Ṣādiq ('a) is reported as saying: Whoever practices cupping on the last Thursday of the month at the end of the day, will discharge diseases out of his body completely.

24. He ('a) is also reported to have said: On Thursdays, blood gathers in the place of cupping. When it is midday, the blood scatters. For this reason, you may take your part of cupping before midday.

25. Al-Mufaḍḍal ibn 'Umar is reported to have said: One Friday, I visited Imam al-Ṣādiq ('a) while he was practicing cupping. He said to me, "Do you not recite Āyah al-Kursī while practicing cupping?"

However, Imam al-Ṣādiq (ʻa) warned against cupping at midday of Fridays.

26. Imam Abu'l-Ḥasan al-Kāẓim (ʻa) is reported as saying: Do not miss cupping on the seventh of June. If you do, then try to do it on the fourteenth.

27. Imam al-Ṣādiq (ʻa) is reported to have said: If you recite Āyah al-Kursī, you may practice any time you like.

28. Shuʻayb al-ʻAqarqūfī is reported to have said: I visited Imam Abu'l-Ḥasan (ʻa) in jail and found him cupping on Wednesday. Commenting on the scene, I said, "People repeat that whoever practices cupping on this day and is consequently afflicted with leprosy, should blame none but himself."

The Imam (ʻa) clarified, "This is applicable only to those whose mothers became pregnant with them during menstruation."

29. Imam al-Ṣādiq (ʻa) is reported to have said: If you feel that your blood has been agitated, you should immediately practice cupping; lest, your blood is agitated so excessively that it would cause you death. However, when you decide to use cupping, you may do it at the last hour of daylight.

30. According to *Firdaws al-Akhbār*, Anas is reported to have quoted the Apostle of Allah (ṣ) as saying: Cupping with an empty stomach achieves healing, but using it with full stomach causes illness. To use cupping on the seventeenth day of a month results in healing and to use it on Tuesdays gives rise to physical healthiness. The Archangel Gabriel kept on advising me to practice cupping so persistently that I even thought that cupping should be indispensable.

31. The Holy Prophet (ṣ) also said: Cupping on Tuesdays and on the seventeenth of the month is remedy for the maladies of a whole year.

32. He (ṣ) also said: Cupping on Sundays is cure.

33. He (ṣ) further said: Cupping in the head cures of seven diseases: mania, leprosy, elephantiasis, drowsiness, toothache, blur of sight, and headache.

34. He (ṣ) is also reported to have said: Cupping enhances cerebral potentiality and strengthens memory.

35. He (ṣ) is also reported to have said: Cupping in the center of the head causes oblivion.

36. Abu'l-Ḥasan al-Kāẓim (ʻa) is reported to have said: The Apostle of Allah (ṣ) practiced cupping in his head, in the area between his shoulders, and in his back. He described the earliest one as useful, the next as reliever, and the latter as rescuer.

37. According to the same narration as reported through another chain of authority, the Holy Prophet (ṣ) described cupping in the head as rescuer, cupping in the center of the head reliever, and cupping in the area between the two shoulders as useful, or succorer, according to another way of narration.

38. Imam al-Ṣādiq ('a) is reported to have said: Pointing to his head, the Apostle of Allah (ṣ) said: Hold fast to the relieving cupping, for it is useful for treatments of mania, elephantiasis, leprosy, canker, and toothache.

39. He ('a) is also reported as saying: When a child is four months old, you may cup him one time every month, since cupping is the remedy of blood diseases, walking the remedy of biles, and bathing the remedy of phlegm.

40. The Apostle of Allah (ṣ) said: All maladies rise from three things and, similarly, remedy for all diseases lies in three. Causes of all maladies are the bile, phlegm, and the blood. Cupping is the remedy of blood diseases, walking the remedy of biles, and bathing the remedy of phlegm.

41. Mu'āwiyah ibn al-Ḥakam is reported to have said that Abū-Ja'far al-Bāqir ('a) sent for a physician who opened a vein in the palm of his hand.

42. Muḥsin al-Washshā' is reported to have said: When I complained to Imam Abū-'Abdullāh ('a) about a liver trouble, he sent for a bleeder who cut open a vein in my foot. The Imam ('a) then said: You may drink lovage juice, for it relieves from waist aches.

43. A man is reported to have complained to Imam al-Ṣādiq ('a) about itching; so, the Imam ('a), instructing him, said, "You may practice cupping three times in both of your legs between the hamstring and the heel."

When the man did, he was restored to health.

Another man is also reported to have complained to Imam al-Ṣādiq ('a) about an ailment; so the Imam ('a), advising him, said, "You may practice cupping in one of the heels of both legs three times and you will be restored to health by the will of Allah."

44. Having heard the words of a man who complained to him about his recurring afflictions with scabies, Imam Abu'l-Ḥasan al-Kāẓim ('a), prescribing a medicine, said to him, "Scabies is caused by the vapor of the liver. You may go to a bleeder and ask him to cut open a vein in your right foot. You should constantly take some sweat almond oil with the value of two dirhams and mix it with curd water. Avoid eating fish and vinegar."

When the man followed the Imam's instructions, he was restored to health by the permission of Allah the All-exalted.

45. Al-Mufaḍḍal ibn 'Umar is reported to have said: As I complained to Imam Abū-'Abdullāh ('a) about scabies that attacked my skin and about body heat, he said to me, "You, as well as those afflicted with the same disease, are required to cut open the arm vein."

When I did that, I was restored to health, very much thanks to Allah.

46. A man is reported to have complained to Imam Abū-'Abdullāh ('a) about itching. First, the Imam ('a) asked him some questions, such as: "Did you take a medicine to treat this?"

"Yes, I did," the man answered.

"Did you cut open your vein?" the Imam ('a) asked.

"Yes, I did. Yet, it did not work with me," the man expressed.

So, the Imam ('a), prescribing a medicine, said to him, "You should practice cupping three times in both of your legs between the hamstring and the heel."

When the man did, he was cured of itching.

PART FIVE

DYEING WITH HENNA, SELF-ADORNING, WEARING FINGER-RINGS, AND RELATED ISSUES

This part of the book consists of six chapters, as follows:

CHAPTER ONE
MERITS OF AND AROUSING INTERESTS IN DYEING WITH HENNA

1. As quoted from *man-lā-yaḥḍaruhu'l-faqīh*, the Apostle of Allah (ṣ) said: Dye with henna, for it improves the eyesight, helps the hair grow, perfumes the breath, and calms down the wife.

2. He (ṣ) also said: Dyeing with henna clears out stench caused by sweating, increases brilliance of the face, perfumes the breath, and beautifies the offspring.

3. Imam 'Alī Amīr al-Mu'minīn ('a) said: Dyeing with henna is one of the novelties gifted by Muḥammad (ṣ). It is thus a Prophetic practice.

4. Imam al-Ṣādiq ('a) said: There is no harm in using any kind of dye.

5. Imam al-Ṣādiq ('a) is also reported to have related that a man, who had dyed his beard with a yellow tint, visited the Apostle of Allah (ṣ) who, expressing his admiration of this dye, said, "How attractive your dyeing is!"

After that, the same man visited the Apostle of Allah (ṣ) after he had dyed heavily his beard with henna. Upon seeing him, the Apostle of Allah (ṣ) smiled and said, "This dye is even more attractive than the previous one."

On a third occasion, the same man visited the Apostle of Allah (ṣ) after he had dyed his beard with black tint. The Apostle of Allah (ṣ) laughed and said, "This dye is even better than the previous; and the previous dye was better than the earlier one."

6. within his instructive precept to Imam 'Alī ('a), the Apostle of Allah (ṣ) said: O 'Alī, one dirham that is spent on purchasing henna for using it as dye is better than one thousand dirhams spent on other things intended for the sake of Allah the Almighty and All-majestic.

Moreover, there are fourteen advantages arising from dyeing with henna: It dispels gases accumulated in the ears, sharpens eyesight, softens the nasopharynx, perfumes the breath, strengthens the gum, relieves sickness troubles, reduces evil suggestions of Satan, gladdens the angels, brings about optimism to the believers, enrages the disbelievers, acts as adornment and as factor of beautification, arouses the modesty of Munkar and Nakīr (the two angels in charge of grave interrogation), and secures against grave chastisement.

7. Al-Muthannā al-Yamānī is reported to have said: The Apostle of Allah (ṣ) said: Allah's most favorite kind of dye that you use is the dark one.

8. According to *al-Libās*, Dharwān al-Madā'inī is reported to have said: I visited Imam Abu'l-Ḥasan al-Riḍā ('a) and found him having dyed his beard with henna.

I said, "May Allah accept me as ransom for you! Have you dyed your beard with henna?"

"Yes, I have," he ('a) answered. "Good reward is granted for dyeing with henna. You should have known that beautification of men increases women's chastity. Does it please you that when you come to your wife, you see her as same as she sees you when you have not adorned yourself and dressed up?

"No, it does not," I answered.

"So, the matter is such," the Imam ('a) commented. "Prophet Solomon ('a) had one thousand women in a palace: three hundred as wives of marriage contract, and seven hundred as bondmaids. He used to sleep with them every day and every night."

CHAPTER TWO
DYEING WITH BLACK TINT

1. According to Abu'l-Naḍr al-'Ayyāshī's *al-Libās*, Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have said: One day, a man visited the Holy Prophet (ṣ) who, having gazed at the white hairs in his beard, said, "This is light. The white hair that grows on one's beard in Islam will be light for him on the Resurrection Day."

However, the man had dyed his beard with henna when he visited the Holy Prophet (ṣ) on another occasion. Once the Holy Prophet (ṣ) noticed the dyeing, he expressed, "This is light and a sign of following the teachings of Islam."

On a third occasion, the same man came to the Holy Prophet (ṣ) having dyed his beard with black tint. Upon seeing this, the Holy Prophet (ṣ) expressed, "This is light, a sign of following the teachings of Islam, an indication of true faith, a factor of attracting your wives to you, and a source of fear in the hearts of your enemies."

2. Ibn Faḍḍāl is reported to have quoted al-Ḥasan ibn al-Jahm as saying: Having visited Imam Abu'l-Ḥasan (al-Kāẓim) and found him dyeing his beard in black, I said to him, "May Allah accept me as ransom for you! Have you dyed your beard with black tint?"

The Imam ('a) explained, "Dyeing is rewardable. Dyeing and men beautifying themselves increase their wives' chastity. Women may quit chastity just because their husbands quit beautifying themselves for them."

3. Imam Abū-'Abdullāh ('a) is reported to have said: Imam al-Ḥusayn ('a) used to dye his head with woad (a blue dye) and wrap it. Until now, we still have with us the band with which al-Ḥusayn ('a) used to wrap his head.

4. Imam al-Ṣādiq ('a) is also reported as saying: Dyeing with black tint throws the hearts of the enemies into a fright, but brings about entertainment to wives.

5. Reporting Imam Abū-Ja'far al-Bāqir ('a), Jābir is quoted to have said: Imam

al-Ḥusayn ibn 'Alī ('a) was visited by some people who, having noticed that he had dyed his beard with black tint, asked about the reason.

Imam al-Ḥusayn ('a) took hold of his beard and said: During one of the battles, the Apostle of Allah (ṣ) ordered his soldiers to dye beards with black tint so that this tint should help them face the polytheists with stronger determination.

6. Imam Abū-Ja'far al-Bāqir ('a) is reported to have said: Women desire to see men adorning themselves for them in the same way as men desire to see women adorning themselves for them.

CHAPTER THREE
DYEING WITH HENNA, KATAM AND YELLOW TINT AND WOMEN DYEING THEIR HANDS

1. As quoted from *al-Libās*, al-Ḥalabī is reported to have said: I asked Imam Abū-ʻAbdullāh (ʻa) to mention to me something about dyeing the hair.

Answering me, he said: The Apostle of Allah, al-Ḥusayn, and Abū-Jaʻfar al-Bāqir—peace of Allah be upon them—used to dye their hairs with katam.(1)

2. Muʻāwiyah ibn ʻAmmār is reported to have said: I saw Imam Abū-Jaʻfar (ʻa) having dyed his hair with henna.

3. Abu'l-Ṣabbāḥ is reported to have said: I saw marks of henna on the hands of Imam Abū-Jaʻfar (ʻa).

4. Abū-Muḥammad al-Mu'adhdhin is reported to have said: Imam Abū-ʻAbdullāh (ʻa) used to dye his beard in yellow with hollyhock and henna.

5. Imam al-Ṣādiq (ʻa) is reported as saying: Henna changes the color of grey hair and increases the brilliance of the face.

6. ʻAbdullāh ibn Muskān is reported to have quoted al-Ḥasan al-Zayyāt as saying: A man from al-Baṣrah used to sit with me and I used to introduce our faith to him until I convinced him to convert to our faith. Since then, I used to describe the asceticism and manners of Imam Abū-Jaʻfar al-Bāqir (ʻa) to him. During the season of the Ḥajj pilgrimage, we traveled to Makkah for undertaking the ritual Ḥajj pilgrimage. Having consummated the rituals of the Ḥajj, we set out to al-Madīnah where Imam al-Bāqir (ʻa) lived.

Having asked permission to meet Imam Abū-Jaʻfar (ʻa), we were permitted. So, we visited him in a finely furnished chamber and saw him putting on a pink garment and having dyed his hair, darkened his eyelids with kohl, and trimmed his beard. Upon seeing the fine furniture of the house and the attractive look of the Imam ('a), my friend began to reconsider the matter with himself.

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(1) Katam is a plant used as a tint for dyeing. When boiled with water, it is used as ink; a colored fluid used in writing, because it turns into black, especially when it is well cooked. It is a mountainous shrub whose leaves are similar to the myrtle leaves and fruit is similar in size to pepper fruit.

However, when we were about to leave, the Imam ('a) said to me, "Ḥasan! Your friend and you may visit me again tomorrow, Allah willing."

The next day, I said to my friend, "Let us go to meet Imam Abū-Ja'far!"

Yet, he refused and said, "You may go alone and leave me here!"

I exclaimed "All glory be to Allah! How strange your words are! Did you not hear him saying to me: Your friend and you may visit me again tomorrow?"

"You should go and leave me alone here!" the man insisted.

Yet, I did not leave him until I could convince him to come with me. So, we were allowed to visit Imam Abū-Ja'far ('a) whom we saw sitting in a chamber that was empty of any furniture except few pebbles. He ('a) came to us wearing a coarse shirt and having his hair unkempt.

Approaching towards us, the Imam ('a) explained, "When you visited me yesterday in that well-furnished chamber you saw, I was sitting in the private chamber of one of my wives, not mine, and it was her day with me. Therefore, I adorned myself for her and it is obligatory upon me to adorn myself for her as same as she adorns herself for me. Now, this is my private chamber. So, O brother of al-Baṣrah, do not let any bad idea nest in your mind about me."

The man answered, "May Allah accept me as ransom for you! A bad idea did nest in my heart. Now that I have seen this, Allah has removed that bad idea."

7. According to *al-Maḥāsin,* Ismā'īl ibn Bazīgh is reported to have said: I said to Imam al-Riḍā ('a), "The menstruation period of one of my daughters has been interrupted for a considerable time. What should she do about that?"

The Imam ('a) instructed, "You may dye her head with henna so that her menstruation will be resumed."

When I followed his instruction, my daughter's menstruation was really resumed.

8. Imam Abu'l-Ḥasan al-Kāẓim ('a) is reported to have said: The following three benefits exist in dyeing with henna: It fills the enemy's hearts with fright in wars, endears the dyeing husband to his wife, and increases sexual potency.

9. Al-Ḥasan ibn al-Jahm is reported to have said: I asked Imam 'Alī ibn Mūsā

('a), "Have you dyed your hair?"

He ('a) answered, "Yes, I have. I have dyed it with henna and katam. You should have known that dyeing is rewardable. Women love to see in their husbands the same attractive look husbands love to see in them. Some women have abandoned chastity and resorted to adultery just because their husbands did not groom themselves to them."

10. Imam 'Alī ibn Mūsā ('a) is reported to have said: My father quoted his fathers as saying that the women of the Children of Israel converted from chastity to adultery only because their husbands failed to groom themselves for them. Just as you, the husband, desire to see your wife in the most attractive look, so also does she desire to see the same from you.

11. Imam Abu-'Abdullāh ('a) is reported to have said: Dyeing the hair of the head and the beard is a Prophetic practice.

12. 'Abdullāh ibn 'Uthmān is reported to have quoted al-Ḥasan ibn al-Zayyāt as saying: One day, I visited Imam Abu'l-Ḥasan al-Kāẓim ('a) who was sitting in a finely furnished chamber. The next day, I visited and found him sitting in a chamber that had nothing except pebbles to sit on. In a while, he showed himself putting on a coarse shirt. He then explained, "The chamber you saw yesterday was not mine; rather, it was the chamber of one of my wives whose turn with me was yesterday."

13. Muḥammad ibn Muslim is reported to have quoted Imam al-Bāqir ('a) or Imam al-Ṣādiq ('a) as saying: Women are required not to leave dyeing her hands with henna. It would be even enough if they, including the aged women, only rub henna over their hands.

14. As quoted from *Firdaws al-Akhbār*, the Apostle of Allah (ṣ) said: Henna is the chief of the sweet-smelling plants of Paradise. When asleep, one dyeing with henna is as rewarded as one stained with blood in the way of Allah.

15. The Apostle of Allah (ṣ) said: Henna is the dye of Islam. It beautifies the believers, relieves from headache, improves eyesight, and increases sexual potency; one good deed is awarded ten folds, and a single dirham given as alms for seeking Allah's pleasure is awarded seven hundred folds.

16. Quoting his master, a servant of the Holy Prophet (ṣ) said: Keep using the chief of all dyes (that is, henna), for it increases sexual potency and softens the skin.

17. The Holy Prophet (ṣ) also said: The best dye with which you may change the grey hair is henna and katam.

18. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Dye with henna, for it increases your youth, beauty, sexual potency, and facial prettiness. When you dye with henna, Allah takes pride in you before the angels. Although to spend a single dirham in the way of Allah will be awarded seven hundred folds, a dirham that is spent on purchasing a dye is awarded seven thousand folds.

When one who used to dye with henna dies and is thus buried in his grave, the two interrogating angels will receive him. Once they see his dye, they will say to one another, "Let us leave this man, because we do not have any way to claim against him."

19. Imam Ja'far ibn Muḥammad al-Ṣādiq ('a) is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) permitted women to dye the hair of their heads with black tint.

20. The Apostle of Allah (ṣ) even ordered women, both the married and the unmarried, to use dyes. As for married women, they were ordered to do so as an act of self-adornment for their husbands. As for the unmarried women, they were ordered to do so in order that their hands would be distinguished from men's hands.

21. Imam Abū-'Abdullāh ('a) is reported to have said: Women in post-partum period are allowed to dye their hair.

22. Imam al-Ṣādiq ('a) is also reported to have quoted his father as saying that Imam 'Alī ('a) warned against shaving the hair of the head and leaving the hair around the head unshaved or shaving the hair of the head and leaving the hair on the forelock unshaved. He also warned against tattooing the skin when dyed.

CHAPTER FOUR

DISAPPROVAL OF THE CEREMONIALLY IMPURE MEN AND MENSTRUOUS WOMEN DYEING THEIR HAIR, NARRATIONS ABOUT QUITTING DYEING, AND DISAPPROVAL OF WOMEN ATTACHING EXTRA HAIR TO THEIRS

When dyeing is discommended

1. According to *al-Libās*, Imam ʻAlī ibn Mūsā al-Riḍā (ʻa) is reported to have said: It is discommended for ceremonially impure men to dye their hair.

If a ceremonially impure man dyes his hair, or if he becomes ceremonially impure during his dyeing, then he will not be saved from Satan afflicting him with evil.

2. Imam Jaʻfar ibn Muḥammad al-Ṣādiq (ʻa) is reported to have said: Do not dye your hair while you are ritually impure. Do not be ritually impure while you have dyed your hair. Likewise, menstruous women must not dye their hair, because when they do, Satan will come upon them. However, there is no harm if women in their post-partum period dye their hair.

3. Imam Abu'l-Ḥasan al-Kāẓim (ʻa) is reported to have said: Menstruous women should not dye their hair.

4. Ḥannān ibn Sadīr is reported to have quoted his father as saying: My father, grandfather, uncle, and I went to the public bathroom in the city of al-Madīnah where we found a man in the changing room who asked us, "Where are you from?"

"We are from Iraq," we answered.

"Which district of Iraq are you from exactly?" he further asked.

"We are from the city of al-Kūfah," we replied.

Hailing us, the man said, "Hello and welcome, people of al-Kūfah! Verily, you are the elites but not ordinary people."

He then said, "Why do you not put on loincloths? Indeed, the Apostle of Allah (ṣ) said: It is forbidden for each Muslim to see the private parts of his brother-in-faith."

Upon hearing his words, my uncle sent someone to bring us a piece of burlap, which he cut into four pieces and each one of us took a piece and wrapped himself with it. In the department of hot water inside the bathroom, the man betook himself to my grandfather and asked, "O middle-aged man! What prevents you from dyeing your hair?"

My grandfather answered, "I lived in the time of one who was more virtuous than me and you, but he did not dye his hair."

These words enraged the man so clearly that we could notice signs of rage on his face. "Who is that man you have described as more virtuous than me and you?"

My grandfather answered, "I meant that I lived in the age of 'Alī ibn Abī-Ṭālib who did not dye his hair."

Upon hearing these words, the man nodded his head down while sweat was pouring down from his face. He then expressed, "Truthful are your words and you are a virtuous man."

He then added, "O middle-aged man! If you dye your hair, then the Apostle of Allah (ṣ) used to dye his hair. Of course, he was more virtuous than 'Alī ('a). However, if you quit dyeing your hair, then you will have followed the example of 'Alī ('a)."

When we left the bathroom, we asked about that man. Surprisingly, we knew that he was 'Alī ibn al-Ḥusayn ('a) accompanying his son Muḥammad al-Bāqir ('a) with him.

5. Sulaymān ibn Hārūn al-'Ijlī is reported to have said: I asked Imam Abū-'Abdullāh ('a) whether the Apostle of Allah (ṣ) used to dye his hair or not.

"Yes," the answer came.

"What about 'Alī ('a)?" I asked again.

"No," the Imam ('a) answered. "'Alī did not dye his hair. However, my father and grandfather used to dye their hair. So, it is good for you whether you dye or do it not."

6. Ḥarīz ibn Muḥammad is reported to have said: I asked Imam Abū-Ja'far al-Bāqir ('a) about dyeing, and he answered, "The Apostle of Allah (ṣ) used to dye his hair. We still have a few hairs of him with us."

7. Ḥafṣ al-A'war is reported to have said: "What is your say about dyeing the hair of the beard and the head?" I asked Imam Abdu-'Abdullāh ('a), who answered, "Dyeing is a Prophetic practice."

"However," I commented, "Imam 'Alī Amir al-Mu'minīn ('a) did not use to dye his hair."

Answering me, the Imam ('a) said, "He stopped dyeing the hair of his head and beard just because he was expecting the prediction of Allah's Apostle (ṣ) who said to him: The hair of your beard will be dyed with the blood of your head."

8. Imam al-Ṣādiq ('a) is also reported as saying: Giving up dyeing causes wretchedness.

Disapproval of women attaching extra hair to theirs

1. Sulaymān ibn Khālid is reported to have said: When I asked the Imam ('a) whether it is lawful or not for women to attach extra hair to theirs, he answered, "Women are allowed to attach to their hair woolen braids or parts of their own hair."

Thus, the Imam ('a) deemed discommended women attaching extra hair of other women to their hair. Yet, there is no objection if they attach to their hair woolen braids or other parts of their own hair.

2. 'Ammār al-Sābāṭī is reported to have said: I said to Imam Abū-'Abdullāh ('a), "Some people are narrating that the Apostle of Allah (ṣ) cursed *wāṣilah* and *mawṣūlah*[1] women. Is this true?"

The Imam ('a) answered, "Yes, this is true."

I further asked, "Are women who work as combers, hairdressers, or attaching threads and other decorative stuff to other women's hair included with this curse?"

He said to me, "No, there is no harm in doing such things."

I then asked, "So, what was meant by *wāṣilah* and *mawṣūlah*?"

The Imam ('a) explained, "*Wāṣilah* is a woman who commits adultery, and *mawṣūlah* is a woman who provides opportunities for committing adultery."

3. Abū-Baṣīr is reported to have said: When I asked the Imam ('a) about the

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[1] On first consideration, the word *wāṣilah* is understood to mean a woman who attaches extra hair to hers and the word *mawṣūlah* to mean women whose job is to attach extra hair to other women's hair. However, Imam al-Ṣādiq ('a), according to this narration, explains these two words to refer to a very different case.

legality of women cutting short their forelocks for purpose of adorning themselves for their husbands, plucking out extra hair, attaching woolen stuff to their hair, and the like issues, he ('a) answered, "There is no objection to all such things."

Muḥammad said: Explaining the Imam's words, Yūnus commented: According to the Imam's words, it is permissible for women to add woolen stuff to their hair. However, it is illegal to add extra hair to theirs, because extra hair is considered dead organ (which must be ritually impure).

4. Imam Abū-'Abdullāh ('a) is reported to have quoted his father who quoted his fathers as saying that the Apostle of Allah (ṣ) said: During their menstruation period, women are not allowed to cut short their forelocks and to style their hair.

CHAPTER FIVE
FINGER-RING AND RELATED ISSUES

Approval and disapproval of wearing certain kinds of finger-rings

1. According to *al-Libās*, Imam Abu'l-Ḥasan al-Riḍā ('a) is reported to have said: When the finger-ring of Imam Abū-'Abdullāh ('a) was offered for sale, my father purchased it with seven."
"You mean seven silver coins," the reporter asked.
"No," the Imam ('a) answered. "I mean seven golden coins."

2. 'Abdullāh ibn Sinān is reported to have said that he asked Imam Abū-'Abdullāh ('a) about the material of which the finger-ring of Allah's Apostle (ṣ) was made. "It was made of silver," the Imam ('a) answered.

3. One of our acquaintances asked Imam Abū-'Abdullāh ('a), "What was the metal of which the finger-ring of Allah's Apostle (ṣ) was made?"

The Imam ('a) answered, "It was made of silver, and the following statement was engraved on it: "محمد رسول الله [Muḥammad is the Apostle of Allah]."

The man asked, "Did the ring have a stone?"

"No, it did not," the Imam ('a) answered.

4. Al-Sakūnī is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: The Apostle of Allah (ṣ) said: Allah never purifies a hand on which there is an iron ring.

5. Abū-'Abdullāh ('a) is reported to have quoted his father on the authority of his fathers who said: The Apostle of Allah (ṣ) enjoined us to do seven things and warned us against doing seven others. He warned us against wearing gold finger-rings, drinking from gold vessels, drinking from silver vessels, sitting on red silky saddlecloths, wearing purple, wearing silky clothes, and wearing brocade. He (ṣ) enjoined us to visit the sick, escort the dead to graveyards, offer salutations, defend the wronged, respond to callers for help, fulfill the vows, and bless the sneezing.

6. Imam Abū-'Abdullāh ('a) is reported to have said: The Apostle of Allah (ṣ) said to Imam 'Alī ('a): Beware of wearing finger-rings made of gold, because gold shall be your ornament in Paradise.

7. Imam 'Alī ibn Abī-Ṭālib ('a) is reported as saying: The Apostle of Allah (ṣ) warned me—but not you—against wearing finger-rings made of gold.

8. Dāwūd ibn Sarḥān is reported to have said: I asked Imam Abū-'Abdullāh ('a) whether it is lawful or not to adorn male children with gold. His answer came as such: My father used to adorn his children and wives with gold and silver; therefore, there is no objection to do so.

9. Imam Muḥammad ibn 'Alī al-Bāqir ('a) is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) was putting on his finger a ring made of god; so, people began to stare at the ring curiously. That made the Holy Prophet (ṣ) cover his little finger with his hand. Once he returned to his house, he threw away the ring.

10. According to *Ṭibb al-A'immah*, Imam Mūsā ibn Ja'far al-Kāẓim ('a) is reported to have said that his father ('a) warned against wearing finger-rings whose stone are made in Bijād district, saying, "The day he was martyred, Zayd ibn 'Alī was wearing a finger-ring the stone of which was made in Bijād."

11. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have had four finger-rings. The first ring had ruby stone, which he used to wear because ruby expressed nobility. The second ring had carnelian stone, which he used to wear because carnelian had the ability to protect its holder. The third ring had a turquoise stone, which he used to wear because turquoise helps its holder overcome all others. The fourth ring had a stone made of Chinese iron, which he used to wear because this metal grants more strength to its holder.

However, Imam 'Alī ('a) warned his adherents against wearing finger-rings made of iron.

12. Within his advices addressed to his companions, Imam 'Alī ('a) said: Whoever engraves the name of Allah on his finger-ring, should move it from the hand with which he usually washes himself after relieving nature.

13. The Apostle of Allah (ṣ) said: Wear finger-rings with agate stones, for no grief shall ever afflict you as long as you have these rings on your fingers.

14. He (ṣ) also said: Wear rings with agate stones. The Archangel Gabriel brought to me from Paradise a ring whose stone was made of agate, and said: Muḥammad! Use agate as the stone of your finger-ring, and instruct the people of your community to do so, too.

Stones of finger-rings

1. According to *al-Libās*, al-Ḥusayn ibn ʻAbdullāh is reported to have said: I asked the Imam (ʻa) about the legality of wearing finger-rings whose stone are made of Zamzam stone, and he answered, "It is legal. However, such rings should be taken off upon performing the ritual ablution."

2. Aḥmad ibn Muḥammad is reported to have said: On the finger of the Imam (ʻa), I saw a ring with agate stone. "What do you think of this ring?" the Imam (ʻa) took off the ring and asked me. "Look at it carefully." So, I looked at it carefully and expressed, "It is really handsome."

The Imam (ʻa) remarked, "Since I wore this ring, the graces of Allah are being poured down on me. Sometimes, I even fear for it; therefore, I take it off when I want to perform the ritual ablution. One night while I was circumambulating the Holy Kaʻbah, I was attacked by a feeling of fear for the ring; so, I immediately took it off from my finger and put it in the palm of my hand, but it fell down on the ground. I stopped searching for it so conspicuously that someone came to me and asked, 'What have you lost?' 'I lost my finger-ring,' I answered. The man put his hand on the ground and said, 'Here is your ring. Take it.' So, I took it from him."

3. Imam Abū-ʻAbdullāh (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Finger-rings with corundum stone, when worn, eliminate poverty, and finger-rings with agate stones bring about to those who wear them blissful end results.

4. As quoted from *Ṭibb al-A'immah*, Muʻādh is reported to have quoted Imam ʻAlī Amīr al-Mu'minīn (ʻa) as saying: Whoever wears a finger-ring of agate stone, Allah seals his lifetime with security and true faith.

5. Imam Abū-ʻAbdullāh (ʻa) is reported as saying: Wear finger-rings with agate stones, for agate was the first mountain to have professed Allah the Almighty and All-majestic as the One and Only God, Muḥammad (ṣ) as Allah's Prophet, and ʻAlī (ʻa) as the successor to the Holy Prophet Muḥammad (ṣ). Besides, the mountain of agate is the very mountain on which Allah the Almighty and All-majestic spoke to Prophet Moses (ʻa) directly. The prayers of those who wear finger-rings of agate stones raise them forty ranks higher than the others who wear finger-rings of stones made of other metals.

6. Sulaymān al-Aʻmash is reported to have said: Accompanying Imam Jaʻfar ibn Muḥammad al-Ṣādiq (ʻa), I was standing at the gate of the palace of Abū-Jaʻfar al-Manṣūr, the ʻAbbāsid ruler, when a man who seemed to have just been whipped came out of that place. "Sulaymān!" Imam al-Ṣādiq (ʻa) asked me.

"Inquire about the stone of the man's finger-ring!"

As I did, I informed the Imam ('a), "O son of Allah's Apostle! The stone of his finger-ring is not agate."

The Imam ('a) commented, "Sulaymān! If the stone of his finger-ring had been agate, he would not have been whipped."

"O son of Allah's Apostle!" I asked. "Please, give me more information about this topic."

The Imam ('a), responding to me, said, "Sulaymān! Agate, when used as the stone of a finger-ring, secures from cutting off the hand."

Asking for more, I said, "O son of Allah's Apostle! Please, give me further information about this topic."

The Imam ('a) said, "Agate secures against bloodshed (of its holder)."

Asking for more, I said, "O son of Allah's Apostle! Please, give me further information about this topic."

The Imam ('a) said, "Verily, Allah appreciates the hands that are extended toward Him for prayer while they are decorated with finger-rings whose stones are made of agate."

Asking for more, I said, "O son of Allah's Apostle! Please, give me further information about this topic."

The Imam ('a) said, "The most wondrous thing of all wonders is to see a hand that is holding an agate stone empty of gold and silver coins."

Asking for more, I said, "O son of Allah's Apostle! Please, give me further information about this topic."

The Imam ('a) said, "Agate shields against all misfortunes."

Asking for more, I said, "O son of Allah's Apostle! Please, give me further information about this topic."

The Imam ('a) added, "Agate secures against poverty."

Having been content with that, I said, "May I narrate this on the authority of your grandfather al-Ḥusayn ibn 'Alī on the authority of 'Alī Amīr al-Mu'minīn ('a)?"

Agreeing to this, the Imam ('a) said, "Yes, do it."

7. According to (Shaykh al-Ṣadūq's) *Thawāb al-A'māl*, Imam al-Riḍā ('a) is reported to have said: Imam Abū-'Abdullāh ('a) used to say: Whoever puts on

his finger a silver ring with an agate stone, will not undergo poverty and nothing but success will be decided for him in all of his affairs.

8. Imam ʻAlī (ʻa) is reported as saying: Wear finger-rings with agate stones so that you shall be blessed and shielded under security from afflictions.

9. Imam Jaʻfar ibn Muḥammad al-Ṣādiq (ʻa) is reported to have quoted his fathers (ʻa) as saying: A man complained to the Apostle of Allah (ṣ) about having been exposed to plunder. Instructing him, the Holy Prophet (ṣ) said: Have you put on your finger a ring of agate stone? If you do, this will guard you against all harms.

10. Imam Abū-Jaʻfar al-Bāqir (ʻa) said: Whoever wears a finger-ring of agate stone, will always look forward to prosperity as long as he holds that stone on his finger and will always be overshadowed with a preventative shield from Allah.

11. ʻAbd al-Raḥmān al-Qaṣīr is reported to have said: The ruler summoned a man from the descendants of Abū-Ṭālib who was accused of committing a felony. On his way to the ruler, the man passed by Imam Abū-ʻAbdullāh (ʻa) who said, "Someone holding in his hand a finger-ring with agate stone should follow him." As they did, the man did not face any problem.

12. ʻAbd al-Mu'min al-Anṣārī is reported to have said: I heard Imam Abū-ʻAbdullāh (ʻa) say: A hand that wears a ring whose stone is turquoise shall never suffer from poverty.

13. ʻAlī ibn Mahziyār is reported to have said: Having visited Imam Mūsā ibn Jaʻfar al-Kāẓim (ʻa), I saw in his hand a finger-ring whose stone was turquoise on which the following inscription was inscribed:

Allah is the Sovereign. اللَّهُ المَلِكُ

As I stared on the ring curiously, the Imam (ʻa) remarked, "Why are you looking at the ring so curiously? This is a stone that the Archangel Gabriel had gifted to the Apostle of Allah (ṣ) on behalf of Allah. Then, the Apostle of Allah (ṣ) donated it to ʻAlī (ʻa). Do you know what it is called?"

"Yes," I said. "It is called *fayrūzaj* (turquoise)."

The Imam (ʻa), correcting my information, said, "This is the Persian name of the stone. Do you know its name in Arabic?"

"No," I answered.

He (ʻa) said, "It is called *al-ẓafar* (victory)."

14. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Wear finger-rings with onyx stone, for it fends off the plots of the rebellious devils.

15. Imam Abū-'Abdullāh ('a) is reported to have said: How excellent the crystal is when used as stone of a finger-ring!

16. According to *Manāqib al-Riḍā*,[1] Imam al-Riḍā ('a) is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) said: Wear finger-rings whose stones are aquamarine, for this precious stone achieves difficulty-free easiness of all affairs.

17. The Holy Prophet (ṣ) also said: To wear a finger-ring with emerald stone eliminates poverty.

18. He (ṣ) also said: Poverty shall never approach him who wears a finger-ring with topaz stone.

Inscriptions on finger-rings

1. As quoted in the book entitled *al-Libās*, Imam Abū-'Abdullāh ('a) is reported to have said: The inscription engraved on the stone of the Holy Prophet's finger-ring was:

Muḥammad is the apostle of Allah. مُحَمَّدٌ رَسُولُ اللَّهِ

The inscription engraved on the stone of Imam 'Alī's finger-ring was:

Allah is the Sovereign. اللَّهُ الْمَلِكُ

The inscription engraved on the stone of Imam Abū-Ja'far's finger-ring was:

All honor is with Allah alone. الْعِزَّةُ لِلَّهِ

2. Muḥammad ibn 'Īsā is reported to have quoted Ṣafwān as saying: The finger-ring of Imam Abū-'Abdullāh ('a) was shown to us. The inscription engraved on its stone was:

In You alone do I place my trust. So, please protect me against Your creatures. أَنْتَ ثِقَتِي فَاعْصِمْنِي مِنْ خَلْقِكَ

3. Ibrāhīm ibn 'Abd al-Ḥamīd is reported to have quoted the same previously mentioned words, adding the following: The finger-ring of Imam Abu'l-Ḥasan ('a) was also shown to us. The inscription engraved on its stone was:

Sufficient unto me is Allah. حَسْبِيَ اللَّهُ

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[1] This book is believed to be the same one entitled *al-Riḍawiyyāt* and compiled by Shaykh al-Mufīd.

Besides, a rose and a crescent were painted at the foot and the head of the inscription respectively.

4. Imam Ja'far al-Ṣādiq ('a) is reported to have quoted his father ('a) as saying that the finger-ring of Imam 'Alī ibn Abī-Ṭālib ('a) was made of silver while the inscription engraved on its stone read the following:

Most excellent omnipotent is Allah.

نِعْمَ الْقَادِرُ اللّهُ

5. Al-Ḥusayn ibn Khālid is reported to have said: I said to Imam Abu'l-Ḥasan al-Riḍā ('a), "According to a narration that is reported to us, the inscription engraved on the stone of the Holy Prophet's finger-ring was: *muḥammadun rasūlu 'llāhi* (Muḥammad is the Apostle of Allah). Is this true?"

The Imam ('a) certified, "They have told the truth. Do you know what the inscription engraved on the stone of Prophet Adam's finger-ring was?"

"No, I do not," I answered.

The Imam ('a) said: The inscription engraved on the stone of Prophet Adam's finger-ring was:

There is no deity but Allah. Muḥammad is the apostle of Allah. 'Alī is the leader appointed by Allah.

لاَ إِلَهَ إِلاَّ اللّهُ. مُحَمَّدٌ رَسُولُ اللّهِ.
عَلِيٌّ وَلِيُّ اللّهِ.

6. Ibn Khālid said: Imam Abu'l-Ḥasan ('a) related the following to me:

By way of revelation, Allah said to Prophet Noah ('a), "When you, O Noah, have embarked on the ark, you and those with you, then repeat one thousand times the statement of professing Allah as the One and Only deity(1) and then beseech to Me for the affairs you need to be set aright."

Hence, when Prophet Noah ('a) embarked on the ark and raised the sails, a storm blew, causing the ark to swing. Upon seeing so, Prophet Noah ('a) feared lest he would be drowned; he therefore said to himself, "If I repeat the statement one thousand times right now, the ark may sink before I complete the number." Accordingly, he repeated one thousand times a brief statement in Syriac: "*huwa huwa huwa yā bāri'u atqin*" Having finished these words, the ark was seated firmly on water and Allah the Almighty saved him from drowning. So, Prophet Noah said to himself, "As long as such words have saved me, as well as those believed in me and are with me on the ark, from drowning, it seems better for me to engrave them on the stone of my finger-ring so that these words should never depart me."

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(1) i.e. there is no deity but Allah (*lā 'ilāha 'illā allāhu*).

Al-Ḥusayn ibn Khālid said: I asked Imam Abu'l-Ḥasan ('a), "What is the Arabic version of Noah's words?"

The Imam ('a) answered, "His Syriac words mean in Arabic: There is no god but Allah, one thousand times. O Allah! Set aright all our affairs."

The Imam ('a) continued: The inscription engraved on the stone of Prophet Abraham's finger-ring consisted of six words. These six words were brought by the Archangel from the heavens when Prophet Abraham ('a) was put in the scale of the mangonel. At that very moment, the archangel said, "O Abraham! Allah conveys to you His greetings and says to you: Be delighted. There shall be no harm on you." He then ordered him to wear that finger-ring. When he did, Allah turned the fire into coldness and peace for him.

Those six words were as follows:

There is no god save Allah;	لاَ إِلهَ إلاَّ آللّهُ
Muḥammad is the apostle of Allah.	مُحَمَّدٌ رَسُولُ آللَّهِ
I put my trust in Allah.	تَوَكَّلْتُ عَلَى اللَّهِ
I relegate my power to Allah.	أسْنَدْتُ ظَهْرِي إلَى اللَّهِ
I refer my affairs to Allah.	فَوَّضْتُ أمْرِي إلَى اللَّهِ
There is neither might nor power except with Allah.	لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِآللَّهِ

This was the inscription engraved on the stone of Prophet Abraham's finger-ring.

The Inscription engraved on the stone of the finger-ring of Prophet Solomon the son of Prophet David ('a) was:

All glory be to Him Who bridled the jinn through His Word.	سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَتِهِ

The inscription engraved on the stone of Prophet Moses' finger-ring was the following two statements only, which he quoted from the Torah:

Act patiently so that you shall be awarded. Be truthful so that you will always be redeemed.	إِصْبِرْ تُؤْجَرْ. أُصْدُقْ تَنْجُ.

The inscription engraved on the stone of Prophet Jesus' finger-ring was the following two statements that he quoted from the Evangel:

Blessed is the servant because of whom Allah is remembered. Woe betide a servant because of whom Allah is neglected.	طُوبَى لِعَبْدٍ ذُكِرَ اللَّهُ مِنْ أجْلِهِ وَالْوَيْلُ لِعَبْدٍ نُسِيَ اللَّهُ مِنْ أجْلِهِ.

7. Al-Ḥusayn ibn Khālid is reported to have quoted Imam Abu'l-Ḥasan al-Riḍā (ʿa) as saying: The inscription engraved on the stone of the Holy Prophet's finger-ring was:

Muḥammad is the apostle of Allah. مُحَمَّدٌ رَسُولُ اللَّهِ

The inscription engraved on the stone of Imam ʿAlī Amīr al-Mu'minīn's finger-ring was:

Allah is the Sovereign. اللَّهُ الْمَلِكُ

The inscription engraved on the stone of Imam al-Ḥasan ibn ʿAlī's finger-ring was:

All honor is with Allah alone. الْعِزَّةُ لِلَّهِ

The inscription engraved on the stone of Imam al-Ḥusayn's finger-ring was:

Allah shall most surely accomplish His purpose. ﴿إِنَّ اللَّهَ بَالِغُ أَمْرِهِ﴾

The inscription engraved on the stone of Imam ʿAlī ibn al-Ḥusayn's finger-ring was the same inscription engraved on the stone of his father's finger-ring.

The inscription engraved on the stone of the grand Imam Abū-Jaʿfar's finger-ring was the same inscription engraved on the stone of the finger-ring of his grandfather, Imam al-Ḥusayn (ʿa).

The inscription engraved on the stone of Imam Jaʿfar ibn Muḥammad's finger-ring was:

Allah is my Protector; and He is my shield against His creatures. اللَّه وَلِيِّي وَعِصْمَتِي مِنْ خَلْقِهِ.

The inscription engraved on the stone of Imam Abu'l-Ḥasan al-Kāẓim's finger-ring was:

Sufficient unto me is Allah. حَسْبِيَ اللَّهُ

The inscription engraved on the stone of Imam Abu'l-Ḥasan al-Riḍā's finger-ring was:

Only that which Allah wills shall come to pass! There is no strength save with Allah. مَا شَاءَ ٱللَّهُ. لاَ قُوَّةَ إِلاَّ بِٱللَّهِ

Al-Ḥusayn ibn Khālid added: The Imam (ʿa) then stretched his hand towards me and said: The inscription engraved on the stone of my finger-ring is the same inscription on the stone of my father's ring.

The inscription engraved on the stone of Imam Abū-Jaʿfar al-Jawād's finger-ring was:

Sufficient unto me is Allah. He is my Guardian. حَسْبِيَ ٱللّهُ حَافِظِي

The inscription engraved on the stone of Imam Abu'l-Ḥasan al-Hādī's finger-ring was:

Allah is the Sovereign. اللّهُ الْمَلِكُ

8. ʿAbdullāh ibn Sinān is reported to have said: I asked Imam Abū-ʿAbdullāh (ʿa) whether it is discommended to wear a finger-ring on the stone of which the name of Allah is inscribed; go to water closet and become ritually impure wearing it.

Answering me, the Imam (ʿa) said: The inscription engraved on the stone of the Holy Prophet's finger-ring was:

Muḥammad is the apostle of Allah. مُحَمَّدٌ رَسُولُ اللّهِ

The inscription engraved on the stone of Imam ʿAlī's finger-ring was:

Allah is the Sovereign. اللّهُ الْمَلِكُ

The inscription engraved on the stone of Imam Abū-Jaʿfar's finger-ring was:

All honor is with Allah alone. الْعِزَّةُ لِلّهِ

The following inscription was engraved in seven lines on the stone of Imam ʿAlī Amīr al-Mu'minīn's finger-ring that was made of white and pure Chinese iron and the Imam (ʿa) used to wear it in wars and in hardships:

I am preparing "There is no god save Allah" to face any horror;	أَعْدَدْتُ لِكُلِّ هَوْلٍ لاَ إِلهَ إِلاَّ ٱللّهُ
and "There is neither might nor power except through Allah" to face any agony;	وَلِكُلِّ كَرْبٍ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّهِ
and "Allah is sufficient to me" to face every afflicting misfortune;	وَلِكُلِّ مُصِيبَةٍ نَازِلَةٍ حَسْبِيَ ٱللّهُ
and "I implore for Allah's forgiveness" to face every sin and grand offense;	وَلِكُلِّ ذَنْبٍ وَكَبِيرَةٍ أَسْتَغْفِرُ ٱللّهَ
and "Only that which Allah wills shall come to pass" to face any grief and calamitous angst;	وَلِكُلِّ هَمٍّ وَغَمٍّ فَادِحٍ مَا شَاءَ ٱللّهُ
and "All praise be to Allah" to thank all repeated graces.	وَلِكُلِّ نِعْمَةٍ مُتَجَدِّدَةٍ ٱلْحَمْدُ لِلّهِ
Whatever grace enjoyed by ʿAlī ibn Abī-Ṭālib is from Allah.	مَا بِعَلِيٍّ بْنِ أَبِي طَالِبٍ مِنْ نِعْمَةٍ فَمِنَ اللّهِ.

9. Ismāʿīl the son of Imam Mūsā ibn Jaʿfar al-Kāẓim (ʿa) is reported to have said: The finger-ring of my grandfather Imam Jaʿfar ibn Muḥammad (ʿa) was made of silver wholly. The inscription engraved on its stone read:

O source of my confidence, please protect me from the evils of all of Your creatures.

يا ثِقَتِي قِنِي شَرَّ جَمِيعِ خَلْقِكَ

When my grandfather's inheritance was auctioned, my father paid fifty golden coins more than the amount offered by 'Abdullāh ibn Ja'far and purchased it.

10. Imam 'Alī ('a) is reported to have said: Whoever chooses the following words as the inscription engraved on the stone of his finger-ring, will gain... *Imam 'Alī went on listing enormous rewards as the gift awarded by the Lord to those who choose these words to be engraved on the stone of their finger-rings*:

Only that which Allah wills shall come to pass! There is no strength save with Allah. I implore Allah's forgiveness.

مَا شَاءَ ٱللَّهُ. لاَ قُوَّةَ إلاَّ بِاللَّهِ.
أَسْتَغْفِرُ ٱللَّهَ.

11. Imam al-Bāqir ('a) is reported to have said: Whoever chooses a verse of the Book of Allah (i.e. the Holy Qur'ān) to be the inscription engraved on the stone of his finger-ring, will be forgiven by Allah.

I myself saw the inscription engraved on the stone of al-Qāsim's finger-ring read this Qur'ānic verse:

"And magnify your Lord." (74/3)

﴿وَرَبَّكَ فَكَبِّرْ﴾

12. Imam al-Riḍā ('a) is reported to have quoted his grandfather Imam al-Ṣādiq ('a) as saying: The inscription engraved on the stone of the finger-ring of my father Imam Muḥammad ibn 'Alī al-Bāqir ('a) was as follow:

Excellent is my idea about Allah;
about the Prophet, the trustworthy;
about the Successor, the virtuous;
and about al-Ḥusayn and al-Ḥasan

ظَنِّي بِاللَّهِ حَسَنْ
وَبِالنَّبِيِّ الْمُؤْتَمَنْ
وَبِالْوَصِيِّ ذِي الْمِنَنْ
وَبِالْحُسَيْنِ وَالْحَسَنْ

13. Muḥammad ibn 'Īsā is reported to have said: I heard al-Muwaffaq say: Imam Abū-Ja'far al-Jawād ('a) came to me, showed me a ring that was on his finger, and said, "Have you seen this ring before?"

"Well," I answered. "I know the inscription engraved thereon, but I have not seen its figure before."

The ring was made of silver and its stone was round. The inscription engraved thereon was:

Sufficient unto me is Allah.

حَسْبِيَ اللَّهُ

Above the inscription, there was a picture of a crescent, and there was a picture of a rose under it.

"Whose ring is this?" I asked.

The Imam ('a) answered, "This is the finger-ring of Abu'l-Ḥasan (i.e. Imam al-Riḍā)."

"How has it come in your hand?" I further asked, and the Imam ('a) answered, "My father gave it to me in the last moments of his lifetime. He ordered me, saying: Do not take it off unless when you will give it to your son 'Alī (i.e. Imam al-Hādī)."

Proper method of wearing finger-rings

1. According to *al-Libās*, Baḥr is reported to have said: I asked Imam Abū-'Abdullāh ('a) about wearing finger-rings on the right hand, saying, "I saw the descendants of Hāshim (the Holy Prophet's grandfather) wear their finger-rings in their right hands."

The Imam ('a) said, "Yes, this is true. My father, who was the most virtuous and the most knowledgeable of all of the descendants of Hāshim, used to wear his finger-ring on his right hand."

2. Al-Ḥusayn ibn Khālid is reported to have said: I said to Imam Abu'l-Ḥasan al-Riḍā ('a), "We have received a tradition holding that the Apostle of Allah (ṣ), as well as Imam 'Alī Amīr al-Mu'minīn ('a), used to wash his private parts after relieving nature while keeping his ring on his finger although the inscription engraved on the stone of the Prophet's ring read, *muḥammadun rasūlu'llāhi* [Muḥammad is the Apostle of Allah]. Is this true?"
"Yes, it is," the Imam ('a) answered.
"So," I remarked, "is it permissible for us to do the same?"
"No, it is not," the Imam ('a) replied. "They used to wear their rings on their right hands, while you are wearing yours on your left hands."
I kept silent because I could not find any word to answer with.

3. Ibn al-Qaddāḥ is reported to have quoted Imam Abū-Ja'far ('a) saying that his father ('a) said: The Imams 'Alī, al-Ḥasan, and al-Ḥusayn ('a) used to wear their rings on their left hands.

4. Imam Muḥammad ibn 'Alī is reported to have quoted on the authority of his father on the authority of brother who said: The Imams al-Ḥasan and al-Ḥusayn ('a) used to wear their rings on their left hands.

5. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) used to say: I warn the people of my community against wearing their rings on their forefingers and middle fingers.

Supplicatory prayer to be said upon wearing a finger-ring

O Allah, please mark me with the mark of true faith, crown me with the crown of dignity, attire me the necklace of Islam, and never take off the noose of Islam from my neck.

اللَّهُمَّ سَوِّمْنِي بِسِيمَاءِ الإِيمَانِ، وَتَوِّجْنِي بِتَاجِ الْكَرَامَةِ، وَقَلِّدْنِي حَبْلَ الإِسْلاَمِ، وَلاَ تَخْلَعْ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِي.

An inscription used as remedy for all maladies

1. According to *Ṭibb al-A'immah*, by the blessings of Allah the Almighty and All-majestic, the following inscription may be engraved in two lines on the first Friday of the moth of Ramaḍān on a Chinese iron stone of a finger-ring:

كعسلهون لا اه لا الأول بالله لا آلاء إلا آلاؤك يا الله

CHAPTER SIX
WOMEN ADORNING THEMSELVES WITH JEWELRY, BRACELETS, AND SIMILAR STUFF

Women adorning themselves with veils and jewels, and the dresses discommended for women to wear

1. As quoted from *al-Libās*, al-Fuḍayl is reported to have quoted Imam Abū-Ja'far ('a) as saying: The veil of Fāṭimah (the Holy Prophet's daughter), who is the chief of all women of Paradise, reached no more than the middle of her upper arm; yet, the entire part of her body that was above her upper arm was covered by this veil.

2. Imam Abū-'Abdullāh ('a) is reported to have said: It is not permissible for a Muslim woman to wear veils and clothes that hide nothing of her body.

3. Imam Abū-Ja'far ('a) is reported to have said: It is not permissible for a Muslim woman to wear veils and dresses that hide nothing of the body when these clothes are on them.

4. Muḥammad ibn Muslim is reported to have said that Imam al-Bāqir ('a), or Imam al-Ṣādiq ('a), was asked whether it is or is not legal for women to adorn themselves with golden ornaments.

The Imam ('a) answered: This is passable. However, women are required not to quit adorning themselves under any circumstances, even if they only had in their necks simple necklaces. Likewise, women are required not to leave dyeing their hands with henna. It would be even enough if they, including the aged women, only rub henna over their hands.

Bracelets

1. Zurārah is reported to have quoted Imam Abū-Ja'far ('a) as saying: Every time before the Apostle of Allah (ṣ) would begin a journey, he would bid farewell to the members of his household he would choose, while his daughter Fāṭimah ('a) would always be the last one to be bid farewell by her father (ṣ),

so that his journey would be started from her house. When he came back home, the first one to be seen by him would be his daughter Fāṭimah ('a).

During one of his journeys, Imam 'Alī ('a) had won some gains and given it to his wife Fāṭimah ('a), who upon her husband leaving the house, bought two silver bracelets and a curtain that she hanged on the door of her chamber.

When the Apostle of Allah (ṣ) came back home, he went directly to the mosque and entered his daughter Fāṭimah's house (which was attached to the mosque and whose door was open to the mosque) as he used to do every time he returned from a journey. Once Fāṭimah ('a) saw her father, she jumped in delight to express her love and eagerness to him. Yet, the Holy Prophet (ṣ) noticed that there were two silver bracelets on her hand and there was a new curtain hanged at the door of her chamber. He therefore chose a place to sit in where he could look at his daughter. Having understood the situation, Fāṭimah ('a) felt sad, went on weeping, and said to herself, "My father has never done such a thing before."

Immediately after that, she called at her two sons, pulled the curtain, took off the bracelets from her hands, gave the bracelets to one of them and the curtain to the other, and said to them, "Go now to my father, send him my greetings, and say to him: We did not have anything new after your departure except these bracelets and curtain. However, you may take them and do whatever you like with them."

As the two boys came to the Holy Prophet (ṣ) and conveyed their mother's greeting and words to him, he kissed, embraced, and seated them on his thighs. He then ordered the two bracelets to be broken into pieces, sent for the *ahl al-ṣuffah* (the homeless poor Muslims who lived under a shed that was built for them near the Prophet's Mosque and lived on the alms that were given to the by the other Muslims) and distributed the silver pieces amongst them. The Holy Prophet (ṣ) then sent for the destitute of clothing and measured that curtain, which was long but wide enough, on each one of them. So, he gave each man a piece of that curtain that would be enough to encircle his body as loincloth. He would then tear the rest to give it to another man in the same way.

The Holy Prophet (ṣ) ordered women who participated in congregational prayers and used to stand behind men, not to raise their heads upon accomplishing the ritual genuflection and prostration of the prayers. This is so because men wore such short garments that their private parts might be unveiled when they were in the postures of genuflection and prostration of the ritual prayers.

This act has then become a tradition; so, women, who participated in congregational prayers, would not raise their heads from the postures of genuflection and prostration before men would first do.

Back to the story, the Apostle of Allah (ṣ) remarked, "May Allah have mercy on Fāṭimah! Surely, Allah shall attire her with a garment from Paradise as compensation for her having donated this curtain. He shall also adorn her hands with jewelry from Paradise as compensation for her having donated her two bracelets as alms."

2. Imam al-Kāẓim ('a) is reported to have said: The Apostle of Allah (ṣ) visited his daughter Fāṭimah ('a) and noticed a necklace hanged on her neck. He turned his face away from her. Having seen this, Fāṭimah ('a) immediately pulled the necklace from her neck and threw it away.

"You are really part of me, Fāṭimah," the Apostle of Allah (ṣ) said to her admiringly.

When a beggar came, Fāṭimah ('a) gave him the necklace as alms.

Interlacing the teeth with gold or adding a tooth of another

1. Al-Ḥalabī is reported to have said: I asked Imam Abū-'Abdullāh ('a) whether it is or it is not permissible to interlace with gold the front teeth when they are broken, or to replace them with other front teeth taken from a sheep when they fall.

The Imam's answer came as such: "Yes, it is permissible. If one wishes, one may use the tooth of a legally slaughtered animal instead of the falling tooth."

2. 'Abdullāh ibn Sinān is reported to have said: I asked Imam Abū-'Abdullāh ('a) whether it is or it is not permissible to interlace with gold the teeth when they are broken, or to replace them with other teeth taken from a sheep when they fall.

The Imam ('a) answered, "Yes, it is permissible. If one wishes, one may interlace with gold the broken teeth or use the tooth of a legally slaughtered sheep instead of the falling one."

3. Zurārah is reported to have said: I was present when my father asked Imam Abū-'Abdullāh ('a) about the legality of men putting the teeth of a dead person in the place of the falling teeth. "There is no objection to this," the Imam ('a) answered.

PART SIX
CLOTHING, LODGING, AND RELATED ISSUES

Except for a very few parts to which I will make reference, the entire material of this part, which is divided into ten chapters, has been quoted from the book of *al-Libās*.

CHAPTER ONE
DRESSING UP, ETIQUETTES OF DRESSING, AND SUPPLICATORY PRAYERS UPON DRESSING

Dressing up

1. Imam Abū-'Abdullāh ('a) is reported to have said: When Imam 'Alī Amīr al-Mu'minīn ('a) sent 'Abdullāh ibn 'Abbās to confer with the Khawārij (the mutineers; a faction who rebelled against Imam 'Alī after the farce of arbitration), he ('Abdullāh) put on the best of his clothes, perfumed himself with the best of his fragrance, and chose the best of animals to ride on. He then went to them for negotiation.

Having seen him in this look, the Khawārij said, "O son of 'Abbās! In our sight, you have been considered the best of all people before you have come to us wearing the apparels of tyrants and riding on animals they use."

'Abdullāh replied, "Allah the Almighty says, '*Say: Who has prohibited the embellishment of Allah, which He has brought forth for His servants and the good provisions?* (7/32)" I have to put on the best clothes and adorn myself, for Allah is the All-beautiful and He likes beauty, which must be earned by legal means."

2. Isḥāq ibn 'Ammār is reported to have said: I asked the Imam ('a): A wealthy man who dresses up, purchases too many clothes, including jubbahs and shirts, wears one costume after another, makes different styles with his different shirts, and adorns himself with them—is such a person considered wasteful?"

The Imam ('a) answered: Allah says: "*Let him who has abundance spend out of his abundance.* (65/7)"

3. Imam Abū-'Abdullāh ('a) is reported to have quoted his father ('a) who reported Imam 'Alī ('a) as saying: Anointing reflects richness, dressing up reflects attractiveness, and good mannerism suppresses the enemies.

4. Imam Ja'far al-Ṣādiq ('a) is reported to have quoted his father ('a) as saying: While the Holy Prophet (ṣ) was about to leave his chamber to see a man who

had asked permission to meet him, he found a pot full of water that was placed in the chamber; so, he stopped there styling his beard and looking into his face in the water of the pot. When he came back to the chamber, 'Ā'ishah said to him, "O Allah's Apostle! You are the chief of the children of Adam and the apostle of the Lord of the Worlds. Yet, you stopped looking in the water of a pot and styling the hair of your beard and head. How should that be?"

The Holy Prophet (ṣ) answered, "O 'Ā'ishah! Allah loves for His believing servants to adorn themselves and dress up before they go out for meeting their brothers-in-faith."

5. Imam Abu'l-Ḥasan ('a) is reported to have said: Men adorning themselves well for their wives increases their chastity.

Costly clothes

1. Sufyān al-Thawrī is reported to have said: I said to Imam Abū-'Abdullāh ('a), "While you are relating that 'Alī ibn Abī-Ṭālib ('a) used to wear coarse clothes, I see that you are wearing these fine white clothes of Kūhistān and Marw![1]"

He answered, "May Allah have mercy on you! 'Alī ibn Abī-Ṭālib lived in a time of hardship. In times of wealth and welfare, the righteous people are supposed to enjoy its wealth and welfare more than the others are."

2. Al-Ḥasan ibn 'Alī is reported to have quoted Imam al-Riḍā ('a) as saying: Prophet Joseph ('a) used to put on a silk shirt with gold buttons and sit on soft sofas. Such acts are blameworthy only when they are given priority to the more necessary requirements of life.

3. Imam 'Alī ibn al-Ḥusayn ('a) used to wear two dresses in summer that were bought for him with five hundred golden coins. In winter, he also used to wear silk garments. However, the next summer, he would sell that dress for fifty golden coins and give its price as alms.

4. 'Abdullāh ibn Sinān is reported to have said: I heard Abū-'Abdullāh ('a) relating the following story: I was busy circumambulating the Holy Ka'bah when I felt a man pulling my garment from the back. I turned my face toward him and recognized that he was 'Abbād al-Baṣrī (i.e. of the city of al-Baṣrah). "O Ja'far ibn Muḥammad!" he addressed me. "Are you wearing such a fine garment while you enjoy such a close relationship with 'Alī ('a)?"

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[1] Kūhistān and Marw are two cities situated northern Persia and famed of designing the most expensive clothes at that time.

I said to him, "Woe unto you! This is a Kūhistāni garment, which I had bought with one and some golden coin. 'Alī ('a) lived in a time when it was normal for him to wear whatever he used to wear. Yet, if I now wear the same clothes that used to be worn by 'Alī, people would most surely accurse me of showing off and say, "This man is as hypocrite as 'Abbād."

5. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: You are required to dress up for your friends when they visit you as same as you do for the strangers who would prefer to see you in the most attractive look.

6. Abū-Khidāsh al-Mihrī is reported to have said: 'Ubayd, a servant of Imam al-Riḍā ('a), visited us in al-Baṣrah and related the following: Some people of Khurāsān visited Imam Abu'l-Ḥasan ('a) and said, "People are criticizing you for the clothes you are wearing."

Replying to them, the Imam ('a) said: Joseph son of Jacob ('a) was a prophet, a son of a prophet, and a grandson of a prophet. He used to wear silk clothes with gold buttons and sit on the same couches used by the family of Pharaoh. Nevertheless, this did not belittle his standing as prophet. Such acts are blameworthy only when they are given priority to the more necessary requirements of life. What is exclusively required from a true leader is to judge with justice, to fulfill his promises, and to tell nothing but the truth. What Allah has decided as unlawful is exclusively the things that are recognized by everybody as unlawful, be they much or little. Similarly, what He has decided as lawful is exclusively the things that are recognized by everybody as lawful, be they much or little.

7. Muḥammad ibn 'Īsā is reported to have said: A reporter narrated to me that the Imam ('a) said: Some of my weak-faithed devotees want me to sit on coarse rugs and wear coarse clothes. However, the lifestyle of the time in which I live does not support so.

Acquiring plenty of clothes

1. Isḥāq ibn 'Ammār is reported to have said: "Is it lawful for believers to own ten shirts, for instance?" I asked Imam Abū-'Abdullāh ('a), who answered in the affirmative. "What if they have twenty?" I further asked, and the Imam ('a) answered, "Yes, this is not objectionable, because this is not a sort of squandering. In fact, true squandering is to wear ragged clothes when the situation requires wearing fine ones (in order to keep prestige)."

2. Abū-Isḥāq is reported to have related the same previously mentioned narration, with one difference, which is the following: "Is it lawful for believers to own a hundred shirts, for instance?" I asked Imam Abū-'Abdullāh ('a), who

answered in the affirmative...

3. Isḥāq ibn 'Ammār is reported to have said: "Is to own ten shirts a sort of squandering?" I asked Imam Abū-Ibrāhīm al-Kāẓim ('a), who answered, "No, it is not. True squandering is to wear the dress of prestige in filthy places."

Supplicatory prayer upon dressing

1. Mu'āwiyah ibn 'Ammār is reported to have said: Upon wearing a dress, Imam Abū-'Abdullāh ('a) said these supplicatory words:

O Allah, render this dress of me to be a source of good luck and blessings. O Allah, while I put it on, please grant me the opportunity to thank You for Your blessings, to worship You excellently, and to act upon obedience to You. All praise be to Allah Who has provided me with that through which I can cover up my private parts and adorn myself among people.

اللَّهُمَّ اجْعَلْهُ ثَوْبَ يُمْنٍ وَبَرَكَةٍ. اللَّهُمَّ ارْزُقْنِي فِيهِ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَالْعَمَلَ بِطَاعَتِكَ. الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مَا أَسْتُرُ بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي النَّاسِ.

2. The Imam ('a) is also reported to have said: He that does the following acts upon purchasing a new dress will always live in luxury until his new dress wears out:

Recite Sūrah al-Qadr thirty-six times. When you recite verse no. 4 of the Sūrah, especially these words:

"*Therein come down the angels...*"

﴿ تَنَزَّلُ ٱلْمَلَـٰٓئِكَةُ ﴾

You may splash slightly some water on the new dress.

You may then offer a two-unit prayer and pray to the Almighty and All-majestic Lord, saying these supplicatory words:

All praise be to Allah Who provided me with that through which I adorn myself amongst people, cover up my private parts, and offer prayers to my Lord.

الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مَا أَتَجَمَّلُ بِهِ فِي النَّاسِ وَأُوَارِي بِهِ عَوْرَتِي وَأُصَلِّي فِيهِ لِرَبِّي.

You may also thank Allah.

3. Imam Abū-Ja'far ('a) is reported to have been asked about the words to be said upon wearing a new dress. He ('a) said: One may say these supplicatory words:

In the Name of Allah (I begin) and in Allah (I place my trust). O Allah, please render my new

بِسْمِ اللَّهِ وَبِاللَّهِ. اللَّهُمَّ اجْعَلْهُ

dress to be a source of good luck, piety, and blessings for me. O Allah, while I put on this new dress, please grant me the opportunity to serve You in the most excellent way, to act upon obedience to You, and to thank Your favors properly. All praise be to Allah Who attired me with that through which I can cover up my private parts and adorn myself amongst people.

ثَوبَ يُمنٍ وتَقوًى وبَركَةٍ. اللّهُمَّ
ارزُقْنِي فِيهِ حُسنَ عِبادَتِكَ
وعَمَلاً بِطاعَتِكَ، وأداءَ شُكرِ
نِعمَتِكَ. الحَمدُ لِلَّهِ الَّذي
كَساني ما أُوارِي بِهِ عَورَتِي
وأتَجَمَّلُ بِهِ فِي النّاسِ.

4. As quoted from the book entitled *Zuhd Amīr al-Mu'minīn*, Ṣāliḥ al-Azraq is reported to have quoted his grandfather Madān as saying: I have never seen any man more abstinent from worldly pleasures and more distributing with justice than 'Alī ('a). By Allah, I swear this: He never wore two Qaṭwāni[1] garments until he passed away, although the poorest of all people could purchase such garments.

5. 'Alī ibn Abī-Rabī'ah is reported to have said: I saw Imam 'Alī ('a) wearing some less-than-ordinary clothes. So, I asked him about them. He answered, "Are there any other clothes that can cover up the private parts and dry up the sweat more than these clothes do?"

6. Imam al-Ṣādiq ('a) is reported to have quoted his fathers ('a) as saying: Imam 'Alī Amīr al-Mu'minīn ('a) said: He who satisfies himself with only what suffices him from the worldly affairs will be content with the least of it; but if he is not satisfied with what suffices him, nothing at all will ever suffice him.

7. 'Abd al-A'lā, the client of the Sām family, is reported to have said: I said to Imam Abū-'Abdullāh ('a), "People are spreading that you have very big wealth."

The Imam ('a) commented: This does not annoy me. One day, Imam 'Alī Amīr al-Mu'minīn ('a), having put on a ragged shirt, passed by a group of people of Quraysh who, upon seeing him, said to each other, "'Alī has become moneyless."

As he heard their words, Imam 'Alī ('a) ordered the man in charge of collecting the levies to amass the dates fruits, which used to be given to the needy as alms, and not to send any single date to anyone. He also ordered him to keep and buy the dates in cash and change the price into silver coins.

Complying with Imam 'Alī's instructions, the man brought the money to the Imam ('a) who put it in the place of the dates. He said to the man in charge,

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[1] Qaṭwān is a region in the city of al-Kūfah.

"When I ask for the dates, go up and hit the money with your leg as if you have not seen the silver coins so that they will be scattered."

The Imam ('a) then summoned some people of Quraysh. When they presented themselves before him, the Imam ('a) asked for the dates to be brought.

When the man did not find the dates, he hit the basket with his leg and the silver coins scattered.

"What is all this money, Abu'l-Ḥasan?" people asked, and the Imam ('a) answered, "This is the money of the moneyless you had mentioned!"

When they left, the Imam ('a) ordered to distribute the money, saying, "To every family that I used to give dates as alms, give them silver coins equal to the value of the dates I used to give them."

Commenting on the incident, Imam Abū-'Abdullāh ('a) said: I do not want people to spread any other rumor except that (i.e. I have much money)."

8. Mukhtār at-Tammār is reported to have said: I used to pass nights at the Kūfah Mosque, spend my days in the courtyard of it, live on bread given to me by a grocer who was from al-Baṣrah. One day, while I was on my way out of the mosque, I heard a man shouting at me, "Raise up your loincloth! This will keep your garment more pure and make you more pious to your Lord."

"Who is this man?" I asked.

"He is 'Alī ibn Abī-Ṭālib," the answered came.

So, I followed him while he was going towards the marketplace of camels. When he reached there, he halted and said, "O merchants! Beware of false oath, for it corrupts the goods and wipes out blessings."

Then, he went on towards the market of the dates sellers where he noticed a bondmaid crying near one of the dates sellers. "What is the matter with you?" the Imam ('a) asked.

"I am a bondmaid. My masters had sent me to buy them some dates with a silver coin. When I brought them the dates, they did not accept it. So, I brought it back to the seller, but he refused to take it back from me."

Imam 'Alī ('a) intruded and said to the dates seller, "O man! Take the dates back from her and give her back the money!"

The man refused, but when he was told that the addresser was 'Alī ibn Abī-Ṭālib ('a), he took back the dates and gave her back the money. "O Leader of the faithful!" the dates seller said to the Imam ('a). "I did not recognize you.

Please, forgive me."

Imam 'Alī ('a) said, "O community of merchants! Fear Allah and be fair in your dealings so that Allah may forgive you and us."

It started raining when the Imam ('a) proceeded; so, he came near a shop and asked its keeper to permit him to stand under its shade. Yet, the shopkeeper refused and pushed him away.

"Qanbar!" Imam 'Alī ('a) said to his servant. "Bring this man out of the shop."

When Qanbar did, the Imam ('a) lashed him with his stick and said, "I have not lashed you because you pushed me away; rather, I did it so that you would not push away any other weak Muslim and break some of his bones. Then, he may persecute you."

In the market of clothes, the Imam ('a) said to a handsome shopkeeper, "Do you have two garments for five silver coins?"

The man leapt, "Yes, I do, O Leader of the faithful! I have what you want."

Immediately, the Imam ('a) left the man because he could recognize him.

He then came to a young shopkeeper and asked the same question. The young man answered, "Yes, I have."

Imam 'Alī ('a) purchased two garments; one for three silver coins and the other for two. He said to his servant Qanbar, "You may take the more precious garment for yourself."

The servant said, "You are worthier of it than I am. You usually face people on stages and deliver speeches."

Imam 'Alī ('a) refused and said, "You are young and you have the spirit of youth. I am too humble for my Lord to prefer myself to you. I have heard the Apostle of Allah (ṣ) saying: Dress your servants the same dresses you wear and give them the same food you eat."

However, when Imam 'Alī ('a) put on the shirt, he found the sleeves so long that they covered his fingers, too. So, he asked the young man to cut the extra cloth. The young man did, but he suggested, "You may let me hem it."

Imam 'Alī ('a) said, "Leave it as it is. I fear lest death comes upon me before you complete hemming it."

9. Abū-Baṣīr is reported to have said: I heard Imam Abū-Ja'far al-Bāqir ('a)

relating the following: Imam ʻAlī ibn Abī-Ṭālib (ʻa) bought a Sunbulānī[1] shirt (i.e. the cheapest kind of shirts) for four dirhams (silver coins). He put it on and stretched his hand, but the sleeve extended beyond his fingers. He asked the tailor to give him scissors so that he would cut the extra part of the sleeves. The Imam (ʻa) then repeated these doxological words:

All praise be to Allah Who has dressed me with clothing that helps me cover up my private parts and appear pretty in the eyes of people. O Allah, please render this dress to be a source of good luck and blessing for me, so that I, while putting it on me, exert all my efforts to please You throughout my lifetime and construct the places of serving You (by presenting myself there).

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مِنَ
الرِّيَاشِ مَا أَسْتُرُ بِهِ عَوْرَتِي
وَأَتَجَمَّلُ بِهِ فِي النَّاسِ. اللَّهُمَّ
اجْعَلْهُ ثَوْبَ يُمْنٍ وَبَرَكَةٍ أَسْعَى فِيهِ
لِمَرْضَاتِكَ عُمْرِي، وَأَعْمُرُ فِيهِ
مَسَاجِدَكَ.

The Imam (ʻa) then commented: I heard the Apostle of Allah (ṣ) saying: He who puts on a new dress and says these words shall be forgiven by Allah.

Supplicatory prayer upon wearing a new dress

1. According to the book entitled *al-Najāh*, it is recommended to say the following supplicatory prayer upon putting on (new) trousers:

O Allah, please cover up my private parts, secure my fears, make my private parts chaste, and do not allow Satan to have any share of that or to have a way towards it; lest, he will plot trickeries against me and seduce me into committing Your prohibitions.

اللَّهُمَّ اسْتُرْ عَوْرَتِي، وَآمِنْ رَوْعَتِي،
وَأَعِفَّ فَرْجِي، وَلاَ تَجْعَلْ لِلشَّيْطَانِ
فِي ذَلِكَ نَصِيباً، وَلاَ لَهُ إِلَى ذَلِكَ
وُصُولاً، فَيَصْنَعُ إِلَيَّ الْمَكَائِدَ
وَيُهَيِّجُنِي لارْتِكَابِ مَحَارِمِكَ.

2. Imam al-Ṣādiq (ʻa) is reported to have quoted Imam ʻAlī (ʻa) as saying: The prophets used to wear shirts before trousers.

3. According to another tradition, Imam ʻAlī (ʻa) said: Do not put on the trousers while you are in the posture of standing up or you are facing the qiblah direction or facing a human being.

4. Imam al-Ṣādiq (ʻa) is reported to have said: One day, Imam ʻAlī Amīr al-Mu'minīn (ʻa) felt distressed. He said: I do not know why I am distressed although I neither sat at the doorstep, nor passed through a herd of sheep, nor put on my trousers while standing up, nor wiped my hands and face with the

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[1] Sunbulān is an ancient district in Rome. A Sunbulānī shirt was known of its low price.

margin of my clothes.

5. The Holy Prophet (ṣ) is reported to have said: When you want to put on your clothes or perform the ritual ablution, you may begin with your right sides.

6. Imam al-Ṣādiq ('a) is reported to have quoted Imam 'Alī Amīr al-Mu'minīn ('a) as saying: A true believer, who is attired by Allah with a new dress, is advised to perform the ritual ablution and offer a two-unit prayer in which he may recite Sūrah al-Fātiḥah (no. 1), Sūrah al-Tawḥīd (no. 112), Āyah al-Kursī, Sūrah al-Qadr.

He is then advised to praise Allah for He has covered up his private parts and adorned him well among the people.

He is also advised to repeat this statement as frequently as possible:

There is neither might nor power except with Allah. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ

If he does so, then he will be saved from committing acts of disobedience to Allah as long as he puts on that dress, and for each thread of the dress, there will be an angel hallowing Allah the Almighty on his behalf, implore His forgiveness to him, and invoke His mercy upon him.

7. Imam Abū-'Abdullāh ('a) is reported to have said: When you perform the ritual ablution, drink a beverage, eat food, put on a dress, or do a daily activity, you are required to start with uttering the *basmalah* statement; i.e.

In the Name of Allah; the All-beneficent and All-merciful. بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

If you avoid uttering it, Satan will have a share in whatever you do.

8. Another tradition reads: Whoever takes a cup, pours some water in it, recites Sūrah al-Qadr thirty-five times on it, and splashes the water on his dress, will be kept at ease until that dress wears out.

9. According to another tradition, Imam al-Riḍā ('a) is reported to have used to started with the right side whenever he put on a piece of dress. Whenever he wore a new dress, he would first ask for a cup of water, repeat Sūrah al-Qadr, Sūrah al-Tawḥīd, and Sūrah al-Kāfirūn (no. 109) ten times each, and then splash that water on the new dress.

Commenting on his deed, Imam al-Riḍā ('a) said: Whoever follows these steps, will be kept enjoying a luxurious life as long as even one thread of that dress is still with him.

10. Zurārah is reported to have said: I heard Imam Abū-Ja'far ('a) saying: In

Iraq, Imam 'Alī Amīr al-Mu'minīn ('a) bought a coarse Sunbulānī shirt with four dirhams. He cut its sleeves to the fingers. The shirt reached the middle of his shanks. When he put it on, he praised and thanked Allah.

11. Ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: He who cannot purchase a loincloth may wear trousers; and he who cannot purchase sandals may wear slippers.

CHAPTER TWO
FOLDING AND CLEANING CLOTHES

1. Isḥāq ibn ʻAmmār is reported to have quoted Imam Abū-ʻAbdullāh (ʻa) as saying: The least of wasting is to pour out the remainder in a cup, to wear the garment of prestige in filthy places, and to throw away the stones of fruits.

2. Imam al-Ṣādiq (ʻa) is also reported as saying: True squandering is to wear ragged clothes when the situation requires wearing fine ones (in order to keep prestige)."

3. Al-Ḥasan ibn ʻAlī ibn Yaqṭīn is reported to have quoted Imam Abū-Jaʻfar (ʻa), through a chain of authority, as saying: Folding the clothes gives them rest and prolongs their terms.

4. Imam al-Bāqir (ʻa) is also reported as saying; Cleanness of dresses suppresses the enemy, anointing keeps wretchedness away, combing the hair of the head relieves from diseases, and combing the beard strengthens the teeth.

5. Imam al-Bāqir (ʻa) is also reported to have quoted Imam ʻAlī Amīr al-Mu'minīn (ʻa) as saying: Washing the clothes relieves from grief and sadness. It also keeps one pure for performing the prayers. Allah the All-blessed and All-exalted says: "*And your clothes do purify* (74/4)." This means that you should shorten your dress (so that they would not touch the ground and become dirty).

6. He (ʻa) is also reported to have quoted his father (ʻa) as saying: The Holy Prophet (ʻa) said: Whoever has a garment in his possession should clean it.

7. Explaining the meaning of *purifying* mentioned in this Qur'ānic verse: "*And your clothes do purify*," Imam al-Bāqir (ʻa) is reported to have said, "To purify your clothes means to raise them up and not to make them trail after you."

8. According to another narration, explaining the meaning of *purifying* mentioned in this Qur'ānic verse: "*And your clothes do purify*," Imam al-Bāqir (ʻa) is reported to have said, "To purify your clothes means to shorten them."

CHAPTER THREE
PERMISSIBILITY OF WEARING THE VARIOUS KINDS AND COLORS OF DRESSES

Wearing white clothes

1. Imam Abū-'Abdullāh ('a) is reported to have quoted Imam 'Alī Amīr al-Mu'minīn ('a) as saying: Wear cotton clothes, for the Apostle of Allah (ṣ) and we usually wear cotton clothes. The Holy Prophet (ṣ) did not wear clothes made of wool or hair unless there would be a problem requiring that.

2. The Imam ('a) is also reported as saying: Allah is the All-beautiful; He likes beauty and likes to see the signs of His graces shown on His servants.

3. He ('a) is also reported as saying: Flaxy clothes are within the clothes worn by the prophets.

4. Jābir is reported to have quoted Imam Abū-Ja'far ('a) as quoting the Apostle of Allah (ṣ) to have said: Nothing of your clothes can be better than the white clothes. Therefore, you are advised to wear this color and enshroud your dead people in white.

Black clothes

1. Sulaymān ibn Rashīd is reported to have quoted his father as saying: I saw Imam Abu'l-Ḥasan ('a) wearing a black garment and a blue pallium.

2. Abū-Ẓabyān al-Janabī is reported to have said: We were in the courtyard of the mosque when Imam 'Alī Amīr al-Mu'minīn ('a) came to us putting on a black woolen mantle.

3. Al-Ḥusayn ibn al-Mukhtār is reported to have said: "Is it permissible for men to enter into *iḥrām* (a state of ritual consecration indicating the start of one's Ḥajj or 'Umrah) wearing black clothes?" I asked Imam Abū-'Abdullāh ('a), who answered, "No, it is not. It is not permissible to enter into *iḥrām* wearing black and to enshroud the dead with black cloth."

Wearing yellow and saffron-dyed clothes

1. Abū-Ẓabyān al-Janabī is reported to have said: We were in the courtyard of the mosque when Imam 'Alī Amīr al-Mu'minīn ('a) came to us wearing a yellow loincloth, a black woolen mantle, sandals on his feet, and holding a short rod in the hand.

2. Zurārah is reported have said: Performing the ritual Deceased Prayer on the dead body of a child of his family member, Imam Abū-Ja'far ('a) came out of his house wearing a yellow silk jubbah, a yellow silk turban, and a yellow silk cloak.

3. Imam Abū-'Abdullāh ('a) is reported to have said: As a curtain on the Holy Ka'bah, there is no cloth more appropriate than a saffron-dyed one-piece sheet.

Wearing safflower-dyed clothes

1. 'Abdullāh ibn 'Aṭā' is reported to have said: As I saw Imam Abū-Ja'far ('a) wearing a red-saturated cloak that had an effect on his skin, I asked him about it. "This is my woman's cloak," he ('a) answered.

2. Al-Ḥakam ibn 'Uyaynah is reported to have said: I visited Imam Abū-Ja'far ('a) and found him wearing a cloak that was dyed in safflower so heavily that its color was even seen on his shoulder obviously. As I stared at the cloak, the Imam ('a) said to me, "O Ḥakam! What do you say about this?"

I said, "In fact, we blame our teenagers if they put on cloaks like this, but what can I say while I see you put it on?"

In reply to me, the Imam ('a) read this Qur'ānic verse: "*Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?* (7/32)."

He then added, "O Ḥakam! I have just got married."

3. Imam al-Bāqir ('a) is also reported as saying: Wearing dark red is always disapproved except in weddings.

4. Mālik is reported to have said: I visited Imam Abū-Ja'far ('a) and found him wearing a dark red cloak; therefore, I smiled.

He said, "I know why you smiled. You laughed at this garment on me. My new wife from the Banū-Thaqīf tribe has insisted on me to put it on. However, I do not perform my prayers wearing such a color; so, do not perform your prayers wearing deeply dyed clothes."

After some time, I visited him again and asked him about his wife from the Thaqīf tribe. "I divorced her," the Imam ('a) answered. When I was alone with her, I found that she renounced Imam 'Alī ('a). Of course, it was not possible for me to keep her as wife while she renounces Imam 'Alī ('a)."

5. Al-Ḥakam ibn 'Uyaynah is reported to have said: I saw Imam Abū-Ja'far ('a) putting on a red loincloth. When I stared curiously at the loincloth, the Imam ('a) said to me, "Abū-Muḥammad! There is no problem wearing such colors. Allah the Almighty says: *Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions?*"

Pink, orange, blue, and green clothes

1. Al-Ḥasan al-Zayyāt is reported to have said: I saw Imam Abu Ja'far ('a) wearing a pink cloak.

2. Muḥammad ibn 'Alī is reported to have said: I saw Imam Abu'l-Ḥasan ('a) wearing an orange garment.

3. Sulaymān ibn Rashīd is reported to have quoted his father as saying: I saw Imam Abu'l-Ḥasan wearing a blue pallium.

4. Abu'l-'Alā' is reported to have said: I saw Imam Abū-'Abdullāh ('a) wearing a green gown while he was in the ritual state of *iḥrām*.

5. Abān ibn Taghlib is reported to have said: In the afternoon of the last day of Ramaḍān, I visited Imam Abū-'Abdullāh ('a), who said to me: Abān! In the afternoon of the last day of Ramaḍān, the Archangel Gabriel came down to the Apostle of Allah (ṣ). When the archangel went back to the heaven, the Apostle of Allah (ṣ) sent for his daughter Fāṭimah ('a) who would immediately respond to him once she heard him calling at her. She came to him wearing a sleeveless garment, a half of it she wrapped around her body and the other half she put on her head.

"Call at your husband 'Alī," the Apostle of Allah (ṣ) asked.

When Fāṭimah did, the Apostle of Allah (ṣ) seated 'Alī ('a) on his right side, took his hand and put it in his lap, seated Fāṭimah ('a) on his left side, and took her hand and put it in his lap.

He (ṣ) then asked, "May I inform you of what the Archangel Gabriel has just told me?"

"Yes, you may, O Allah's Apostle," 'Alī and Fāṭimah ('a) said.

The Holy Prophet (ṣ) spoke, "The archangel has told me that on the Resurrection Day, I shall be made stand up to the right side of the Divine Throne and attired by Allah with two dresses one of which shall be green and the other pink. You, 'Alī, shall be made stand up to the right side of the Divine

Throne, too, and attired by Allah with two dresses one of which shall be green and the other pink. As for you, Fāṭimah, you shall be made stand up to the right side of the Divine Throne and attired by Allah with two dresses one of which shall be green and the other pink."

Abān said: Commenting on this tradition, I said to the Imam ('a), "May Allah accept me as ransom for you! People dislike pink to be the color of their clothes."

The Imam ('a) remarked, "O Abān! When Jesus Christ was taken up to the heavens, Allah took him to a garden that had seventy rooms and attired him with two dresses one of which was green and the other pink."

"Can you bring to me an indication of this from the Qur'ān?" I asked.

The Imam ('a) said, "O Abān! Allah states: *And when the heaven is rent asunder, and then becomes rosy like boiling oil.* (55/37)"

CHAPTER FOUR
WEARING SILKEN CLOTHES, FINE ROBES, AND OTHER DRESSES

Wool-mixed silken clothes

1. ʿAbdullāh ibn Sulaymān is reported to have said: I heard Imam Abū-ʿAbdullāh (ʿa) say: Imam ʿAlī ibn al-Ḥusayn (ʿa) was unable to bear cold. He bought wool-mixed silken garments with one thousand and five hundred dirhams. When winters elapsed, he would sell these garments and give their prices as alms. However, he did this only with his wool-mixed silken garments, while he did not do anything to his garments made of other textiles.

2. Qutaybah ibn Muḥammad is reported to have said: I said to Imam Abū-ʿAbdullāh (ʿa), "We usually wear wool-mixed silken clothes whose margins are embroided with pure silk. Is this lawful?"

The Imam (ʿa) answered: There is no objection to wearing silken clothes when the silk is mixed with other fibers. When Imam al-Ḥusayn (ʿa) was martyred, he was wearing a garment made of wool-mixed silk whose margins were embroided with pure silk."

I further asked, "We also wear these Barbarian palliums whose wool is dead. Is this permissible, too?"

The Imam (ʿa) answered, "Wool is originally lifeless. For this reason it is cut off and sold while the animal from which it is taken is alive."

3. Al-Ḥasan ibn ʿAlī is reported to have said: Imam ʿAlī ibn al-Ḥusayn (ʿa) used to wear two dresses in summers, which were bought for him with five hundred dirhams. In winter, he used to wear a cloak made of silk mixed with wool, which was sold in summer with fifty golden coins. These coins used to be given as alms.

4. Muḥammad ibn Masʿadah is reported to have quoted Imam Abū-ʿAbdullāh (ʿa) as saying: My father used to wear wool-mixed silken garments whose costs

were five hundred dirhams. A year after that, he would give them as charity.

Some people said to him, "You could have sold them and given their prices as alms."

The Imam ('a) answered, "How should I sell a garment I offered a prayer wearing it?"

5. 'Abd al-Raḥmān ibn al-Ḥajjāj is reported to have said: In my presence, a man asked Imam Abū-'Abdullāh ('a) about the legality of wearing skins of martens.

The Imam ('a) answered, "There is no objection to this."

The man said, "May Allah accept me as ransom for you! These animals live in my country. They are no more than dogs coming out of water."

The Imam ('a) answered, "Do these animals survive when they leave water?"

"No, they do not," the man answered.

"Then," the Imam ('a) clarified, "there is no objection to use their skins as dresses."

6. According to *Zuhd Amīr al-Mu'minīn,* 'Alī ibn 'Imrān is reported to have said: Imam 'Alī ('a) was in the courtyard of the mosque when his son al-Ḥusayn came out wearing a shirt made of wool-mixed silk and a golden necklace.

Imam 'Alī ('a) asked, "Is this my son."

"Yes, he is," he was answered.

So, he called at him, tore the shirt he was wearing, took out the necklace, and cut it into pieces.(1)

Wearing fine clothes

1. Al-Mu'allā ibn Khunays is reported to have quoted Imam al-Ṣādiq ('a) as saying: Some garments, among which there was a fine one, were gifted to Imam 'Alī Amīr al-Mu'minīn ('a).

Having seen the fine garment, al-Ḥusayn ('a) asked his father to give it to him.

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(1) The authenticity of this narration is controversial. First, Ibn Shahr'āshūb, quoting this narration in his book entitled *Manāqib*, states that the person was one of the children of Imam al-Ḥasan ('a), but not Imam al-Ḥusayn ('a) in person. Second, as for 'Allāmah al-Majlisī, he confirms that there must be a problem in this narration, because Imam al-Ḥusayn ibn 'Alī ('a) was not less than thirty years old at that time, and it was impossible for a thirty-year old person to wear such clothes.

Yet, Imam 'Alī ('a) refused and said, "I may give you two garments instead of this one."

Imam al-Ḥusayn ('a) refused and said, "No, this one is the best of all."

Imam 'Alī ('a) said, "What if I give you three instead?"

Yet, Imam al-Ḥusayn ('a) refused and insisted on taking that one.

Finally, when Imam 'Alī ('a) offered to give him five garments instead of that one, Imam al-Ḥusayn ('a) accepted the offer.

The Imam ('a) then said, "You will wear this fine garment and make people criticize you by saying that the son of the leader is wearing such a fine piece of dress. You will wear it again and it will be dirty and will finally be worn out. Yet, I can give five needy Muslims these five garments."

Wearing silk garments and brocades

1. Imam Ja'far al-Ṣādiq ('a) is reported to have quoted his father ('a) as saying: When Usāmah ibn Zayd came to him carrying a silken garment, the Apostle of Allah (ṣ) said, "This is the dress of those who will have no share of prosperity in the Hereafter." He then ordered Usāmah to tear it into pieces and make it veils for women.

2. Imam Abū-'Abdullāh ('a) is reported to have said: It is not permissible for men to wear silken clothes and brocades; rather, it is permissible to sell such clothes.

3. Imam Abū-'Abdullāh ('a) -or Imam Abu'l-Ḥasan- is reported to have said when he was asked about the legality of wearing silken clothes and brocades: It is legal to wear such clothes in war only, even if figures are embroided on them.

4. According to *Zuhd Amīr al-Mu'minīn*, 'Alī ibn 'Imrān is reported to have said: Imam 'Alī ('a) was in the courtyard of the mosque when... *the same aforesaid tradition.*

5. 'Amr -or 'Umar- ibn Na'jah al-Sakūnī is reported to have said: A riding animal of a chief was brought to Imam 'Alī ('a) to ride on, but when he put his foot in the stirrup and was about to ride on by saying, "In the Name of Allah," his hand slipped on the saddlebow. "Is this made of silk?" he ('a) asked. "Yes, it is," the answer came. Once he heard this answer, he refused to ride on that animal.

Wearing different models of clothes

1. Dāwūd ibn Sarḥān is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: Imam 'Alī ('a) said: The Apostle of Allah (ṣ) warned me, but not you, against wearing Qasī,⁽¹⁾ wearing gold finger-rings, riding on animals whose saddles are covered with red cloth, and reciting the Qur'ān while being in the posture of genuflection.

⁽¹⁾ Qasī is a textile woven from flax and silk together and ascribed to a village called Qas in Egypt.

CHAPTER FIVE

SWAGGERING ABOUT DRESSES, BEHAVING MODESTY WHEN WEARING FINE CLOTHES, PATCHING CLOTHES, MODERATION IN ACQUIRING CLOTHES, AND WEARING COARSE DRESSES

Swaggering about dresses

1. ʻAbdullāh ibn Hilāl is reported to have said: Imam Abū-ʻAbdullāh (ʻa) asked me to buy him a loincloth, but I said, "I cannot find except loose ones." The Imam (ʻa) instructed, "You may cut parts of it and then hem the rest."

He (ʻa) then remarked, "My father said: Whatever is beyond the heels will lead into Hellfire."

2. ʻAbdullāh ibn Hilāl... *the same aforesaid tradition, yet with the following addition*: My father said: Any cloth that exceeds the two heels will lead into Hellfire.

3. Abū-Isḥāq al-Sabīʻī reported through a chain of authority that the Holy Prophet (ṣ) said: Let your loincloth reach the middle of the shanks or the two heels. Yet, beware of letting it fall to the ground, because this is a sign of vanity, while Allah does not like vanity.

4. He (ṣ) also said: Clothes that are allowed to be let fall are trousers, shirts, and turbans only.

5. He (ṣ) also said: Whoever trails his garment out of vanity, Allah shall not look at him on the Resurrection Day.

6. According to *Zuhd Amīr al-Mu'minīn*, Abū-Maṭar is reported to have said: One day, Imam ʻAlī (ʻa) passed by me when I was accompanied by a cousin of mine. He hit me with a rod, or a staff, that he held in his hand and said, "Shorten your flowing dress and trousers lest the ground will swallow their margins."

"Who dared to hit my cousin?" my cousin shouted in rage.

Imam 'Alī ('a) calmed him down by saying, "I only advised him to shorten his clothes lest the ground would swallow their margins."

The Imam ('a) then said to his servant Qanbar, "You should have defended me as same as this man did with his cousin."

7. Jābir is reported to have quoted Imam Abū-Ja'far ('a) as saying: The Apostle of Allah (ṣ) said: The scent of Paradise can be smelt from a distance of one thousand year walking. Nevertheless, he who trails his clothes out of pride shall never find that smell. Verily, pride is only for Allah the Lord of the worlds.

8. Imam Abū-'Abdullāh ('a) is reported to have said: Indeed, Allah detests those who bend their sides disdainfully, those who trail their clothes out of haughtiness, and those who sell their goods through oaths.

9. Imam al-Ṣādiq ('a) is also reported to have quoted his father ('a) as saying: The Apostle of Allah (ṣ) said: As for the following three categories of people, Allah shall not speak to and purify them and they shall have a painful torment: Those who trail their garments out of haughtiness, those who praise their goods by means of telling untruths, and those who receive you with lit chests but they hide in their hearts grudge with which their hearts are suffocated.

10. Imam al-Ṣādiq ('a) is also reported to have quoted his father on the authority of his fathers who said that the Holy Prophet (ṣ) said: If the individuals of my nation turn a deaf ear to the beggars, let their hair grow without trimming, and walk haughtily, my Lord will have sworn by His glory to make them fear one another.

11. Imam al-Ṣādiq ('a) is also reported to have quoted his father on the authority of his fathers who said that the Holy Prophet (ṣ) said: Whoever walks on the earth haughtily, the earth beneath him will invoke the Lord's curses on him.

12. Bashīr al-Nabbāl is reported to have said: I was in the mosque with Imam Abū-Ja'far ('a) when a black man wearing two pieces of garment; one as loincloth and the other as shirt, passed by us full of haughty exultation. "This man is arrogant!" the Imam ('a) expressed.

"May Allah accept me as ransom for you!" I commented. "This man is only a beggar."

The Imam ('a) said, "No, he is not. He is arrogant."

13. Within his instructive precept to Abū-Dharr, the Holy Prophet (ṣ) said:

O Abū-Dharr! The majority of the inhabitants of Hellfire are the arrogant.

Abū-Dharr commented, "O Allah's Apostle! Who can save himself from arrogance?"

The Holy Prophet (ṣ) answered: Those who wear woolen clothes, ride on donkeys, milk ewes, and sit with the poor are saved from arrogance.

O Abū-Dharr! He who carries what he buys from marts is innocent of arrogance.

O Abū-Dharr! Whoever pulls his garment in pride, Allah the Almighty and All-majestic will not look at him on the Resurrection Day.

O Abū-Dharr! The loincloth of true believers must reach the middle of their legs although it is not objectionable if they pull it to their heels.

O Abū-Dharr! Whoever raises the margins of his garment, mends his shoes with his own hands, and smears his face in dust [in prostration] is innocent of arrogance.

Behaving humbly when wearing fine clothes

1. Imam Abū-'Abdullāh ('a) is reported to have said: One day, Imam 'Alī ibn al-Ḥusayn ('a) went out wearing fine clothes, but he returned home quickly and said to his maid, "Bring me my old or usual clothes. When I have walked wearing these clothes, I felt I was not 'Alī ibn al-Ḥusayn."

Whenever the Imam ('a) walked, he would walk very humbly that even his left side would not go ahead his right one, as if there were birds on his head.

2. The Imam ('a) is also reported to have said: Indeed, a body that is dressed with soft clothes may act so arrogant.

3. Al-Ḥasan al-Ṣayqal is reported to have said: Imam Abū-'Abdullāh ('a) showed us the shirt of Imam 'Alī Amīr al-Mu'minīn ('a), which he was wearing when he was martyred. I measured its low part with my hand and it was twelve spans, I measured its trunk and it was three spans, and I measured its sleeves that were three spans.

4. Imam Abū-Ja'far ('a) is reported to have said: Your leader (i.e. Imam 'Alī) used to buy two Sunbulānī shirts and ask his servant to choose one of them as he liked. The Imam ('a) would then take the other for himself. If its sleeves exceeded his fingers, he would cut the rest of the sleeves; and if it exceeded his palms, he would turn the sleeves over.

5. Zurārah is reported to have said: I heard Imam Abū-Ja'far ('a) saying: In Iraq, Imam 'Alī Amīr al-Mu'minīn ('a) bought a coarse Sunbulānī shirt with four dirhams. He cut its sleeves to the fingers. The shirt reached the middle of

his shanks. When he put it on, he praised and thanked Allah.

Imam al-Bāqir ('a) then suggested, "May I show you the very shirt I am talking about?"

"Yes, you may," we answered.

So, the Imam ('a) asked his servants to bring that shirt. Its sleeves were three spans long and its body three spans long. So, the shirt was six spans long.

6. According to *Zuhd Amīr al-Mu'minīn*, al-Aṣbagh ibn Nubātah is reported to have said: We (i.e. Qanbar the servant and I) went out with Imam 'Alī ('a) to the marketplace. We first came to the dates sellers, to whom the Imam ('a) said, "Do not put a basket of dates on another."

He, as well as we, then left toward the butchers, to whom he said, "Do not decorate the meat."

He ('a) then moved to the fish market and said to the sellers, "Do not sell catfish, eel, or the fish that dies under water and then floats on the surface."

He ('a) then came to the drapers where he asked a draper to sell him two dresses, but the draper apologized. He ('a) came to a young man and asked him to sell him two dresses, and they agreed on seven dirhams for the two dresses; one with four and the other with three.

The Imam ('a) then said to his servant Qanbar, "You may choose one of the two dresses for yourself."

Qanbar chose the one of four dirhams and Imam 'Alī ('a) took the other cheaper one. When he wore it for the first time, he said, "All praise be to Allah Who has attired me with that through which I can cover up my private parts and adorn myself among His creatures."

Imam 'Alī ('a) then came to the Grand Mosque when he accumulated some pebbles and laid down on them. The father of the young man who had sold him the dresses came to offer apology to the Imam ('a), saying, "My son did not recognize you. He had gained these two silver coins from you. You may take them."

Imam 'Alī ('a) said, "No, I will never do such a thing. We haggled with each other over the price and then we both agreed satisfactorily."

7. Abū-Mas'adah is reported to have said: I saw Imam 'Alī ('a) coming out of the governmental center when I approached and greeted him. He put his hand on mine and we walked together to the house of Furāt, from whom Imam 'Alī ('a) purchased a coarse woolen shirt for three or four dirhams. He put it on and

its sleeves hardly covered his hands.

8. Washīkah is reported to have said: I saw Imam 'Alī ('a) wearing a trousers whose upper edge reached over his navel and lower edge to the middle of his shanks. He had a rod in his hand when he was roaming in the marketplaces and, as if he was a teacher of children, shouting, "You all should fear Allah and give full measure!"

9. Majma' is reported to have said: One day, Imam 'Alī ('a) showed his sword and announced, "Who will take my sword in pledge? If I had a shirt, I would never mortgage my sword."

Thus, Imam 'Alī ('a) mortgaged his sword for three dirhams with which he bought a coarse woolen shirt whose sleeves were to the middle of his arms and whose length to the middle of his shanks.

10. 'Abdullāh ibn Abu'l-Hudhayl is reported to have said: I saw Imam 'Alī ('a) wearing a Zābī(1) shirt; if he stretched the margin of its sleeve, it would reach his nail, but if he let it fall, it would reach his forearm.

11. Abu'l-Ash'ath al-'Abrī is reported to have quoted his father as saying: One Friday, I saw Imam 'Alī bathing himself in the River Euphrates and purchasing a *karābīs* shirt, whose breast and collar had not been yet sewn, for three dirhams. He then led people in the ritual Friday Prayer wearing that shirt.

12. Sālim ibn Mukarram is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: Imam 'Alī ('a) was once in your city when he went to the quarter of Banū-Diwār and bought three pieces of clothes with one dinar (golden coin). They were a shirt, which stretched above the heels, trousers that stretched to the middle of the shanks, and an upper garment which stretched to the chest from its front and to the buttocks from the back.

He immediately put on these pieces of clothing and raised his hands towards the heavens, praising Allah for the dresses He had granted him until he reached his house.

Imam al-Ṣādiq ('a) commented: This is the very dress you are required to wear. However, we, in the present day, cannot wear such clothes, lest people will accuse us of madness or hypocrisy.

When the Rising Imam comes, this kind of dress will be the prevalent.

13. Hishām ibn Sālim is reported to have said that he heard Imam Abū-'Abdullāh ('a) saying: When you arrive at the valley of Makkah, you should

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(1) Zāb is said to be a city in Andalusia or Iraq.

wear your ragged, tattered, or coarse clothes. No one resides in the valley of Makkah with a heart empty of any bit of pride but that Allah will forgive him his sins.

"What is the least limit of pride?" 'Abdullāh ibn Ya'fūr asked the Imam ('a), who answered, "The least limit of pride is to like others to see you in your fine clothes."

The Imam ('a) then recited this holy Qur'ānic verse: "*Nay! Man is evidence against himself.* (75/14)"

14. Ibn Sinān is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: My father had two coarse dresses in which he used to offer his prayers. When he was willing to beseech to Allah for a request, he would put them on and beseech Him.

Patching one's garments

1. Ṭalḥah ibn Zayd is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: Imam 'Alī ('a) made a speech before people while he was wearing a coarse cotton garment patched with a woolen piece.

When he ('a) was asked about it, he said: Such garments help the heart to feel submissive and acts as example for true believers.

2. 'Abdullāh ibn 'Abbās, who was the ruler of al-Baṣrah during the reign of Imam 'Alī ibn Abī-Ṭālib ('a), is reported that when he came back from al-Baṣrah to al-Kūfah carrying some money, he found Imam 'Alī Amīr al-Mu'minīn ('a) in the marketplace calling out, "O people! From now on, whoever we find selling catfish, eel, or the fish that dies underwater and then floats on the surface, we will hit him with this rod." His rod was called al-Sabtiyyah.

Responding to 'Abdullāh ibn 'Abbās's greeting, the Imam ('a) asked him, "O son of 'Abbās! What have you done about the money?"

'Abdullāh answered, "Here it is, O Leader of the Faithful!"

As 'Abdullāh handed the money over to him, the Imam ('a) asked him to come nearer to him and then welcomed me warmly.

After a while, a man came carrying Imam 'Alī's sword and offering it for sale with seven dirhams. "If I had had the value of at least a tooth-cleansing stick in the public treasury, I would not have offered it for sale," the Imam ('a) declared.

He ('a) sold the sword and bought for himself a shirt with four dirhams; giving two dirhams as alms and guesting ʽAbdullāh ibn ʽAbbās for three days with one dirham.

3. Yazīd ibn Sharīk is reported to have said: One day, Imam ʽAlī (ʽa) offered his sword for sale, shouting, "Who will buy my sword from me? If I had had as much as the price of a loincloth, I would not have offered this sword for sale."

4. Al-Faḍl ibn Kathīr is reported to have said: As I saw him wearing a ragged patched dress, I stared curiously at Imam Abū-ʽAbdullāh (ʽa) who, having noticed that, said to me, "What is the matte with you? Look in that book!"

I looked in the book, which was in front of him, and I read: Whoever has no ragged clothes, will not have new ones.

5. According to another narration, Imam ʽAlī (ʽa) was asked about a patched, ragged garment that he wore. He (ʽa) answered: Such patched garment helps the heart act more submissively, humbles the self, and acts as example for true believers.

Moderation in acquiring clothes

1. Muʽāwiyah ibn Wahab is reported to have said: I said to Imam Abū-ʽAbdullāh (ʽa), "It happens that one, who was rich and wealthy his entire lifetime and used to wear the best of clothes, is exposed to a financial crisis due to which he loses his fortune and becomes poor. Yet, he hates his enemies to rejoice at his misfortune; therefore, he may overburden himself by purchasing costly clothes so as to appear as before. Is this lawful for him?"

Answering me, the Imam (ʽa) quoted this Qur'ānic verse: "*Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him.* (65/7)"

He (ʽa) then added, "One should spend in a way appropriate to what he has in possession."

Wearing woolen and coarse clothes

1. Muḥammad ibn Kathīr is reported to have said: When I asked him about the woolen jubbah he wore between two coarse shirts, Imam Abū-ʽAbdullāh (ʽa) answered: I saw my father wear such clothes. Whenever we are willing to offer a prayer, we usually put on the coarsest of our clothes.

2. Muʽammar ibn Khallād is reported to have said: I heard Imam Abu'l-Ḥasan al-Riḍā (ʽa) saying: By Allah I swear this: If I assume the leadership, I will most surely eat simple foods after the delicious food I used to eat, I will wear

coarse clothes after the soft ones I used to wear, and I will tire myself after the ease I experienced.

3. Within his instructive precept to Abū-Dharr, the Apostle of Allah (ṣ) said:

O Abū-Dharr! I always put on rough clothes, sit on the ground, suck my fingers (after eating), ride on donkeys without saddles, and carry others with me on the back of riding animals. Whoever dislikes my ethos does not belong to me.

O Abū-Dharr! Wear tough clothes and thick dresses so that pride will not find any way to break into you.

4. According to Shaykh Abū-Ja'far ibn Bābawayh's *al-Amālī*, the Holy Prophet (ṣ) is reported to have said: I will never leave the following five qualities until death: eating with slaves on the ground, riding on the backs of donkeys with and without saddles, milking goats with my own hand, dressing woolen clothes, and offering salutations to the boys so that my people will imitate me in these qualities.

5. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) said: Wear woolen clothes and eat half-satiated, for this quality is part of prophethood.

6. He ('a) also said: Wear woolen clothes and shorten them, and eat half-satiated so that you shall be allowed into the realm of the heavens.

7. According to *al-Maḥāsin*, Imam Abū-'Abdullāh ('a) is reported to have been told that a monk described woolen clothes as uniforms of misfortunes. Commenting on this, the Imam ('a) said: Is there any misfortune more terrible than misfortunes that afflict one's religion?

8. According to *Firdaws al-Akhbār* too, the Holy Prophet (ṣ) said: If you accustom yourselves to wearing woolen clothes, you will taste the sweet flavor of true faith. If you accustom yourselves to eating less food, you will be recognized in the Hereafter. Verily, looking at wool generates contemplation and contemplation produces wisdom. Wisdom is flowing in your inner selves like blood.

CHAPTER SIX
DISAPPROVAL OF WEARING WEIRD AND SPOTTED CLOTHES

Wearing weird clothes

1. Imam Abū-'Abdullāh ('a) is reported to have said: Sufficient disgrace indeed is men wearing weird clothes and riding on weird riding animals.

2. The Imam ('a) is also reported as saying: Allah does hate those who wear weird clothes.

3. 'Abbād ibn Kathīr al-Baṣrī is reported to have visited Imam Abū-'Abdullāh ('a) wearing weird clothes. So, the Imam ('a) reproachfully asked, "What are these clothes, 'Abbād?"

He answered, "O Abū-'Abdullāh! Do you find fault with these clothes?"

The Imam ('a) confirmed, "Yes, I do. The Apostle of Allah (ṣ) said: Whoever wears weird clothes in this worldly life, Allah will encrust him with clothes of disgrace on the Resurrection Day."

'Abbād asked, "Who has related this Prophetic tradition to you?"

Angrily, Imam al-Ṣādiq ('a) said, "'Abbād! How dare you accuse me of falsehood? By Allah I swear this: This Prophetic tradition was related to me by my father on the authority of his fathers on the authority of Allah's Apostle."

4. Imam Abu'l-Ḥasan al-Kāẓim ('a) is reported to have said: Nothing is more detested to Allah than weird clothes.

5. Whenever the Imam ('a) bought a new dress, he would first dip it in water and only then would he wear it.

Wearing head masks

1. 'Abdullāh ibn Waḍḍāḥ is reported to have said: I saw Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) sitting at the rear of the Holy Ka'bah and putting on a head

mask from which he only took out his ears.

2. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: To wear a head mask at night brings about suspicion.

3. ʻAbdullāh ibn al-Walīd ibn Ṣabīḥ is reported to have said: Shihāb ibn ʻAbd-Rabbih asked me to obtain Imam Abū-ʻAbdullāh's permission for him so that he would visit him. I did and accompanied him to the Imam (ʻa) at night while he was putting a head mask. I brought him a cushion to sit on.

Upon seeing the mask, the Imam (ʻa) said to him, "Shihāb! You may take off your mask, because wearing a mask at night causes suspicion and wearing it at daylight brings about humiliation."

Complying with the Imam's words, Shihāb took off the head mask.

4. Imam Abū-ʻAbdullāh (ʻa) is reported to have quoted his fathers (ʻa) as saying: Imam ʻAlī ibn Abī-Ṭālib (ʻa) said: To wear a head mask at night arises suspicion, and to wear it at daylight brings about humiliation.

Girding oneself with the garment

1. Imam al-Ṣādiq (ʻa) is reported to have said to a man who girded himself(1) with his loincloth over the shirt: Do not do this! It is a sign of vanity.

2. Muḥammad ibn Muslim is reported to have said that Imam Abū-Jaʻfar (ʻa) discommended girding oneself with the loincloth over the shirt, describing this deed as a deed of the tyrannical people.

3. Imam Abū-ʻAbdullāh (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: I warn the people of my community against wrapping the upper parts of their bodies with loincloths.

4. Imam Abū-ʻAbdullāh (ʻa) is also reported to have quoted the Apostle of Allah (ṣ) as saying: I warn the people of my community against unbuttoning their loincloths, wearing long shirts without trousers, and showing their legs.

Wearing woolen clothes

1. According to *Majmaʻ al-Bayān*, Imam al-Ṣādiq (ʻa) is reported to have said: One day, the Apostle of Allah (ṣ) visited Lady Fāṭimah (ʻa), who had put on a mantle made of camel's hair, in her house and found he milling flour in one hand and suckling her child at the same time. Upon seeing her in this state, the Apostle of Allah (ṣ) could not help crying. "O my dear daughter," the Holy

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(1) To gird oneself, here, means to insert one's garment under the right armpit and throw the rest on the left shoulder.

Prophet (ṣ) said to her. "You may bear patiently the bitterness of this worldly life so that you shall win the sweetness of the otherworldly life. Allah has just revealed to me, saying: *And soon will your Lord give you so that you shall be well pleased* (93/5)."

2. According to *'Uyūn Akhbār al-Riḍā*, al-Zuhrī is reported to have quoted Abū-'Abbād as saying: In summers, Imam al-Riḍā ('a) used to sit on straw mats, while in winters, he used to sit on sackcloth. His usual dress was coarse clothes, but when he was willing to meet people, he would adorn himself with fine clothes for meeting them.

Men wearing women's costumes

1. Samā'ah ibn Mihrān is reported to have said: Imam Abū-'Abdullāh ('a), or Imam Abu'l-Ḥasan ('a), was once asked whether it is legal for men to trail their garments. The Imam ('a) answered, "I do hate men who imitate women in clothing."

2. Imam Abū-'Abdullāh ('a) is reported to have quoted his forefathers ('a) as saying: The Apostle of Allah (ṣ) scolded men who imitated women in costumes and warned women against wearing men's costumes.

3. The Holy Prophet (ṣ) is also reported to have said: The best of your youths are those who imitate your old men, and the worst of your old men are those who imitate your youths.

Wearing fur of squirrel and other animals

1. Yūnus ibn Ya'qūb is reported to have said: I paid a visit to Imam Abū-'Abdullāh ('a) who was sick. He was sitting in a windowless tent and covering his body with a yellow mantle. In front of him, there was a washtub used for dyeing with henna. There were also some lathed flowers to be prepared for using as dye. He was wearing a wool-mixed silken jubbah that was neither too thick nor too soft. He was also covered with a blanket made of fox fur over which there was a Yemeni cover.

I asked him, "May Allah accept me as ransom for you! Is it lawful or not to wear clothes made of fox fur?"

He ('a) answered, "As you see, I am wearing one."

2. Samā'ah ibn Mihrān is reported to have said that Imam Abū-'Abdullāh ('a), or Imam Abu'l-Ḥasan ('a), was asked about the legality of eating the meat of and wearing clothes made of the skins of beasts.

He ('a) answered: As for the meat of beasts and ravenous birds, we disapprove of eating them. As for their skins, you are allowed to use them as saddles on which you sit when riding. However, do not wear clothes made of such skins during performing the ritual prayers.

3. ʻAbdullāh ibn Sinān is reported to have said: I heard Imam Abū-ʻAbdullāh (ʻa) saying: A jubbah made of fur was gifted to my father from Iraq, but whenever he wanted to offer a prayer, he took it off and put it aside.

4. ʻAbdullāh ibn Sinān is reported to have quoted Imam Abū-ʻAbdullāh (ʻa) as saying: Whatever comes to you from the tanned skin clothes of Yemen, you may offer prayers wearing them, and do not ask about their sources.

5. Imam al-Riḍā (ʻa) was asked about the legality of wearing clothes made of skins of foxes, squirrels, and beavers. He (ʻa) answered: I saw my father wearing a garment made of squirrel fur; yet, he warned me against wearing clothes made of the fur of foxes and beavers.

CHAPTER SEVEN
TURBANS AND CAPS

Turbans

1. Al-Sakūnī is reported to have quoted Imam Abū-'Abdullāh ('a) on the authority of his father ('a) who said: The Apostle of Allah (ṣ) said: Turbans are the crowns of the Arabs. If Arabs give up wearing turbans, Allah will remove their glory.

2. The Imam ('a) also said: Put on turbans and you will increase in discernment.

3. Abū-Isḥāq is reported to have said: My father showed me Imam 'Alī ibn Abī-Ṭālib ('a) who was delivering a speech and putting on a loincloth, a shirt, and a turban.

4. Ismā'īl ibn Hammām is reported to have quoted Imam Abu'l-Ḥasan ('a) as explaining the All-exalted Lord's word in the Holy Qur'ān, '*musawwimīn* (3/125)' to mean wearing turbans.

The Imam ('a) added: Putting on a turban, the Apostle of Allah (ṣ) let the ends of his turban hang down from the front and back of his head. Similarly, putting on a turban, the Archangel Gabriel let the ends of his turban hang down from the front and back of his head.

5. Mu'āwiyah ibn 'Ammār is reported to have said: I heard Imam Abū-'Abdullāh ('a) saying: On the day of the Conquest of Makkah, the Apostle of Allah (ṣ) entered the Holy Precinct armed and wearing a black turban.

When he had led the Muslim army to the Battle of Ḥunayn and put an end to the enemy, he headed for Awṭās where there were a remainder of the enemies. When he finished them off, he headed for al-Ji'rānah where he distributed the booties among the Muslims.

After that, he underwent consecration and entered the city of Makkah.

6. The Holy Prophet (ṣ) is reported to have said: To offer a two-unit prayer

putting on a turban is better than offering a four-unit one without a turban.

7. Imam Abū-Ja'far ('a) is reported to have said: On the day of the Battle of Badr, the angels were putting on white turbans the margins of which were made loose.

8. 'Abdullāh ibn Sulaymān is reported to have quoted his father as saying: I was with my father in a mosque when Imam 'Alī ibn al-Ḥusayn ('a) came in. He was covering his head with a black turban whose two ends were let hang down on his shoulders.

As I could not recognize him, I asked a man sitting next to me, "Who is this old man that I see."

The man said, "You have not asked me about any person in this mosque except this old man. Why is that?"

I said, "I have not seen any one coming into this mosque more handsome to my eyes than he is; therefore, I asked you about him."

The man answered, "He is 'Alī ibn al-Ḥusayn ('a)."

Method of wearing a turban

1. Imam Abū-'Abdullāh ('a) is reported to have quoted his father ('a) as saying: When the Apostle of Allah (ṣ) attired Imam 'Alī ('a) with a turban with his own hands, he let it hang down from the front side and shortened it from the backside for four fingers joined together. He (ṣ) then asked Imam 'Alī ('a) to turn back, and 'Alī did. He then asked him to turn again, and 'Alī did. Commenting, the Holy Prophet (ṣ) said: Thus are the crowns of the angels.

2. Imam Abu'l-Ḥasan ('a) is reported to have said: As for those who are determined to start a journey folding the end of their turbans under their chin, I guarantee that they will not be exposed to three things: robbing, drowning, and burning.

Supplicatory prayer upon putting on a turban

1. According to the book entitled *al-Najāh*, the following supplicatory prayer is reported to be recommendably said upon putting on a turban:

O Allah, please mark me with the mark of true faith, crown me with the crown of dignity, attire me the necklace of Islam, and never take off the noose of Islam from my neck.	اللَّهُمَّ سَوِّمْنِي بِسِيمَاءِ الإِيمَـان، وَتَـوِّجْنِي بِتَاجِ الْكَرَامَةِ، وَقَلِّدْنِي حَبْـلَ الإِسْـلاَمِ، وَلاَ تَخْلَعْ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِي.

After saying these supplicatory words, one may put on a turban on the head stretching its end to the lower jaw.

Caps

1. Muḥammad ibn 'Alī is reported to have said: I saw Imam Abu'l-Ḥasan wearing a wool-mixed silken cap, which was lined with fur of beaver.

2. Imam Abū-'Abdullāh ('a) is reported to have said: The Apostle of Allah (ṣ) used to put on a quilted white cap. In wars, he used to put on a two-eared cap.

3. Imam Ja'far ibn Muḥammad ('a) is reported to have quoted his father ('a) as saying: The Apostle of Allah (ṣ) used to wear different kinds of caps: Yemeni, white, and quilted. In wars, he used to put on two-eared caps. He also used to wear his famous turban, which is known as *al-Saḥāb*, and a burnoose he used to wear, sometimes.

4. Imam al-Riḍā ('a) was asked if it is permissible for men to wear burtulah (a cap with wide lips worn in summer to protect against sunlight).

He answered: Imam Abū-'Abdullāh ('a) used to wear burtulah with which he protected himself against sunlight.

5. Yazīd ibn Khalīfah is reported to have said: Imam Abū-'Abdullāh ('a) saw me circumambulating the Holy Ka'bah wearing a burtulah. He said to me: Do not wear it around the Ka'bah, because it is the uniform of the Jews.

6. Al-Ḥasan ibn Mukhtār is reported to have said: Abu'l-Ḥasan (Imam al-Kāẓim) said to me: Make me a cap that is not folded with the nail. In fact, a chief like me must not wear folded caps.

CHAPTER EIGHT
WEARING SANDALS AND SHOES

1. Yāsir, the servant of Imam al-Riḍā ('a), is reported to have said that the Imam ('a) used to enter the ablution places wearing small sandals.

2. Abu'l-Ṣabbāḥ is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whenever Imam 'Alī ('a) was determined to go on a journey, he would start it at the darkest hour of night. One night, he was about to start a journey when he put on his clothes. He then took one of his sandals and wore it. When he knelt to wear the other sandal, a bird landed from the sky and picked up the sandal. Imam 'Alī ('a) ran to take back the sandal from the bird, but the bird flew away. Up to morning, the Imam ('a) was searching for the sandal when the bird finally threw it and there was a serpent in it.

3. I heard Nāṣiḥ al-Dīn Abu'l-Barakāt quoting Imam Abū-Ja'far ('a) as saying: To wear sandals sharpens eyesight.

4. Imam al-Ṣādiq ('a) is reported as saying: To wear sandals at all times secures from leprosy.

"Should sandals be worn in winter of summer?" the Imam ('a) was asked, to which he answered: It is not different to wear it in summers and in winters.

5. Abu'l-Jārūd is reported to have said: I visited Imam Abū-'Abdullāh ('a) while I was wearing a pair of red sandals. He said to me: You should have known that red sandals is usually worn by the tyrants, the white sandals usually worn by kings, while black is the color we, as well as the descendants of Hāshim, choose for our sandals.

Abu'l-Jārūd continued: One day, I accompanied the Imam ('a) on a journey to Makkah and found him wearing red sandals. I said, "O son of Allah's Apostle! You have already said to me that red sandals are usually worn by the tyrants."

The Imam ('a) answered: It is acceptable to wear red sandals on journeys, because they protect from water and mud more than other sandals do. However, it is not acceptable to wear them in hometowns.

6. Imam Abū-'Abdullāh ('a) is reported to have quoted his father ('a) as saying that the Holy Prophet (ṣ) said: Whoever wants to have shoes may choose the best kind of them.

7. Imam Abū-'Abdullāh ('a) is reported to have said: The Apostle of Allah (ṣ) wanted to put on his shoes when a man hurried and brought him the shoes. Praying to Allah, the Apostle of Allah (ṣ) said, "O Allah! This servant of You has tried to seek proximity to You; so, please take him nearer to You..." I believe the Holy Prophet (ṣ) added, "... and endue him with good mannerism."

On another occasion, the Apostle of Allah (ṣ) rinsed out his mouth and spat the water out of it. So, a man leapt, took the spat water (in a vessel), and drank it. Upon seeing this, the Apostle of Allah (ṣ) said, "O Allah! This servant of You has tried to endear himself to You; so, please love him."

8. Imam Abū-'Abdullāh ('a) is also reported to have quoted Imam 'Alī ('a) as saying: Good shoes protect the body and help perform the ritual prayers and ablutions excellently.

9. Imam Abū-'Abdullāh ('a) is also reported to have said: Allah the All-exalted says, "*Surely, I am your Lord; therefore, put off your shoes; you are in the sacred valley, Ṭuwā.* (20/12)" The shoes were made of donkey skin.

Approval of wearing fashioned heeled shoes

1. Ṣabbāḥ the shoemaker is reported to have said: One day, al-Ḥalabī came to me carrying a shoe in his hand and said, "I want you to make a pair of shoes like this, for this is the shoe used to be worn by the Apostle of Allah (ṣ)."

"How could these shoes reach your hands?" I asked.

"One day," al-Ḥalabī related, "Imam Abū-'Abdullāh ('a) said to me, 'May I show you the shoes of the Apostle of Allah?'

'Yes, you may,' I said.

He took out this shoe and showed it to me.

I asked him to donate it to me, and he, agreeing, said, 'It is yours!'"

Ṣabbāḥ continued: I made for him a pair of shoes like it. Then, I made for our companions shoes like it.

Abū-Aḥmad commented: I have seen the shoes. They were fashioned and heeled.

2. Imam Abū-Ja'far ('a) is reported to have said: I do abhor men whom I see

wearing shoes without heels.

3. Ṣabbāḥ the shoemaker is reported to have said: I made a pair of shoes for Imam Abū-ʻAbdullāh (ʻa) in the same model of a shoe that he sent to me. It was waisted from the middle up to the end.

4. Minhāl is reported to have said: I was present with Imam Abū-ʻAbdullāh (ʻa) while I was wearing a leveled pair of shoes. Upon seeing my shoes, the Imam (ʻa) said to me, "These shoes are like the shoes worn by the Jews."

He then went and brought a knife by which he waisted my shoes.

5. ʻAlī al-Sābirī is reported as saying: Upon seeing me wearing a leveled pair of shoes that were not waisted from the middle, Imam Abu'l-Ḥasan (ʻa) said to me: ʻAlī! Since when have you converted to Judaism?

Disapproval of tying the shoelaces

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have disapproved of tying the shoelaces. He even took the shoes of someone and untied the laces.

2. Imam al-Ṣādiq (ʻa) is also reported to have said: The first to have tied the laces of his shoes was Iblīs (i.e. Satan).

Etiquettes of wearing shoes

1. Imam Abū-Jaʻfar (ʻa) is reported to have said: To start with the right shoe before the left one when wearing a pair of shoes and to start with the left before the right upon taking the shoes off is within the Prophetic practices.

2. According to *al-Najāh*, the following supplicatory prayer is reported to be recommendably said upon wearing sandals and shoes in the posture of sitting:

In the Name of Allah (I begin). O Allah, please send Your blessings upon Muḥammad and upon Muḥammad's Household, pave the way for my feet in this-worldly life as well as the otherworldly life, and make them stand firm on the Discriminating Bridge on the day when other feet will slip.	بِسْمِ اللّهِ. اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَوَطِّئْ قَدَمَيَّ فِي الدُّنْيَا وَالآخِرَةِ وَثَبِّتْهُمَا عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الأَقْدَامُ.

Upon taking off one's shoes while standing up, it is recommended to say the following supplicatory prayer:

In the Name of Allah (I begin). All praise be to Allah Who endowed me that with which I can protect my feet against harms. O Allah, please make my two feet firm on Your Path and do not	بِسْمِ اللّهِ. اَلْحَمْدُ لِلّهِ الَّذِي رَزَقَنِي مَا أَقِي بِهِ قَدَمَيَّ مِنَ الأَذَى. اللَّهُمَّ ثَبِّتْهُمَا عَلَى صِرَاطِكَ وَلاَ تُزِلَّهُمَا

cause them to slip away from Your Straight Path.

عَنْ صِراطِكَ السَّوِيِّ.

3. The Holy Prophet (ṣ) said: Allah the All-exalted says, *"(O children of Adam!) Look to your adornment at every place of worship.* (7/31)" This is an indication of shoes and finger-rings.

4. The Holy Prophet (ṣ) also said: Take care of your shoes at the gates of mosques.

Sandal thongs when cut off

1. Ya'qūb al-Sarrāj is reported to have said: One day, we accompanied Imam Abū-'Abdullāh ('a) on his way to offer consolations to 'Abdullāh ibn al-Ḥasan for the bereavement of one of his daughters or sons. On the way, the thong of his shoe was cut off. So, one of our companions took off his shoes, untied its thong, and gave it back to him. Imam Abū-'Abdullāh ('a) said: A bereaved man is the worthiest of acting patiently towards it.

2. Imam Abū-'Abdullāh ('a) is also reported as saying: He that patches his jubbah, mends his shoes, and carries his goods is definitely free of pride in walking.

Wearing one shoe and one sandal

1. Imam Abū-'Abdullāh ('a) is reported to have said: Imam 'Alī ('a) used to walk wearing one sandal while mending the other.

2. Imam Abū-Ja'far ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever is attacked by Satan while drinking a liquor in the posture of standing up, defecating on a grave, passing a night while his heart full of grudge against someone, or walking in a single shoe, Satan will never leave him unless Allah wills.

Taking off shoes and sandals when sitting

1. Imam Abū-'Abdullāh ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Take off your shoes (when sitting). This is a good and nice custom and it is more comfortable for the feet.

2. A tradition reads: When you want to have food, take off your shoes, for it is more comfortable for the feet and it is a nice custom.

3. According to *Ṭibb al-A'immah,* Imam Abū-'Abdullāh ('a) is reported to have said: Whoever wears yellow shoes will not wear them out until he gains some money. A Qur'ānic verse reads: "*(It is) a yellow cow whose color is intensely yellow, giving delight to the beholders.* (2/69)"

4. Imam al-Ṣādiq ('a) is also reported to have said: Whoever wears yellow shoes will live happy until he wears them out.

5. Ḥannān ibn Sadīr is reported to have said: One day, I visited Imam Abū-'Abdullāh ('a) wearing black shoes.

"Why do you wear black shoes?" the Imam ('a) asked. "You should have known that black shoes cause three harms."

"What are these three harms?" I asked.

The Imam ('a) answered, "Black shoes weaken eyesight, slacken the penis, and causes grief. In addition, they are part of the customs of the tyrants. You should wear yellow shoes instead, for they bring about three advantages."

"What are these advantages?" I asked.

The Imam ('a) answered, "Yellow shoes sharpen eyesight, strengthen the penis, and relieve from grief. In addition, they are part of the customs of prophets."

6. Imam al-Ṣādiq ('a) is also reported as saying: To wear black sandals and yellow shoes are within the Prophetic practices.

7. He ('a) is also reported as saying: Wearing sandals strengthens eyesight.

8. Imam Abu'l-Ḥasan al-'Askarī ('a) is reported to have recommended those who suffer from wounds because of sandals and shoes as follows: You may take some mud from an adobe wall, rub it with your saliva against a rock or a stone, and put it on the wound. It shall recover by the will of Allah.

CHAPTER NINE
HOUSES, LAWFUL HOUSES, UNLAWFUL HOUSES, AND RELATED ISSUES

Big houses

1. Hishām ibn al-Ḥakam is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: To live in a big house is part of happiness.

2. Imam al-Ṣādiq ('a) is also reported as saying: Believers find rest in big houses.

3. When Imam Abu'l-Ḥasan ('a) was asked about the best of living in this life, he said: The best means of living in this worldly life is to have a big house and to have many associates.

4. Imam Abu'l-Ḥasan ('a) is also reported to have said: Happy life can be achieved through living in a big house and having good servants.

5. Mu'ammar ibn Khallād is reported to have said: Imam Abu'l-Ḥasan ('a) bought a house and asked one of his servants to move to it, saying to him, "This house is yours, because your current house is too small."

The servant said, "Did my father build this house for me?"

The Imam ('a), humoring his servant, said, "If your father was foolish, would you be like him?"

6. Al-Sakūnī is reported to have quoted Imam Abū-Ja'far on the authority of his father who said: The Apostle of Allah (ṣ) said: To have a virtuous wife, a large house, a handsome riding-animal, and a pious child is part of happiness of men.

7. Imam Abū-'Abdullāh is reported to have said on the authority of his fathers that Imam 'Alī ('a) said: Every house has an honor; and the honor of a house is its having a large yard and having good companions. Likewise, houses have blessings; and the blessings of houses come from its good place, large yard, and well-behaved neighbors.

8. Imam al-Ṣādiq ('a) said: The happiness of man is achieved through having good meetings, having large yard, and having clean place of ablution.

9. The Apostle of Allah (ṣ) said: Four things bring about happiness and four others cause misery. The things that bring about happiness are a good wife, a large house, a good neighbor, and a good mount. The four things that cause misery are a bad neighbor, a bad wife, a small house, and a bad mount.

10. The Holy Prophet (ṣ) said: A servant of Allah is not considered as true believer unless his neighbor feels safe from his evils.

11. He (ṣ) also said: The inviolability of a neighbor is as same as the inviolability of one's mother to him.

Proper height of houses

1. Muḥammad ibn Muslim is reported to have quoted Imam Abū-Ja'far ('a) as saying: O Muḥammad! Make your house seven cubits high. If it is higher than that, devils will dwell therein. Devils are neither in the heavens nor in the earth; rather, they live in the space.

2. Imam Abū-'Abdullāh ('a) is reported as saying: The height of a house should be seven or eight cubits only, and if it is more than that, it will be an abode for devils.

3. Imam al-Ṣādiq ('a) is also reported as saying: Everything that increases the height of a house to more than nine cubits, will be an abode for devils.

4. Imam al-Ṣādiq ('a) is also reported as saying: If the house is higher than eight cubits, you should then write Āyah al-Kursī therein.

5. 'Abdullāh ibn Sinān is reported to have said: I heard Imam Abū-'Abdullāh ('a) saying: The maximum height of every house must be no more than nine cubits; otherwise, a house will be haunted. In other words, a house that is higher than nine cubits will be inhabited by devils.

6. Imam al-Ṣādiq ('a) is reported to have quoted his fathers ('a) as saying: A man from the Anṣār (the Muslims of al-Madīnah who supported and received the Holy Prophet and his fellows) complained to the Apostle of Allah (ṣ) that the houses surrounding his house were higher than his. Instructing him, the Apostle of Allah (ṣ) said: Raise your house as higher as you can and pray to Allah to make you rich.

7. Imam Abū-'Abdullāh ('a) is also reported as saying: No man builds a house more than eight cubits high but that Satan comes to dwell in whatever is higher than eight cubits. It is therefore obligatory to write Āyah al-Kursī therein so

that Satan would not come to dwell therein.

8. He ('a) is also reported as saying: A building that is raised higher than necessary shall bring about evil for its owner on the Resurrection Day.

9. He ('a) is also reported to have said: No man raises his house higher than eight cubits but that a caller [from the heavens] will call out at him: Whereto do you want, O unfaithful?

10. According to the book entitled *Jawāmi' al-Jāmi'*, the Holy Prophet (ṣ) said: Every building that is built shall be a source of evil for its owner on the Resurrection Day except that which is inevitable.

Supplicatory prayer recommended to be said upon building

1. Imam Abū-'Abdullāh ('a) is reported to have quoted his father on the authority of his fathers ('a) who quoted the Apostle of Allah (ṣ) as saying: Whoever finishes building a house may slaughter a ram, give its meat to the poor, and say this supplicatory prayer. If he does, he will be granted whatever he has asked by the will of Allah:

O Allah, please fend off from me, my family members, and my children the rebellious jinn and human beings, and grant me blessings in this house when I dwell therein.

اللَّهُمَّ ادْحَرْ عَنِّي وَعَـنْ أَهْلِـي
وَوُلْدِي مَـرَدَةَ الْجِـنِّ وَالإِنْـسِ
وَبَارِكْ لِي فِيهِ بِنُزُولِي.

Excessive building

1. Imam Abū-'Abdullāh ('a) is reported as saying: Every building that is beyond the necessary will bring about evil to its owner.

2. He ('a) is also reported as saying: Whoever earns money through illegal channels will spend them on water and mud.

House sweeping

1. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Sweep your yards and do not imitate the Jews.

2. Imam al-Ṣādiq ('a) said: Washing the vessels and sweeping the yard bring about more sustenance.

Proper time to move into houses

1. Imam al-Ṣādiq ('a) is reported as saying: In summers, the Apostle of Allah (ṣ) used to leave his house on Thursdays, but in winters, he used to come inside his house because of cold weather on Fridays.

2. According to another tradition, Ibn 'Abbās said: When summer came, the Holy Prophet (ṣ) went out (to sleep in the yard or on the roof) at Thursday nights, and when winter came, he went in at Thursday nights.

Closing doors and related issues

1. Samā'ah ibn Mihrān is reported to have said that Imam Abū-'Abdullāh ('a)- or Imam Abu'l-Ḥasan ('a)- was asked about closing the doors of houses, turning over vessels, and extinguishing lamps. He ('a) answered: Close the doors of your house, for Satan does not open from a closed door. Put out your lamp, lest a mouse may burn your house. Turn over your vessel, for Satan does not lift an overturned vessel.

2. The Apostle of Allah (ṣ) said: Do not leave a fire lit in your houses when you go to sleep.

3. Imam al-Riḍā ('a) is reported to have said: The Apostle of Allah (ṣ) said: Put out the lamps, lest a mouse may draw them and burn the house with whatever is therein.

Miscellaneous issues concerning houses

1. A man is reported to have come to Imam Abū-Ja'far al-Bāqir ('a) and, complaining to him, said, "The jinn who share us with our house have forced us out of it."

The Imam ('a) instructed, "You may make the roofs of your houses less than seven cubits high and let doves live in the edges of your houses."

The man said: Once we carried out his instruction, we had no longer seen anything that used to trouble us.

2. Dāwūd al-Raqqī is reported to have said: As I saw some doves go out from beneath Imam Abū-'Abdullāh's bedstead, I said to him, "May Allah accept me as ransom for you! May I present to you some birds (pigeons) we have which are pied and cooing?"

The Imam ('a) answered: Such are metamorphosed birds. If you want to have birds, you may have ones like these; they are the remainder of the doves of (Prophet) Ishmael ('a).

3. As quoted from *man-lā-yaḥḍaruhu'l-faqīh*, some man is reported to have complained to the Holy Prophet (ṣ) about living alone and feeling loneliness. The Holy Prophet (ṣ) instructed him to have a couple of doves in his house.

4. Imam 'Alī Amīr al-Mu'minīn ('a) said: The rustling of the wings of doves drives Satan away.

5. He ('a) also said: Fear Allah as to what He has entrusted you with and the mute of your properties!

"What are the mute of our properties?" the Imam ('a) was asked, and he answered: I mean a ewe, a cat, doves, and the like.

6. According to *Firdaws al-Akhbār*, Anas is reported to have quoted the Holy Prophet (ṣ) as saying: A ewe at home repels seventy passages to poverty.

7. The Holy Prophet (ṣ) also said: A ewe in a house is a source of blessing; a cat in a house is a source of blessing; and a quern in a house is a source of blessing, too. One ewe is a blessing, two ewes are two blessings, and three ewes are many blessings.

8. He (ṣ) also said: Ewes are from Paradisiacal creatures.

9. Imam Abū-'Abdullāh ('a) is reported to have said: No believer keeps a milch goat in his house but that the inhabitants of that house are sanctified and blessed. If there are two milch goats in a house, its inhabitants are sanctified twice every day.

"How are they sanctified?" a man asked, and the Imam ('a) answered: The angels say to them: Blessed be you and purified be you as long as your meal is generous.

10. The Imam ('a) is also reported as saying: A woman was exposed to the chastisement of Allah only because she tied a cat and caused her to die out of thirst.

11. The Holy Prophet (ṣ) said: Do not prevent martins from living in your houses.

12. He (ṣ) also said: Do not trouble birds in their nests, for night is peace for them. This is because Allah has made night to be protection for these birds, out of His mercy to them.

13. According to *Ṭibb al-A'immah*, the Apostle of Allah (ṣ) said: Have domestic animals in your houses; Satan shall be busily distracted with them from troubling your children.

14. Imam Abū-Ja'far ('a) is reported to have said: He who loves us, the Ahl al-Bayt, loves doves.

15. Imam Abu'l-Ḥasan ('a) said: Your houses should not be empty of the following three things, which are the protectors of houses; cats, doves, and roosters. If there is a mate hen with the rooster, this is not bad, especially for those who cannot afford having these three animals altogether.

16. Imam al-Riḍā ('a) said: Roosters enjoy five features that are enjoyed by the prophets: realizing the time prayers, jealousy, courage, generosity, and much sexual intercourse.

17. The Apostle of Allah (ṣ) said: When you hear the sounds of roosters, this means that they must have seen an angel; so, you should at that time pray to Allah and beseech Him for your requests. Yet, when you hear the braying of donkeys, you should implore for Allah's protection against Satan, for this means that they must have seen a devil.

18. Anas is reported to have said: The Apostle of Allah (ṣ) said: White roosters are my friends; and to be an enemy of them is to be an enemy of me. White roosters protect their owners as well as seven neighboring houses.

19. The Apostle of Allah (ṣ) used to let white roosters spend the night with him inside the house.

20. He (ṣ) said: Chickens are as sheep for the poor people of my community.

21. He (ṣ) also said: Do not swear at roosters, for they inform you of the times of prayers.

22. He (ṣ) also said: Do not swear at roosters, for they are my friends and I am their friend, while their enemies are my enemies. I swear by Him Who has sent me with the truth, if the children of Adam (i.e. human beings) had known the distinctive features of roosters, they would have purchased their feathers and flesh with gold and silver. Moreover, roosters dismiss the wicked jinn.

23. The Holy Prophet (ṣ) also said: Whoever has a white rooster inside his house, will be saved from the evil of the following three categories of people: disbelievers, diviners, and magicians.

24. According to *Rawḍat al-Wā'iẓīn*, Imam al-Bāqir ('a) is reported to have said: Allah the Almighty created a white rooster whose neck is under the Divine Throne while its legs are in the margins of the seventh layer of the earth. One of its wings is in the east while the other in the west. No rooster on the earth is allowed to crow before that rooster does. While crowing, this rooster flaps its wings and says, "All glory be to Allah the All-great. There is nothing like Him."

Answering it, Allah would say: He who falsely swears on Me has not believed in what you have just declared.

25. Al-Ja'farī, reporting, said: I saw a couple of doves in the house of Imam Abu'l-Ḥasan ('a). The male was green and the female black. I also saw the Imam ('a) crumble some bread for them and say: When they move at night,

they entertain (the inhabitants of the house). No flapping they make at night but that all those who enter in that house will be protected from the harmful insects living in the earth.

26. Imam Abū-'Abdullāh ('a) is reported to have said: There is no house of a prophet except that it had doves, because the fools of the jinn play with the children living in that house; so, if there are doves in the house, the jinn play with the doves and leave the children alone.

CHAPTER TEN
FURNITURE, HOUSE EQUIPMENT, FURNISHINGS AND MODESTY IN CHOOSING THEM

1. 'Abdullāh ibn 'Aṭā' is reported to have said: I visited Imam Abū-Ja'far ('a) and saw in his house some furniture, pillows, beds, and backrests. So, I asked, "What is this?"

He ('a) answered, "This is my wife's trousseau."

2. Jābir ibn 'Abdullāh is reported to have quoted Imam al-Bāqir ('a) as saying: One day, some people visited Imam al-Ḥusayn ibn 'Alī ('a) and saw in his house some rugs and cushions; so, they said to him, "O son of Allah's Apostle! We see in your house some things disapproved."

The Imam ('a) answered, "We marry women and give them their dowries with which they buy whatever they like. We do not possess anything of that."

3. Jābir is also reported to have quoted Imam Abū-Ja'far ('a) as saying: When Imam 'Alī ('a) got married to Lady Fāṭimah ('a), he spread the house with sand. Their bed was a sheepskin and their pillow was filled with the fibers of date-palm trees. They erected a rod to hang water skin on it and covered it with a mantle.

4. Al-Ḥusayn ibn Na'īm is reported to have said: I heard Imam Abū-'Abdullāh ('a) saying: When the Apostle of Allah (ṣ) gave his daughter Fāṭimah ('a) in marriage to 'Alī ('a), the curtain of her house was a cloak, her bed was a sheepskin, and her pillow was of leather stiffed with date-palm fibers.

5. Imam al-Ṣādiq ('a) is also reported to have said: The bed of 'Alī ('a) and Fāṭimah ('a) was an untanned sheepskin, which he used to turn over and sleep on its wool.

6. As quoted from the book entitled *Mawālīd al-Ṣādiqīn*, Muḥammad ibn Ibrāhīm al-Ṭāliqānī said: The Holy Prophet (ṣ) is reported to have isolated himself from his wives in a private room for two months. 'Umar visited him

and saw in the house stinky untanned skins and one tanned leather. He found the Holy Prophet (ṣ) sleeping on a mat that had affected his side. As 'Umar smelt the bad smell of the untanned skins, he asked, "O Allah's Apostle! What are these skins?"

"O 'Umar!" the Holy Prophet (ṣ) said. "Thus should be the furniture of us as long as we are alive in this world."

The Holy Prophet (ṣ) then sat and the traces left by the mat on his side were seen. So, 'Umar said, "As for me, I truly bear witness that you are the apostle of Allah and you are surely more honored in the sight of Allah than Caesar and Khosrow who enjoy all these worldly pleasures, while you sit on such a humble mat that has left a trace on your side."

The Holy Prophet (ṣ) said, "Are you not pleased that this life is for them and the afterlife is for us?"

7. Al-Faḍl is reported to have said: I asked Imam Abū-'Abdullāh ('a) whether it is legal or illegal to have in one's house golden bedsteads.

The Imam ('a) answered: If the bedstead is made of gold, then it is impermissible to have it within one's furniture. Yet, if it is only coated with gold liquid, then it is permissible to have it in one's house.

8. Al-Ḥalabī is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: One day, I prepared myself for offering a prayer, but there was in front of me a pillow on which there was a figure of a bird. So, I covered it with a dress and offered my prayers. On another day, a carpet was donated to me from Shām on which there were pictures of birds. So, I ordered the heads of the birds to be changed into something like trees.

9. The Imam ('a) said: Verily, the most violent attack of Satan against human beings happens when they live alone.(1)

10. Imam Abu'l-Ḥasan ('a) is reported to have said: Some people visited Imam Abū-Ja'far ('a) in his house and found him sitting on a carpet on which some pictures were drawn. They asked him about that, and he said: I wanted to offer it to someone as present.

11. Muḥammad ibn Muslim is reported to have quoted Imam Abū-Ja'far ('a) as saying: It is not objectionable to keep pictures and statutes in houses if their real shapes are changed.

12. Muḥammad ibn Muslim is reported to have said: I asked Imam Abū-

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(1) This tradition is irrelevant to the topic of this chapter.

'Abdullāh ('a) about the legality of having pictures of trees, the sun, and the moon; and he said: There is no objection to keep such pictures at home as long as pictures of living beings are not added to them.

13. Abu'l-'Abbās is reported to have said that he asked Imam Abū-'Abdullāh ('a) to explain the word *images* mentioned in the following words of Allah the Almighty and All-majestic: "*They made for him what he pleased of synagogues and images*... (34/13)" asking, "What kind of images they used to make?"

The Imam ('a) answered: By Allah, they were not pictures that looked like human beings; rather, they were pictures of trees and their likes.

14. Abū-Baṣīr is reported to have said: I said to Imam Abū-'Abdullāh ('a), "We usually spread and furnish with furniture like rugs and carpets that have images. Is this legal?"

The Imam ('a) answered: It is acceptable to spread on the ground, tread on, and furnish with such furniture, but we only disapprove of hanging them on walls and on bedsteads.

15. According to *Zuhd Amīr al-Mu'minīn*, 'Aqīl ibn 'Abd al-Raḥmān al-Khawlānī is reported to have said: My aunt, who was a wife of 'Aqīl ibn Abī-Ṭālib, visited Imam 'Alī ('a) in al-Kūfah and found him sitting on a wet skin of donkey. She narrated: At that time, a woman from the Banū-Tamīm tribe was visiting him, too. I said to her, "May Allah have mercy on you! Your house is full of furniture while the Leader of the Faithful ('a) sits on a wet donkey skin!"

She answered, "Do not blame me! By Allah, whatever he saw and disliked, he would immediately take it out and add it to the public treasury."

16. Sharīk ibn 'Abdullāh is reported to have quoted an old man who reported his mother as saying: I saw Imam 'Alī ('a) put his bread under his bed, or in his bed.

PART SEVEN
ETIQUETTES OF EATING, DRINKING AND RELATED ISSUES

This part of the book is divided into thirteen chapters, as follows:

CHAPTER ONE
MERITS OF SERVING THE NEEDY WITH FOOD, DOING FAVORS, AND FASTING VOLUNTARILY

1. The following passage is quoted from *man-lā-yaḥḍaruhu'l-faqīh*:

Allah the All-glorified and All-exalted says: "*And whatever thing you spend, He replaces it, and He is the best of Sustainers.* (34/39)"

In this Qur'ānic text, Allah the Almighty and All-majestic praises those who give even little. Confirming this fact, He also says in His Holy Book: "*And they prefer the needy to themselves though poverty may afflict them. And whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.* (59/9)"

2. The Apostle of Allah (ṣ) said: He that eats his full while his brother-in-faith is hungry is considered to have not believed in Allah. Likewise, he that dresses himself while his brother-in-faith is naked (out of poverty) is considered to have not believed in Allah.

The Holy Prophet (ṣ) then read this Qur'ānic verse: "*And they prefer the needy to themselves though poverty may afflict them.* (59/9)"

3. The Holy Prophet (ṣ) also said: Whoever is faithfully believes that Allah shall remunerate him, will certainly spend generously.

4. Imam 'Alī Amīr al-Mu'minīn ('a) heard some man saying, "The stingy are more excused than the oppressors."

Replying to him, Imam 'Alī ('a) said: You have not been accurate. An oppressor may repent to, implore for Allah's forgiveness, and compensate those whom he has oppressed; but when one becomes stingy, he will refrain from defraying the zakāt, doing charitable acts, regarding his relatives well, receiving the guests hospitably, spending in the way of Allah, and entering into the gates to charity. Paradise is thus forbidden to the stingy.

5. Imam al-Ṣādiq ('a) is reported to have said: The following three acts save

(from Allah's chastisement): to offer food, to offer salutations, and to offer prayers at night when others are asleep.

6. Imam al-Ṣādiq ('a) is also reported as saying: If one spends one thousand silver coins in one meal only from which one believer only eats, this is not yet wastefulness.

7. The Apostle of Allah (ṣ) said: Whoever truly believes in Allah and in the Last Day, must entertain his guest. Whoever truly believes in Allah and in the Last Day, must say good wording or otherwise keep silent.

He (ṣ) also used to say: Do not impose on your guest that which is difficult for him to bear.

8. Imam 'Alī Amīr al-Mu'minīn ('a) is reported as saying: The first thing to be rewarded on the Resurrection Day shall be the charity of offering water to the thirsty.

9. Imam al-Bāqir ('a) is reported as saying: Indeed, Allah the All-blessed and All-exalted loves the act of quenching the thirst of the thirsty. Whoever offers water to any thirsty being, be it an animal or any other being, Allah will allow him to stop under the shade of His Throne on that day when there shall be no other shade than the shade allowed by Allah.

10. Imam al-Ṣādiq ('a) is reported as saying: Whoever gives water to the thirsty in a place where water is rare, will be awarded the same reward of those who save lives. Of course, to save one's life is awarded the same reward of saving the lives of all people.

11. Imam al-Ṣādiq ('a) is also reported to have said: One of the most beloved deeds to Allah the Almighty and All-majestic is to satisfy the hunger of a believer, to relieve him from distress, and to discharge his debts.

12. Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) is reported as saying: Whoever is unable to be dutiful to us, may try to be dutiful to the poor of our followers (Shī'ah). Whoever is unable to visit our tombs, may visit the tombs of the righteous people of our acquaintances.

13. Imam Abū-'Abdullāh ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Charity is awarded ten folds, a loan is awarded eighteen folds, maintaining good association with one's brothers-in-faith is awarded twenty folds, and maintaining good relationship with one's relatives is awarded twenty-four folds.

14. Imam al-Ṣādiq ('a) is also reported as saying: Allah the All-exalted says: There is nothing but that I entrusted others to receive it except for charity; I

snatch it firmly with My own Hand. Even if one gives as charity one date or a half of a date, I will receive it from him and make it grow in reward as same as one of you rears a filly or a young camel of him. So, on the Resurrection Day, the giver of charity will meet Me having his charity become as great as Mount Uḥud or even greater.

15. Imam al-Ṣādiq ('a) is also reported as saying: Indeed, Allah the Almighty and All-majestic likes those who offer food for His sake. Blessing penetrates into the house of those who offer food faster than sharp blades penetrating into the hump of a camel.

16. The Apostle of Allah (ṣ) said: The first to be allowed into Paradise are favors and those who do them. The first to join me on the Divine Pond are those who do favors to others.

17. Imam al-Ṣādiq ('a) is reported to have said: Any believer who does a favor to his brother-in-faith has in fact done it to Allah's Apostle (ṣ).

18. He ('a) is also reported to have said: I have noticed that favor is as good as its expression indicates. Nothing can be better than favor except the rewards for doing it, when a favor is done for no other purpose than winning the rewards decided for those who do it. Not everyone who likes to do favors to people can really do it, nor can everyone who has the desire to do it be able to do it, nor is everyone who is able to do favors allowed to do it. So, when desire, ability, and permission are given altogether to a person, happiness will be perfectly won by the seeker and the object of favors.

19. He ('a) is also reported as saying: I have noticed that favors are not complete unless they are done through three steps: deeming them little and insignificant, covering them up, and doing them as immediately as possible. This is so because if you deem a favor little, you will make it great in the eyes of those to who you do it; and if you cover it up, you will have it perfect; and if you do it as immediately as possible, you will make it wholesome. However, if you do the otherwise, you will then have frustrated it and embittered it.

20. He ('a) is also reported as saying: If you want to know whether some man is wretched or happy, you should check the persons to whom he does favors. So, if he does favors to those who really deserve them, then you should know that he is happy; but if you see that he does favors to those who do not deserve to receive favors, you should then know that he would not win any status in the sight of Allah.

21. He ('a) is also reported to have said: The best of you are the most generous of you, while the worst of you are the stingiest of you. To do charitable deeds

to one's brothers-in-faith and to help them have their needs accomplished are within the features of having pure faith.

22. He (ṣ) is also reported as saying: A generous young man who is involved to the full in sinning is more beloved to Allah than a niggardly worshipping old man.

23. The Holy Prophet (ṣ) said: He who carries out what Allah has made obligatory upon him to do is the most generous of all people.

24. He (ṣ) also said: No destroying thing may destroy Islam more than niggardliness.

He (ṣ) then added: Niggardliness has creeping like the creeping of ants, and has offshoots like the offshoots of polytheism.

25. He (ṣ) also said: Giving a loaf of bread as alms is better than offering a skinny animal as sacrifice.

26. Imam al-Bāqir ('a) is reported as saying: Charity and almsgiving repel poverty, prolong one's lifetime, and keep safe from violent death.

27. Imam Abū-'Abdullāh ('a) is reported to have said: Giving alms with the hand keeps safe from violent death, fends off from seventy kinds of afflictions, and releases its giver from seventy devils who all dissuade him against giving alms.

28. The Holy Prophet (ṣ) is reported to have said: Giving charity in secret puts out the wrath of the Lord.

29. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Follow the statement of the Apostle of Allah (ṣ) who said: Whoever opens to himself a door of begging, Allah opens to him a door of poverty.

30. Imam al-Ṣādiq ('a) is reported as saying: No servant (of Allah) begs others for things without being in need for them but that Allah the Almighty and All-majestic will make him in real need for others before he dies, and will record that as a point against him that will make him deserve Hellfire.

31. He ('a) is also reported to have said: A man asked the Holy Prophet (ṣ), "O Allah's Apostle! Please, teach me something that will endear me to Allah in the Heavens and to the people on the earth if I do it."

The Holy Prophet (ṣ) instructed: Have desire for what is possessed by Allah so that Allah will love you; and dispense with what is possessed by people so that they will love you.

32. Imam al-Bāqir ('a) said: If a beggar knows what humiliation is there in begging, no one will ever beg any other one. And if people know the actual rewards of giving to the beggars, no one will ever reject the request of any other one.

On the days Imam 'Alī ibn al-Ḥusayn ('a) was observing fasting, he would order his servants to slaughter a sheep, cut it into pieces, and cook it. In the evening, he would come to the pots and sense the smell of the soup while he was fasting. Then, he would ask his servants to bring bowls and ladle for the family of so-and-so and so-and-so. Yet, he would break his fasting with bread and dates only.

33. Imam al-Ṣādiq ('a) said: Whoever offers a meal to a fasting person to break his fasting with, will have the same reward of him.

34. The Holy Prophet (ṣ) said: He who passes a night satiated while his neighbor passes it hungry, is not a true believer.

35. The Holy Prophet (ṣ) also said: Whoever offers a meal to a fasting believer in this month (of Ramaḍān), will have with Allah the Almighty and All-majestic the reward of manumitting a slave and forgiveness of all of his past sins.

"O Allah's Apostle!" the audience said. "Not all of us are able to offer a meal to a fasting believer."

The Holy Prophet (ṣ) said: Verily, Allah the All-blessed and All-exalted is All-generous. He decides this reward to any one of you who cannot offer to the fasting more than a sip of milk, a drink of fresh water, or a few dates.

36. Imam al-Riḍā ('a) is reported to have said: To offer a meal to your fasting brother-in-faith is more rewardable than the fasting you yourself observe.

37. Addressing his fellows, the Apostle of Allah (ṣ) said: May I tell you of something that if you do, Satan shall be kept as distant from you as the distance between the east and the west?

"O Allah's Apostle!" they said. "Yes, you may."

He (ṣ) said: Fasting blackens the face of Satan, charity breaks his back, mutual love for the sake of Allah and cooperation in good deeds cut off the roots of him, and imploring Allah for forgiveness chops his aorta.

The Holy Prophet (ṣ) then added: Everything has it own tax. The tax of bodies is fasting.

He (ṣ) also said: A fasting person is kept in the state of worship even if he is sleeping in his bed as long as he does not backbite a Muslim.

38. The Holy Prophet (ṣ) said: Allah the All-blessed and All-exalted says, "Fasting is intended for Me purely; so, it must be I Who reward for it." A fasting person will have two joys; one is when he breaks his fast and the other is when he meets his Lord the Almighty and All-majestic. I swear by Him Who grasps Muḥammad's soul in His Hand, the bad smell coming out from the mouth of the fasting is more fragrant in the sight of Allah than the scent of musk.

39. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) used to observe fasting for such a long time that people said that he would not break his fasting for even a single day. He then observed fasting once every two days. He then observed fasting only on Mondays and Thursdays. He then decided to fast on three days every month; the first Thursday, the middle Wednesday, and the last Thursday in every month. Describing this way of fasting, he (ṣ) said: This is the whole lifetime's fasting.

40. Imam al-Ṣādiq ('a) is reported to have said: When you fast for three days every month, you should neither dispute with others, nor lose self-possessedness, nor hasten to swear by Allah and take oaths. Rather, if one encroaches against you, you must bear that patiently.

41. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: To fast during the month of patience and to fast three days each month removes the doubts arisen in the mind. To fast for three days every month is equal in reward to the whole lifetime's fasting. Verily, Allah the Almighty and All-majestic says: "*Whoso brings a good deed will receive tenfold the like thereof.* (6/160)"

42. Imam al-Ṣādiq ('a) was asked whether it is obligatory upon one who neglects fasting for three days every month because it is difficult for him to do that to pay a ritual penance. The Imam ('a) answered: Yes, he is required to pay one *mudd*(1) of food for each day.

43. Imam 'Alī ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever fasts one day voluntarily, Allah the Almighty and All-majestic will allow him into Paradise.

44. Imam Abū-'Abdullāh ('a) said: To break your fast in the house of your brother-in-faith is seventy times -or ninety times- better in reward than your fast.

45. He ('a) is also reported to have said: As for a fasting person who visits his

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(1) A unit of quantity, one *mudd* is approximately equal to 750 grams.

brother-in-faith and breaks his fasting with him without letting him know about his fasting so as not to put him under obligation, Allah will decide for him the reward of fasting for a whole year.

46. The Holy Prophet (ṣ) used to say these words upon breaking his fast:

O Allah, for the sake of You have I fasted and with Your sustenance have I broken my fast.

اَللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

CHAPTER TWO
ETIQUETTES OF WASHING THE HANDS AND RELATED ISSUES

1. According to *man-lā-yaḥḍaruhu'l-faqīh* and other books, the Holy Prophet (ṣ) said: Whoever wishes to have more prosperity may wash his hands whenever he is served with food.

2. The Holy Prophet (ṣ) also said: Wash you hands excellently so that Allah may reunify you.

3. He (ṣ) also said: Washing the hands before eating repels poverty, and washing them after eating repels distress and strengthens ey sight.

4. Imam al-Ṣādiq ('a) is reported as saying: Whoever washes his hands before and after having food, blessing will be poured down on the first and last of his food, he will live his entire lifetime with conform, and he will be healed from any illness in his body.

5. He ('a) also said: Put galingale on your teeth, for it makes the mouth smells good and increases sexual potency.

6. He ('a) is also reported as saying: Whoever washes his hands before having food must not wipe them with a towel, because blessing is kept in the food as long as the hands are still wet.

7. The Holy Prophet (ṣ) is reported to have said: When you have a meal, do not wipe your hands with a handkerchief before you lick them or put them in your mouths.

8. He (ṣ) is also reported as saying: A male head of a family may begin washing his hand and then the one to his right side may be the next and so on. Upon finishing eating, the first to wash his hands is the one sitting to his left side and so on. This is so because the head of the family is required to bear having the fats of food on his hands. After that, he may use a towel.

9. The Holy Prophet (ṣ) is reported to have used to washed his hands from the leftover of food and then rubbed his hands over his face and head before wiping them with a towel. He would then say these supplicatory words:

O Allah, please include me with those whose faces shall not be covered with darkness and humiliation.

اَللَّهُمَّ اجْعَلْنِي مِمَّنْ لاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ.

10. The Holy Prophet (ṣ) is also reported to have said: Washing the hands before and after having a meal dispels poverty as same as bellows repel the refuse of iron. He who washes his hands before and after having a meal will live a luxurious life. Verily, the angels invoke the Lord's blessings upon those who lick their fingers upon finishing a meal.

11. The Holy Prophet (ṣ) is also reported to have disliked taking away the washtub before it would be filled to the brim. In this regard, he (ṣ) used to say: Whoever wishes that his house is filled with prosperity may wash his hands when food is served and after finishing the meals. Verily, whoever washes his hands at and after having a meal will live his entire lifetime with more sustenance and will be healed from bodily diseases.

12. He (ṣ) is also reported as saying: When you wash your hands after having food, you may wipe your eyes with the wetness left on your hands, because this brings about immunity against ophthalmia.

13. Ṣafwān al-Jammāl is reported to have said: One day, we were with Imam Abū-'Abdullāh in his house when food was served. So, the servant brought water for washing the hands and then handed a towel over to the Imam ('a) who refused to take it and said: We have washed our hands from this towel.

14. He ('a) is reported to have said: Washing the hands before and after having food repels poverty and increases one's sustenance.

15. According to *Tahdhīb al-Aḥkām,* Imam Abū-Ja'far ('a) is reported to have said: Washing the hands before and after having food melts away poverty.

16. Yūnus is reported to have said: When Imam Abu'l-Ḥasan ('a) was in my house to have a meal, the servant brought the washtub and began with the Imam ('a), who was sitting in the front part of the place. Yet, the Imam ('a) said to the servant, "You may begin with the first one sitting to your right side."

When someone washed his hands with that water, the servant was about to take it away and change it, but the Imam ('a) asked him to leave it there.

17. Nazār is reported to have said: I noticed that when Imam Abu'l-Ḥasan ('a) washed his hands before having a meal, he would not use the towel, but when

he washed them after that, he would use the towel.

18. According to *Mawālid al-Ṣādiqīn*, when the Holy Prophet (ṣ) finished his food and washed his hands, he would pass the water left on his hand on his face and say:

All praise be to Allah Who has guided us, provided us with food and drink, and endued us with every good item of prosperity.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا وَأَطْعَمَنَا وَسَقَانَا،
وَكُلَّ بَلاَءٍ صَالِحٍ أَوْلاَنَا.

CHAPTER THREE
ETIQUETTES OF AND ISSUES RELATED TO HAVING FOOD

1. According to *Ṭibb al-A'immah*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Mention the name of Allah the Almighty and All-majestic when you have food. Avoid nonsense talk while eating, because food is one of the graces of Allah that you are required to thank and praise Him for it. Be excellent companions of the graces before you leave them, because they eventually leave you and testify to or against their owners according to how they treat them.

2. He ('a) also said: When you sit down to have a meal, you are required to sit like slaves, to eat on the earth, not to put one leg on the other, and not to sit cross-legged, for this posture is hated by Allah the Almighty and All-majestic Who thus detests those who sit this way.

3. Imam al-Ṣādiq ('a) is reported as saying: Sit long to dining meals, because these times are not counted with your lifetimes.

4. According to *man-lā-yaḥḍaruhu'l-faqīh*, Imam al-Ṣādiq ('a) is reported on the authority of his fathers who reported Imam al-Ḥasan ibn 'Alī ('a) as saying: There are twelve features in sitting to a meal, and every Muslim is required to know these features, four of which are duties, four others Prophetic traditions, and four others good manners. As for the duties, they are to acknowledge the grace of the Lord (represented by food), to satisfy oneself with the available, to begin with mentioning the name of Allah (i.e. uttering *bismillāhirraḥmānirraḥīm*), and to thank the Lord for this grace.

As for the four Prophetic traditions, they are to wash the hands before having food, to lean on the left side of the body, to eat with three fingers only, and to lick the fingers.

As for the four good manners, they are to eat what is before you only, to make your morsel as small as possible, to chew the food very well, and to try not to look in the faces of the attendants.

5. 'Amr ibn Qays is reported to have said: I once visited Imam Abū-Ja'far ('a) in al-Madīnah while he was eating from a dining table that was put before him. I asked, "What is our duty towards such dining tables?"

The Imam ('a) answered: When a dining table is put before you, you should mention the Name of Allah. When it is taken away after finishing, you should praise Allah thankfully and sweep what is around the table. This is our duties towards dining tables.

6. The Apostle of Allah (ṣ) said: Whoever finds a fragment of bread or a date and eats it, it will not leave his inners before Allah forgives him.

7. Imam al-Riḍā ('a) is reported to have quoted his father on the authority of his fathers who quoted the Apostle of Allah (ṣ) to have said: Whatever falls from a dining table is the dowries of the Paradisiacal women.

8. Muḥammad ibn al-Walīd is reported to have said: One day, I had food with Abū-Ja'far the Second (Imam al-Jawād). When I finished my food and the dining table was taken away, the servant came to collect the food that had fallen on the ground.

The Imam ('a) said to him: Food that falls in the desert must be left, even if it is a leg of a sheep; but food that is in the house must be picked it up one by one.

9. Imam al-Ṣādiq ('a) is reported to have disliked eating, drinking, and receiving anything with his left hand.

10. The Holy Prophet (ṣ) said to Imam 'Alī ('a): O 'Alī, begin any meal with salt and end it with salt, too, for salt is a cure of seventy diseases some of which are madness, leprosy, mouth ache, toothache, and stomachache.

11. 'Abdullāh ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: Three bites with salt before the meal and three others after the meal keep away twenty-two kinds of calamities, including madness, leprosy, and elephantiasis.

12. Imam 'Alī ibn Abī-Ṭālib Amīr al-Mu'minīn ('a) said: Upon eating every meal, begin with salt, for if people knew what there is in salt, they would prefer it to the experienced drugs.

13. Imam Abū-'Abdullāh ('a) is reported to have said: We begin our meals with salt and end them with vinegar.

14. The Holy Prophet (ṣ) said: The best of condiments is vinegar. No house in which there is vinegar shall encounter poverty.

15. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as

saying: When a dining table is served, four angels will surround it. If a servant (of Allah), upon eating, says, "In the Name of Allah," the angels say to Satan, "Get out, O disbeliever! There is no power to you over them."

When they finish having food and say, "All praise be to Allah," the angels say, "These are people upon whom Allah has bestowed His favors; so, they have thanked their Lord duly."

However, if a servant does not begin with '*In the Name of Allah*,' the angels say to Satan, "Come near, O disbeliever, and eat with them!"

When the dining table is taken away and they do not say, '*All praise be to Allah*,' the angels say, "These are people upon whom Allah has bestowed His favors, but they forgot their Lord."

16. The Holy Prophet (ṣ) said Imam 'Alī ('a): O 'Alī, whenever you eat, you should say, "*In the Name of Allah*," and whenever you finish eating, you should say, "*All praise be to Allah*." If you do it, the two guarding angels will not stop recording rewards for you until you discharge that food.

17. Imam 'Alī ('a) said: I guarantee for those who mention the Name of Allah before eating their food that they shall never be ailed because of that food.

Ibn al-Kawwā' interrupted, "O Amīr al-Mu'minīn! Last night, I ate food after I had mentioned the Name of Allah, but it still caused me stomach trouble!"

The Imam ('a) answered: You must have eaten different kinds of foods but you have mentioned the Name of Allah on some food and have not mentioned His Name on the other kinds. O foolish!

18. Imam al-Ṣādiq ('a) is reported to have said: Whoever forgets to mention the Name of Allah on every kind of food, may say: In the Name of Allah on the first and on the last of it.

19. Imam al-Ṣādiq ('a) is reported to have said: I have never suffered indigestion, because I never started eating any food unless I first said, '*In the Name of Allah*,' and I never finished eating any food unless I said after that, '*All praise be to Allah*.'

20. He ('a) also said: When a stomach is given its full, it will ask for more excessively.

21. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said to his son Imam al-Ḥasan ('a): O son! Do not eat any bite of hot or cold food and do not drink and sip any think before you say these words:

O Allah, I do beseech You to grant me safety from any ailment caused by my eating and my drinking, to grant me power to obey You, remember You, and thank You for the food and drink You have caused to remain in my body, to encourage me to worship You by means of the power I gain through that food and drink, and to inspire me to defend myself against any disobedience to You.

اللَّهُمَّ إِنِّي أسألُكَ فِي أكْلِي وَشُرْبِي السَّلاَمَةَ مِنْ وَعْكِهِ والْقُوَّةَ بِهِ عَلَى طَاعَتِكَ وَذِكْرِكَ وَشُكْرِكَ فِيمَا بَقَّيْتَهُ فِي بَدَنِي، وَأنْ تُشَجِّعَنِي بِقُوَّتِهِ عَلَى عِبَادَتِكَ، وَأنْ تُلْهِمَنِي حُسْنَ التَّحَرُّزِ مِنْ مَعْصِيَتِكَ.

If you say these words, you will be saved from the disadvantages and pains caused by that food or drink. Whenever a dining table was put before the Apostle of Allah (ṣ), he would first say:

O Allah, please render this food to be a thanked grace by which the graces of Paradise are won.

اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً تَصِلُ بِهَا نِعْمَةَ الْجَنَّةِ.

When he (ṣ) put food in his hand to eat, he would first say:

In the Name of Allah (I begin). O Allah, please grant us blessings in what You have provided us with as sustenance, and it is You alone Who can compensate us for it.

بِسْمِ اللَّهِ. اللَّهُمَّ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَعَلَيْكَ خَلَفُهُ.

22. Whenever Imam ʻAlī ibn al-Ḥusayn (ʻa) finished having food, he would say:

All praise be to Allah Who has fed, watered, sufficed, assisted, sheltered, gifted us with His blessings, and done favors to us. All praise be to Allah Who feeds but He is never fed.

الْحَمْدُ لِلَّهِ الَّذِي أطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأيَّدَنَا وَآوَانَا وَأنْعَمَ عَلَيْنَا وَأفْضَلَ. الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلاَ يُطْعَمُ.

23. Imam al-Bāqir (ʻa) is reported to have said: Whenever Salmān (the Persian) finished having food, he would say these supplicatory words:

O Allah! You have truly given us abundantly and made it pleasant for us; so, please give us more. You have truly satisfied us with food and water; so, please make it wholesome for us.

اللَّهُمَّ أكْثَرْتَ وَأطْيَبْتَ فَزِدْ، وَأشْبَعْتَ وَأرْوَيْتَ فَهَنِّئْهُ.

24. Imam al-Ṣādiq (ʻa) is reported to have said this doxology upon having finished a meal:

All praise be to Allah Who has fed us while there

الْحَمْدُ لِلَّهِ الَّذِي أطْعَمَنَا فِي

are others hungry, given us water while there are others thirsty, given us dresses while there are others naked, guided us while there are others astray, given us riding animals while there are others walking, lodged us in houses while there are others homeless, given us servants while there are others too poor to have servants, and preferred us over many of His creatures.

جَائِعِينَ، وَسَقَانَا فِي ظَمْآنِينَ، وَكَسَانَا فِي عَارِينَ، وَهَدَانَا فِي ضَالِّينَ، وَحَمَلَنَا فِي رَاجِلِينَ، وَآوَانَا فِي ضَاحِينَ، وَأَخْدَمَنَا فِي عَانِينَ، وَفَضَّلَنَا عَلَى كَثِيرٍ مِنَ الْعَالَمِينَ.

25. The Holy Prophet (ṣ) said: When a dining table is taken away (upon finishing eating) you may say these words:

All praise be to Allah the Lord of the Worlds. O Allah, please render it to be a thanked grace.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ اجْعَلْهَا نِعْمَةً مَشْكُورَةً.

26. According to the book entitled *al-Najāh*, the following supplicatory prayer may be said before starting eating:

All praise be to Allah Who feeds but He does not need any sustenance, Who grants protection but He never needs any protection, and Who dispenses with all things and beings but everybody and all things are in need for Him. O Allah, all praise be to You for the food and nourishment with which You have provided me while I enjoy ease and wellbeing without any hardship or difficulty that I had to burden. In the Name of Allah, the best of all names. In the Name of Allah, the Lord of the earth and the heavens. In the Name of Allah, with Whose Name no poison and no epidemic may harm. In the Name of Allah, with Whose Name nothing can harm. He is verily the All-hearing and All-knowing. O Allah, please make me enjoy the advantage of this food of mine, protect me against its harms, grant me its benefits, and save me from its impairments.

الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلاَ يُطْعَمُ، وَيُجِيرُ وَلاَ يُجَارُ عَلَيْهِ، وَيَسْتَغْنِي وَيُفْتَقَرُ إِلَيْهِ. اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا رَزَقْتَنِي مِنْ طَعَامٍ وَإِدَامٍ فِي يُسْرٍ وَعَافِيَةٍ مِنْ غَيْرِ كَدٍّ مِنِّي وَلاَ مَشَقَّةٍ. بِسْمِ اللهِ خَيْرِ الأَسْمَاءِ. بِسْمِ اللهِ رَبِّ الأَرْضِ وَالسَّمَاءِ. بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ سُمٌّ وَلاَ دَاءٌ. بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ، وَهُوَ السَّمِيعُ الْعَلِيمُ. اللَّهُمَّ أَسْعِدْنِي فِي مَطْعَمِي هَذَا بِخَيْرِهِ، وَأَعِذْنِي مِنْ شَرِّهِ، وَانْفَعْنِي بِنَفْعِهِ، وَسَلِّمْنِي مِنْ ضَرِّهِ.

The following supplicatory prayer may be said upon finishing eating:

All praise be to Allah Who fed me and so satisfied me, Who watered me and so quenched my thirst, and protected and defended me. All

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي فَأَشْبَعَنِي، وَسَقَانِي فَأَرْوَانِي،

praise be to Allah Who conferred upon me with blessings and benediction through what I have got and what I have left. O Allah, please make this food pleasant and enjoyable, and do not cause it to be a source of epidemic and disease. Please, keep me after my having it straight, persevering in thanking You, and abiding by obedience to You. Please, provide me with incessant sustenance, cause me to live a comfortable life, make me pious and religious, and make that which I shall meet on the Promised Day delightful and pleasing, in the name of Your mercy; O most Merciful of all those who show mercy.

وَصَانَنِي وَحَمَانِي. الْحَمْدُ لِلَّهِ الَّذِي عَرَّفَنِيَ الْبَرَكَةَ وَالْيُمْنَ بِمَا أَصَبْتُهُ وَتَرَكْتُهُ مِنْهُ. اللَّهُمَّ اجْعَلْهُ هَنِيئاً مَرِيئاً لاَ وَبِيّاً وَلاَ دَوِيّاً، وَأَبْقِنِي بَعْدَهُ سَوِيّاً قَائِماً بِشُكْرِكَ، مُحَافِظاً عَلَى طَاعَتِكَ. وَارْزُقْنِي رِزْقاً دَارّاً، وَأَعِشْنِي عَيْشاً قَارّاً، وَاجْعَلْنِي نَاسِكاً بَارّاً، وَاجْعَلْ مَا يَتَلَقَّانِي فِي الْمَعَادِ مُبْهِجاً سَارّاً، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

27. According to *Baṣā'ir al-Darajāt,* Muḥammad ibn Ja'far ibn al-'Āṣim is reported to have quoted his father on the authority of his grandfather who said: I undertook the Ḥajj pilgrimage with some of my companions. When we arrived in al-Madīnah, we looked for a place to stay in. On our way, we met a servant of Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) riding on a donkey and carrying food with him. We resided at a place in the middle of date-palm trees when the Imam ('a) came and rode off. Then, a washtub full of water was brought. He, before others, washed his hands and the washtub was moved to his right side for others to wash their hands until it reached the last one of us. Then, it was moved again to his left side until it reached the last one of us. The food was then served. The Imam ('a) began with salt and then said, "You may now eat in the Name of Allah, the All-beneficent and All-merciful!"

The Imam ('a) then had some vinegar. A fried leg was served. Inviting us to the meal, the Imam ('a) said, "You may now eat in the Name of Allah, the All-beneficent and All-merciful. The Holy Prophet (ṣ) liked this dish."

Vinegar and oil were then served, and the Imam ('a) said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Lady Fāṭimah ('a) liked this dish."

Then, sikbaj(1) was served, and the Imam ('a) said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Amīr al-Mu'minīn ('a) liked this dish."

Then, fried meat with eggplant was served, and he ('a) said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Al-Ḥasan ibn 'Alī ('a) liked this dish."

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(1)A dish made of vinegar, saffron, and meat.

Then, sour yoghurt, in which bread was soaked, was served, and he said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Al-Ḥusayn ibn 'Alī ('a) liked this dish."

Then, clod ribs were served, and he said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. 'Alī ibn al-Ḥusayn ('a) liked this dish."

Then, spicy seeded cheese was served, and he said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Muḥammad ibn 'Alī ('a) liked this dish."

Then, a vessel, in which there was omelet, was served, and he said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. Ja'far ibn Muḥammad ('a) liked this dish."

Then, a kind of sweet was served, and he said, "You may eat in the Name of Allah, the All-beneficent and All-merciful. This is my favorite dish."

The dining table was then taken away and one of us began collecting the food fallen on the ground, but the Imam ('a) said, "Stop! Picking up the leftover food must be done in houses and under ceilings; rather, in such places, it must be left for birds and animals."

Toothpicks were then brought to the Imam ('a) who expressed, "You should first turn your tongue in your mouth; so, you may swallow what is pulled out, but what is not, you should take it out with the toothpick and throw it away."

After that, washtub of water was brought to the Imam ('a) for washing the hands. First, the washtub was put before the man sitting to the left side of the Imam ('a) and then the man sitting to the first man's left side and so on until the washtub was put before the Imam ('a). When he washed his hands, the washtub was put before the man who was sitting to his right side, and so on up to the last man.

The Imam ('a) then asked, "O 'Āṣim! How is your mutual association and good company?"

'Āṣim answered, "It is in the best manner."

The Imam ('a) commented, "This means that if one of you needs something, he can surely come to his brother-in-faith's house who immediately shows his bag of money before him so that he would take the amount he needs without any objection from the other. Is this true?"

"No, it is not." 'Āṣim answered.

"So," the Imam ('a) said. "You are not in the best way of communicating and helping each other under conditions of hardship and poverty."

28. According to *Ṭibb al-A'immah*, Imam Abū-'Abdullāh ('a) is reported to have said: Do not eat while walking except when you have to do so.

29. 'Amr ibn Abī-Shu'bah is reported to have said: I have never seen Imam Abū-'Abdullāh ('a) eating while leaning to something. Referring to the Apostle of Allah (ṣ), the Imam said: He never ate while leaning until he passed away.

30. Imam 'Alī Amīr al-Mu'minīn ('a) said: Whatever falls from the dining table is remedy for all maladies, especially for those who take such food as cure.

31. According to *Firdaws al-Akhbār*, Anas is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever eats the food that falls from a dining table, will live his whole lifetime with abundant sustenance and his children and offspring will be cured of leprosy.

32. The Holy Prophet (ṣ) said: Puffing on food takes blessings away.

33. Having seen Abū-Ayyūb al-Anṣārī picking up the food that had fallen from a dining table, the Holy Prophet (ṣ) said to him, "May blessings be granted to you! May blessings be poured on you! May you be blessed!"

Abū-Ayyūb said, "O Allah's Apostle! Are others who do the same as what I have done included with your prayer?"

"Yes, they are," the Holy Prophet (ṣ) confirmed. "Whoever eats what you have just eaten is included with the same prayer I have said to you."

The Holy Prophet (ṣ) might say, "Whoever does that, Allah will protect him against mania, leprosy, elephantiasis, bile troubles, and idiocy."

34. The knowledgeable Imam al-Kāẓim ('a) is reported to have said: Believers are not blamable for the following three things: food they have, dresses they wear, and pious wives that help them and safeguard their faith.

35. Imam 'Alī ('a) is reported to have said: Wait for the hot food until it becomes cool and digestible. One day, the Apostle of Allah (ṣ) was served with hot food, but he said, "Wait for it until is becomes cool and digestible. Allah shall never accept to feed us fire. All blessings lie in cool food, while hot food is deprived of any blessing."

36. He ('a) also said: Whoever licks a vessel of food, the angels will invoke Allah's blessings upon him and pray to the Lord to grant him expansive

sustenance, and double rewards will be decided for him.

37. He ('a) said: Whoever eats his food while his stomach is empty, chews food very well, stops eating while he is still having the desire to eat more, and does not suppress the call of nature when it comes, will not suffer from any illness except the final ailment of death.

38. Imam al-Ṣādiq ('a) is reported to have said: When fresh fruit was brought to the Apostle of Allah (ṣ), he kissed and put it on his eyes, saying:

O Allah, just as You have allowed us to see the first of this fruit while we enjoy wellbeing, so please allow us to witness the last of it while we enjoy wellbeing.

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهَا فِي عَافِيَةٍ،
فَأَرِنَا آخِرَهَا فِي عَافِيَةٍ.

39. Imam al-Ṣādiq ('a) is also reported as saying: An old man should not go to bed unless his stomach is filled with food, for this will help him enjoy calm and stable sleeping and make his breath smell nicely.

40. The Apostle of Allah (ṣ) said: I wonder at one who diets for fear of illness! Why should he not refrain from committing sins for fear of Hellfire?

41. According to *Tahdhīb al-Aḥkām*, Imam al-Ṣādiq ('a) is reported to have said: When you are invited to a banquet, do not accompany your children with you; otherwise, you will have eaten illegal food and entered there while you are disobedient.

42. He ('a) is reported as saying: Overeating causes leprosy.

43. He ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: The holder of the longest belching (because of overeating) shall be the hungriest on the Resurrection Day.

44. Imam al-Ṣādiq ('a) is reported as saying: When a dining table is served and one of the present people says, "*In the Name of Allah*," the others will not be required to repeat the same, because this will be sufficient for all of them.

45. He ('a) is also reported as saying: When a dining table is served, you should say, "*In the Name of Allah*." Upon starting eating, you should say, "*In the Name of Allah on its first and on its last*." When the dining table is taken away, you say, "*All praise be to Allah*."

46. He ('a) is also reported as saying: When there are different kinds of food in one meal, you should mention the Name of Allah on each kind you eat.

The reporter asked, "What if I forget to do so?"

The Imam ('a) instructed, "If you forget, you may say: *In the Name of Allah on its first and its last.*

47. Imam al-Riḍā ('a) is reported to have said: When you finish eating, lie down on your back and put your right leg on your left one.

48. Imam al-Ṣādiq ('a) said: It is abominable to eat too much.

49. He ('a) is also reported to have said: He who eats from a banquet to which he was not invited, is as if he is eating a piece of fire.

50. According to *Zuhd Amīr al-Mu'minīn*, Imam Abū-'Abdullāh ('a) is reported on the authority of his father on the authority of his grandfather on the authority of his fathers who reported Imam 'Alī Amīr al-Mu'minīn ('a) to have said: Guard yourselves against committing sins, for no calamity can be worse and more horrible than committing sins. Sustenance is not prevented unless a sin is committed. Likewise, even scratching, affliction, and disasters are imposed only because of committing sins. Allah the Almighty and All-majestic says: "*And whatever affliction befalls you, it is on account of what your hands have wrought, and yet He pardons most of your faults* (42/30)."

Remember Allah too much upon having food and do not be neglectful, for food is one of the blessings of Allah and a part of His sustenance; so, it is obligatory upon you to thank and praise Him for it.

Be good companions of graces before they are separated from you. Verily, graces are removable and they will testify to or against their holders according to what they did about them.

Whoever satisfies himself with little sustenance granted to him by Allah, Allah will accept from him the little deed he does.

Beware of negligence; lest, you will regret when regret is useless.

When you meet with your enemy in wars, you should talk little but remember Allah the Almighty and All-majestic too much. Never turn your backs to your enemies; otherwise, you will arise the wrath of Allah and you will expose yourselves to His wrath.

Whoever of you wants to know his position in the sight of Allah, should first evaluate the position of Allah in his sight when he intends to commit a sin. So, if the position of Allah in his sight is so great that it prevents him from committing a sin, then he must know that his position in the sight of Allah is as great as Allah's position in his sight.

51. According to *Tahdhīb al-Aḥkām*, Marwak ibn 'Ubayd is reported through a

chain of authority to have asked Imam al-Ṣādiq ('a), "Is it legal to take one spike from a wheat ranch owned by others?"

"No," the Imam ('a) answered. "This is not legal."

The man asked, "What is the value of one spike only?"

The Imam ('a) explained, "If each man passing by a ranch takes one spike, then no spike will remain in that ranch."

52. According to *Majmū'un fi'l-Adab*, a book written by my master and father—may Allah grant him longer lifetime—, al-Faḍl ibn Yūnus is reported to have said: One day, I was at home when the servant came to me and said, "There is at the door of the house a man whose surname is Abu'l-Ḥasan and whose name is Mūsā ibn Ja'far."

Cheerfully, I said, "O servant! If he is the man I expect, then you should consider yourself freeman for the sake of Allah."

I hurriedly went to the door of the house and it was as I expected. The man was Imam Mūsā ibn Ja'far ('a).

"Please come in, sir!" I welcomed.

So, the Imam ('a) came in and entered my guest room. I hurried to arrange the best place in the room for him to sit in, but he said to me, "O Faḍl! The owner of a house is the worthiest of sitting in the front place of it, except when the visitor is a man belonging to the Banū-Hāshim clan."

I said, "May Allah accept me as ransom for you! You are a descendant of Hāshim."

I then added, "May Allah accept me as ransom for you! A meal has already been prepared for some of our companions. If you agree to come with us, it is up to you."

"O Faḍl!" The Imam ('a) expressed. "People claim that such food is the food of surprise; so, they dislike to participate others in it. Yet, I do not see any problem in participating in such meals."

I then ordered the servant to bring the washtub. The servant did and presented it before the Imam to wash his hands, but the Imam ('a) said, "All praise be to Allah Who has decided certain etiquettes for all things."

"May Allah accept me as ransom for you!" I said. "What is the etiquette of this deed?"

The Imam ('a) explained, "Its etiquette is that the owner of the house should begin washing his hands with it so that he will encourage the guests."

When the washtub was put before him, he said, "In the Name of Allah;" and when it was taken away from him, he said, "All praise be to Allah."

When the meal was served, I asked, "What is the etiquette of this?"

The Imam ('a) taught, "Its etiquette is that you should say, '*In the Name of Allah*,' when the food is served, and say, '*All praise be to Allah*,' when it is taken away after finishing eating."

Upon finishing eating, toothpicks were brought. So, I asked the Imam ('a), "What is the etiquette of this?"

He ('a) said, "Its etiquette is that you should break its tip in order not to harm the gum."

Then, a vessel of water was brought and I asked, "What is the etiquette of this?"

The Imam ('a) answered, "Its etiquette is that you should not drink from the place of the handle, nor should you drink from the broken part if there is a broken part, for it is the seat of Satan. And when you want to drink, you should mention the name of Allah, and when you finish drinking, you should praise Him. O Faḍl! The owner of the house should be the last to wash his hands after the guests finish eating and wash their hands."

The Imam ('a) then said to me, "*The Leader of the Believers* (meaning the ruler) had ordered you to send ten thousand dirhams to so-and-so, and I like you to send them this amount soon."

I said, "May Allah accept me as ransom for you! If the money leaves me, even a single dirham of it will never come back to me."

The Imam ('a) said, "Send it for them, and it will not reach their hands; rather, it will come back to you if Allah wills."

As exactly as the Imam ('a) foretold, the whole amount of ten thousand dirhams came back to me even before it reached their hands… etc.

53. The Apostle of Allah (ṣ) said: Having food in marketplaces is lowness.

54. The Apostle of Allah (ṣ) was asked, "O Allah's Apostle! Whenever we ate, we never felt satisfied. Why is that?"

He (ṣ) answered: This is because you may have your food each one alone! Gather together when having food and mention the name of Allah on it, and He will bless it for you.

55. ʿAbdullāh ibn ʿUmar is reported to have quoted the Apostle of Allah (ṣ) as saying: When a dining table is served before a man, he should eat from what is in front of him and should not eat from what is before those sitting with him. He should not eat from the top of the plate, for blessing comes from the top. The inviter should not stop eating, even if he is satiate, because if he does that, his invitees will feel shy and stop eating even if they still feel appetite for the food.

56. Anas is reported to have said: Never did the Apostle of Allah (ṣ) have food on a dining table or in a tray or from soft white bread.

"What did they eat on?" Anas was asked, to which he answered, "They used to eat on rags."

57. According to *Rawḍat al-Wā'iẓīn*, Imam 'Alī ibn Abī-Ṭālib ('a) is reported to have quoted Abū-Juḥayfah as saying: I once visited the Apostle of Allah (ṣ) while I was belching. He said to me: Abū-Juḥayfah! Decrease your belching! The most satisfied with food will be the hungriest on the Resurrection Day.

58. The Holy Prophet (ṣ) also said: The light of wisdom lies in hunger, separating from Allah is caused by being full of food, and nearness to Allah is achieved through bearing love for the poor people and trying to be close to them.

59. He (ṣ) also said: Do not deaden your hearts through very much eating and drinking, for hearts die just like plants do when they are over-watered.

60. He (ṣ) also said: Do not stuff your stomachs with food; lest the light of knowledge may be extinguished in your hearts. Whoever passes the night offering prayers with little food in his stomach, the Paradisiacal women will pass the night surrounding him.

61. The Apostle of Allah (ṣ) was asked, "What are the things that most drive to Hellfire?"

He (ṣ) answered: They are the two hollow things; stomach and private parts.

62. The Apostle of Allah (ṣ) said: Whoever has food that is earned from a lawful way, an angel will stand over his head and implore Allah's forgiveness for him until he finishes eating.

63. He (ṣ) also said: If an ill-gotten bite of food comes into one's stomach, every angel in the heavens and on the earth will curse him. As long as that ill-gotten bite is still in his stomach, Allah will not look at him. Whoever eats an ill-gotten bite, will deserve the wrath of Allah. If he repents, Allah will accept his repentance; but if he dies before repenting, Hellfire will be the most suitable place for him.

CHAPTER FOUR
ETIQUETTES OF DRINKING WATER AND LIQUIDS AND RELATED ISSUES

1. According to *man-lā-yaḥḍaruhu'l-faqīh*, the Holy Prophet (ṣ) said: Gold and silver vessels are the goods of those who do not have faith in Allah.

2. Imam al-Ṣādiq ('a) is reported to have said: It is not acceptable to drink and eat from vessels made of gold and silver.

3. Imam al-Bāqir ('a) is reported as saying: Do not have food in vessels made of gold and silver.

4. Imam Abū-'Abdullāh ('a) is reported to have disliked to drink from silver vessels and from silver-plated glasses and disliked to anoint from a silver-plated ointment pot and to use silver and silver-plated combs. He is reported to have said: Yet, whoever has no other way than drinking from silver and silver-plated glasses, may avoid the silver places upon drinking.

5. Imam al-Ṣādiq ('a) is also reported to have asked for some water to drink, and a brass glass was brought to him. One of his companions said to him, "'Abbād al-Baṣrī deemed abominable drinking from a brass glass."

The Imam ('a) said, "You may ask him whether brass is gold or silver!"

6. Imam al-Ṣādiq ('a) was asked about drinking water with one breath. He answered: You should drink water in three sips if the one who serves you is a servant. But if the one who serves water to you is free, then you are allowed to drink it in one breath.

7. According to another tradition, which is the most accurate, Imam al-Ṣādiq ('a) said: To drink water in three sips is better than drinking it in one breath.

The Imam ('a) deemed abominable to drink water like camels do.

Supplicatory prayer upon drinking water

1. The following supplicatory prayer is reported to be recommendably said upon drinking water:

All praise be to Allah Who pours down water from the sky and arranges all affairs as He wills. In the Name of Allah, the best of all names.

الْحَمْدُ لِلَّهِ مُنْزِلِ الْمَاءِ مِنَ السَّمَاءِ، مُصَرِّفِ الأَمْرِ كَيْفَ يَشَاءُ. بِسْمِ اللَّهِ خَيْرِ الأَسْمَاءِ.

2. Imam al-Ṣādiq (ʻa) is reported to have said: Some men came to my father and said, "You claim that everything has a rule. Is this true?"

"Yes, it is," my father confirmed.

They then asked for some water for them to drink. When water was brought to them in a glass, they asked, "O Abū-Jaʻfar! Is this glass one of the things that have a rule?"

"Yes, it is," the Imam (ʻa) answered.

"What is its rule?" they asked.

He (ʻa) answered, "Its rule is that you should drink from its middle lip, mention the name of Allah on it, and breathe three times; with each breath, you should praise Allah. Do not drink from the ear of the glass, because it is Satan's place of drinking. You may then say:

All praise be to Allah Who provides me with fresh water, but He does not cause it to be bitterly salty because of my sinning.

الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي مَاءً عَذْباً، وَلَمْ يَجْعَلْهُ مِلْحاً أُجَاجاً بِذُنُوبِي.

3. According to another narration similar to the previous one, the following statements are added to the aforesaid supplicatory prayer:

All praise be to Allah Who provides me with fresh water and thus quenches my thirst, Who gives me so much that I am pleased, and Who grants me wellbeing and protection. O Allah, please include me with those whom You will give water on the Promised Day from the pond of Muḥammad—may Your blessings be upon him and his Household—and those whom you will make happy due to their accompanying him, in the name of Your mercy; O most Merciful of all those who show mercy.

الْحَمْدُ لِلَّهِ الَّذِي سَقَانِي فَأَرْوَانِي، وَأَعْطَانِي فَأَرْضَانِي، وَعَافَانِي وَكَفَانِي. اللَّهُمَّ اجْعَلْنِي مِمَّنْ تَسْقِيهِ فِي الْمَعَادِ مِنْ حَوْضِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَتُسْعِدُهُ بِمُرَافَقَتِهِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

4. ʻAbdullāh ibn Masʻūd is reported to have said: The Apostle of Allah (ṣ) used to drink water from a glass in three sips. At each sip, he mentioned the name of Allah, and upon finishing, he thanked Him.

5. Anas is reported to have said: The Prophet (ṣ) warned against drinking water while standing up.

“What about eating while standing up?” he was asked.

He answered, “That is even worse than the earlier.”

6. However, according to another narration, the Holy Prophet (ṣ) is reported to have drunk water while standing up.

7. Imam al-Ṣādiq (ʻa) was asked, “What is the taste of water?”

He (ʻa) answered, “It is the same taste of life.”

8. Imam al-Ṣādiq (ʻa) also said: Every time you drink water, try to drink it in three sips, thanking the Lord with each sip; in the first sip, you should thank Him for providing you with water; in the second sip, thank Him, for this will dispel Satan; and in the third sip, thank Him so that whatever ailment you may suffer in your inner parts will be cured.

9. ʻAbdullāh ibn ʻAbbās is reported as saying: I saw the Holy Prophet (ṣ) drinking water in two sips.

10. Imam Mūsā ibn Jaʻfar (ʻa) is reported to have been asked about the etiquette of drinking water from a glass. He (ʻa) answered: Its rule is that you should not drink from the broken part, if there is a break in the glass, for it is the seat of Satan. Before you drink, you should mention the name of Allah; and upon finishing, you should praise Him.

11. ʻAmr ibn Qays is reported to have said: I visited Imam Abū-Jaʻfar (ʻa) in al-Madīnah and I saw a jug of water put before him. I thus asked, “What is the rule of drinking from such a jug?”

The Imam (ʻa) answered: You should drink from the part beside the lip of the jug, mention the name of Allah the Almighty and All-majestic, and praise Him when you finish drinking. Beware of drinking from the place of the handle, because it is the place where Satan sits. These are the rules of drinking from jugs.

12. The Apostle of Allah (ṣ) said: When flies fall in your vessels, you may dip them deep in the vessel, because there is malady in one of its wings whereas there is remedy in the other. Flies usually dip their wings that carry malady; therefore, you should dip the entire body of the fly and then take it out.

CHAPTER FIVE
ETIQUETTE OF USING TOOTHPICKS

1. As quoted in *man-lā-yaḥḍaruhu'l-faqīh*, Wahab ibn 'Abd-Rabbih is reported to have said: I saw Imam Abū-'Abdullāh ('a) picking his teeth; so, I stared at him. He said: The Apostle of Allah (ṣ) used to pick his teeth with such toothpicks. It makes the mouth smell good.

2. According to another report, the Imam ('a) said: One of the duties towards one's guest is to prepare toothpicks for him.

3. Imam al-Ṣādiq ('a) also said: As for the parts of food stuck to the teeth that you can take out with your tongue, you should swallow them, but you should throw out the parts of the food that you take out with the toothpicks.

4. Al-Faḍl ibn Yūnus is reported to have asked Imam al-Kāẓim ('a) about the etiquettes of using toothpick. So, the Imam ('a) answered: Its etiquette is that you should break its tip; lest it may bleed the gum.

5. Imam al-Ṣādiq ('a) is reported as saying: Kohl makes one's breath pleasant, and using toothpicks increases one's sustenance.

6. According to *Firdaws al-Akhbār*, Sa'd ibn Mu'ādh is reported to have quoted the Holy Prophet (ṣ) as saying: Purify your mouths through toothpicks, for mouths are the abode of the two guarding and recording angels whose ink is the saliva and whose pen is the tongue. Nothing annoys them more than the leftover of food that is kept in the mouth.

7. According to *Rawḍat al-Wā'iẓīn*, Imam 'Alī ('a) is reported to have said: Picking the teeth with the sticks of tamarisk tree causes poverty.

8. According to *Ṭibb al-A'immah*, Imam al-Riḍā ('a) is quoted to have said: Do not pick your teeth with sticks of pomegranate trees nor with sticks of basil, for they motivate the vein of leprosy.

9. He ('a) also said: The Apostle of Allah (ṣ) picked his teeth with all kinds of

sticks he found except palm leaves and reeds.

10. The Apostle of Allah (ṣ) said: May Allah have mercy on those of my community who pick their teeth at the times of performing ritual ablution and after finishing their meals!

11. Imam al-Kāẓim ('a) is reported to have said: A caller from the heavens calls out: May Allah bless the those who keep vinegar in their houses and those who use toothpicks!

Vinegar in a house is like a pious man invoking Allah's blessings upon those living in that house.(1)

12. He ('a) also said: The Archangel Gabriel brought toothpick to the Holy Prophet (ṣ) from the heavens along with oaths and testimonies.

13. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Use toothpicks after having food, for its makes the mouth and molars healthy and calls down sustenance.

14. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā ('a) quoted his father on the authority of his father who said: My father said: Imam al-Ḥusayn ibn 'Alī ('a) said: Amīr al-Mu'minīn ('a) ordered us not to drink water before we rinse it out of our mouth three times after using toothpicks.

15. Muḥammad ibn al-Ḥasan al-Dārī is reported to have quoted one of the Holy Imams ('a) as saying: Whoever uses reed as toothpicks, the granting of his requests are postponed for seven days.

16. Imam al-Ṣādiq ('a) is reported to have said: Do not use reed as toothpicks. Yet, if you have to do so, then you may first take away the blade of it.

17. The Apostle of Allah (ṣ) warned against using twigs of pomegranate and reed as toothpicks, saying: These two motivate the vein of canker.

18. Imam al-Kāẓim ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Always use toothpicks, because there is nothing more hateful to the angels than seeing leftover of food on the teeth.

19. Anas is reported to have quoted the Prophet (ṣ) as saying: How lovely those

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(1) In its original version, this narration reads as follows: The Imam ('a) said, "... O Allah! Please pour blessings upon the *khallālīn* and the *mutakhallilīn*..."

The reporter asked, "May Allah accept me as ransom for you! What do you mean by *khallālīn* and what do you mean by *mutakhallilīn*?"

The Imam ('a) answered, "The *khallālīn* are those who keep vinegar in their houses, while the *mutakhallilīn* are those who use toothpicks."

people of my community who use toothpicks are!

20. The Holy Prophet (s) said: Whoever wants to use incense, may use it once only each time. Whoever does so, has in fact done the best; but whoever does it not, has in fact exposed himself to troubles. Likewise, whoever uses kohl, may use it once only each time. Then, whoever does so, has in fact done the best; but whoever does it not, has exposed himself to troubles. Whoever uses toothpicks after having a meal, must not swallow the leftover of food that comes out due to picking the teeth. However, one may swallow the leftover of food that comes out due to the movement of the tongue.

The author of the book comments: I have chosen some sections from the book of *Ṭibb al-A'immah* that are suitable to the topic of this chapter. So, I have attached them to the most suitable place of the book depending upon the order I had already chosen. These sections will be cited in coming parts of this book.

CHAPTER SIX
REPORTS ABOUT BREAD

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Pay respect to bread, for Allah the Almighty and All-majestic has sent it down from the blessings of heavens and made it come out of the blessings of the earth.

"How should we pay respect to bread?" the Imam ('a) was asked, to which he answered: You should neither cut it (with a knife or the like) nor tread on it by feet.

2. The Imam ('a) is also reported as saying: Pay respect to bread, for Allah the Almighty and All-majestic has sent it down from the blessings of heavens.

"How should we pay respect to bread?" the Imam ('a) was asked.

He ('a) answered: To pay respect to bread is to start eating it when it is served to you before you wait for any other food.

3. The Holy Prophet (ṣ) said: O Allah! Please bless us in bread and do not part between it and us. Had it not been bread, we would not have offered prayer, observed fasting, and performed any duty that is deemed obligatory upon us by Allah.

4. Imam al-Ṣādiq ('a) is reported as saying: Pay respect to bread, for all those beings living between the Divine Throne and the earth have worked on it.

5. He ('a) is also reported as saying: Human body is built on bread.

Barley bread

1. Imam al-Ṣādiq ('a) is reported to have said: The main food of the Apostle of Allah (ṣ) was barley bread; his confection was dates; and his condiment was olive oil.

2. Imam Abu'l-Ḥasan ('a) is reported to have said: The superiority of barley bread over wheat bread is the same superiority of us—the Ahl al-Bayt—over

other people. No prophet but that he encouraged people to have barley bread and invoked Allah's blessings upon it. Whenever barley bread enters a body, it will dispel all maladies lying therein. It is moreover the main nourishment of the prophets and the food of the righteous people. Allah has willed not to make the food of the prophets the same food of the sinners.

3. Imam al-Ṣādiq ('a) is reported to have said: If Allah had known any other thing than barley beard to carry a better cure, He would not have decided it to be the food of the prophets.

Rice bread

1. Imam al-Ṣādiq ('a) is reported as saying: Nothing goes into the body of an ailed person like rice. It drives out all diseases forcefully.

2. He ('a) also said: Rice is an excellent remedy. It is cold, healthy, and free of all diseases.

3. Imam al-Riḍā ('a) is reported to have quoted his father on the authority of his grandfather who said: The Apostle of Allah (ṣ) said: Meat and bread are the chiefs of all foods in this worldly life and in the Hereafter.

4. Ibn Abī-Nāfi' and others are reported to have quoted one of the Holy Imams ('a) as saying: Nothing can be more useful and more lasting in the inners from morning to the night than rice bread.

Millet bread

1. Imam Abū-'Abdullāh ('a) is reported to have said: Indeed, there is no heaviness in millet bread. However, it is even lighter when mixed with milk so that it would be more useful for the stomach.

CHAPTER SEVEN
ADVANTAGES OF WATER

1. Imam al-Ṣādiq (‘a) is reported to have said: Water is the chief drink of the inhabitants of Paradise.

2. Abū-Ṭayfūr the physician is reported to have said: I once visited Imam Abu’l-Ḥasan al-Riḍā (‘a) and warned him against drinking much water.

Yet, he said to me: What is the wrong with that? Water dissolves food in the stomach, removes bile troubles, calms down anger, strengthens mental faculty, and cools heat.

3. Yāsir the servant of Imam al-Riḍā (‘a) is reported to have quoted the Imam (‘a) as saying: There is no harm in drinking much water upon eating a meal. If a man eats such a big quantity of food—*the Imam made a sign with his both hands to show how big the quantity of food is*—and does not drink water after that, will his stomach not blow up?

Water of the Zamzam Well

1. Imam al-Ṣādiq (‘a) is reported to have said: The Zamzam water (water taken from the Zamzam Well in Makkah) is a remedy for all maladies.

2. The Imam (‘a) is also reported as saying: The Zamzam water heals all diseases because of which this water has been drunk.

3. According to another tradition, one of the Holy Imams (‘a) said: The Zamzam water is a remedy for all maladies and security against all fears.

The rainwater coming from drains

1. Ṣārim is reported to have said: One of our acquaintances fell terribly sick that he was about to pass away. I met Imam Abū-‘Abdullāh (‘a) who asked me about the condition of that man. I answered, “May Allah accept me as ransom for you! I have left him dying.”

The Imam (ʻa) instructed, "If I were you, I would water him from rainwater coming from a drain."

So, I, along with my friends, went seeking for such water, but we failed to find it with anyone. Immediately, the sky clouded, thundered, lightened, and rained. I hurried to a man whom I found in the mosque and gave him one dirham and took a glass full of rainwater that he had collected from a drain.

I hurried to my ailed friend and made him drink from that water. So, I did not leave him before he had drunk a little and been restored to health.

Rainwater

1. Imam ʻAlī Amīr al-Mu'minīn (ʻa) said: Drink from sky water, for it purifies the body and drives away all diseases. Allah the All-blessed and All-exalted says: "*And He sends down upon you water from heavens that He might thereby purify you and take away from you the uncleanness of Satan and that He might fortify your hearts and firm your feet thereby.* (8/11)"

The Euphrates Water

1. Khālid ibn Jarīr is reported to have quoted Imam Abū-ʻAbdullāh (ʻa) as saying: If I lived in your country, I would go to River Euphrates every day to wash myself therein and I would eat one pomegranate a day from the Syrian pomegranates.

The Nile Water

1. Imam ʻAlī ibn Abī-Ṭālib (ʻa) said: The water of the Nile of Egypt deadens the heart. Do not wash your heads with its clay, for it causes a chronic illness.

Cold water

1. Imam ʻAlī Amīr al-Mu'minīn (ʻa) said: Pour cold water on the feverish, for it cools his heat.

2. Imam al-Ṣādiq (ʻa) is reported to have said: Cold water takes away one's heat, calms down the bile troubles, dissolves food in the stomach, and relieves from fever.

3. According to *Saḥīfat al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted his fathers as saying that Imam ʻAlī ibn Abī-Ṭālib (ʻa) explained the word *na'īm* (bliss) mentioned in the following holy Qur'ānic verse as fresh dates and cold water: "*Then, on that day you shall most certainly be questioned about the bliss.* (102/8)"

Boiling water

1. He ('a) is reported to have said: Boiling water is useful for everything, since it does not cause any harm.

2. He ('a) is also reported to have said: When you go to a public bath, you should drink three handfuls of hot water before bathing yourself, because this will increase your face's brightness and dispel pains from your body.

3. Imam al-Riḍā ('a) is reported as saying: If you boil water seven times and move it from one vessel into another, it will heal fever and give strength to the legs and feet.

Warning against drinking water excessively

1. Imam al-Ṣādiq ('a) is reported as saying: Beware of drinking too much water, for it is the source of all maladies.

2. He ('a) also said: If they only drank little water, their bodies would be healthy.

3. He ('a) also said: Whenever the Holy Prophet (ṣ) had fatty food, he drank little water.
"O Allah's Apostle!" he was asked, "Why do you drink little water?"
He (ṣ) answered, "This promotes the digestion of food better.

Drinking water in the standing up posture

1. Imam al-Bāqir ('a) said: Drinking water while standing up is more helpful for digesting food and healthier.

2. Imam al-Ṣādiq ('a) is reported to have said: Drinking water while standing up in daylight promotes the digestion of food, and to drink it standing up at night causes belly tumor.

However, whoever drinks water at night and repeats these words three times, will not be harmed by that water:

O water! The water of the Zamzam Well and the River Euphrates conveys greetings to you.

يَا مَاءُ، عَلَيْكَ السَّلَامُ مِنْ مَاءِ زَمْزَمَ وَمَاءِ الْفُرَاتِ.

Warning against quaffing

1. The Holy Prophet (ṣ) said: While drinking, you may sip water by taking small mouthfuls of it; but do not quaff (by drinking it deeply and in a long draught), because quaffing causes liver troubles.

2. Imam 'Alī ('a) is reported to have warned against drinking water in one breath; rather, water should be drunk in three or at least two sips.

CHAPTER EIGHT
MEAT AND ISSUES RELATED

1. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted his father on the authority of his grandfather who said: When meat and fats were mentioned in the presence of him, the Apostle of Allah (ṣ) said: No bit of it comes into the stomach but that it grows in its place one remedy and drives out from its place one malady.

2. He (ʻa) is also reported to have quoted the Apostle of Allah (ṣ) as saying: When you cook some meat, increase the soup, for it is one of the two meats. Ladle out from it and give to the neighbors. If they do not get any piece of meat from it, they will at least make use of the soup.

3. Imam ʻAlī (ʻa) is reported to have said: Meat is the master of foods in this life and in the Other World.

4. Zurārah is reported to have said: For fourteen days, I had meat as my lunch with Imam Abū-Jaʻfar (ʻa) in the month of Shaʻbān.

5. Imam Jaʻfar ibn Muḥammad (ʻa) is reported to have quoted his fathers as saying: The Holy Prophet (ṣ) said: We, the prophets, eat meat as our main meal.

6. Adīm is reported to have said: I said to Imam al-Ṣādiq (ʻa): I have been informed that Allah the Almighty and All-majestic dislikes hearts that are full of meat.

The Imam (ʻa) clarified: This is an indication of houses where flesh of people is eaten by means of backbiting. Yet, the Apostle of Allah (ṣ) used to eat meat, which was his favorite meal. In fact, he who abstains from eating meat for forty days will be ill-tempered. So, whomsoever you notice to have been ill-tempered, you should give him meat to eat. Besides, whoever eats a piece of fat, that piece will dispel a part of malady of its same size.

7. Imam al-Ṣādiq (ʻa) said: The best of meats is the meat of the back.

Meat with yoghurt

1. Imam al-Ṣādiq ('a) is reported to have said: Whoever suffers heart weakness or body weakness, may eat mutton with yoghurt.

2. According to *Zuhd Amīr al-Mu'minīn*, 'Uqbah ibn 'Alqamah is reported to have said: I once visited Imam 'Alī Amīr al-Mu'minīn ('a) and I saw before him such terribly sour yoghurt that its smell was so strong for me to sense. There was also a dry piece of bread placed next to that sour yoghurt. Upon seeing so, I expressed, "O Amīr al-Mu'minīn! Do you suffice yourself with such food [while you are able to have the best food]?"

The Imam ('a) answered: O Abu'l-Junūd! I saw the Apostle of Allah (ṣ) eating bread that was even drier than this and wearing clothes that were even coarser than this. If I do not follow the example of the Apostle of Allah (ṣ), I fear lest I will not be allowed to join him.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: One of the prophets complained to Allah the Almighty and All-majestic about physical weakness of the people of his community. So, Allah instructed him to order them to eat meat with yoghurt. When they did, strength appeared in their physiques.

Fats

1. Imam Abu'l-Ḥasan ('a) is reported to have said: Meat helps one's flesh to grow. Whoever inserts a bite of fat into his body, it will drive out malady of the same size of that bite.

2. Imam al-Ṣādiq ('a) is reported to have said: As for the Holy Prophet's saying, "Whoever eats a bite of fat, it will help his body to drive out a malady of the same size of that bite," this is the fat of cows.

3. He ('a) is also reported as saying: The Jews tried to poison the Holy Prophet (ṣ) through a leg of sheep, because the Prophet (ṣ) liked eating the meet of legs of sheep and disliked eating the meat of hips.

4. He ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever stops eating meat for forty days, should eat it even if he would have to borrow some money on the account of Allah the Almighty and All-majestic and buy with it some meat.

5. Imam al-Ṣādiq ('a) is reported to have answered those who said to him that people claim that whoever stops eating meat for three days, his manners will turn ill, "They have told a lie! Whoever stops eating meat for forty days, his manners will turn ill."

Mutton

1. Sa'd ibn Sa'd is reported to have said: I said to Imam Abu'l-Ḥasan ('a), "My family members do not eat mutton."

The Imam ('a) asked why, and I answered, "They claim that it causes bile troubles, headache, and other pains."

The Imam ('a) commented, "O Sa'd! If Allah had known any other thing to be better than sheep, He would have used it as ransom for Ishmael ('a).

Beef

1. Imam Abū-'Abdullāh ('a) is reported to have said: The meat of cows causes diseases, their fat is cure, and their milks are remedy.

2. He ('a) is also reported to have said when meat of cows was mentioned in his presence: Their milk is medicine, their fat is healing, but their meat is malady.

3. He ('a) is reported as saying: Beef soup heals from leprosy.

4. He ('a) is also reported to have quoted Imam Abū-Ja'far ('a) as saying: The children of Israel complained to Prophet Moses ('a) about leprosy. So, the Prophet ('a) conveyed their complaint to Allah the All-exalted, Who revealed to His prophet ('a), saying: Order them to eat beef with chard.

5. Imam al-Ṣādiq ('a) is also reported to have said: Ten parts of sheep meat are not allowed to eat: feces, blood, spinal cord, spleen, glands, penis, testicles, womb, vagina, and jugular veins.

6. He ('a) also said: Ten parts of dead animals are considered legal to use: horns, hoofs, bones, teeth, rennet, milk, hair, wool, feathers, and eggs.

7. According to *Firdaws al-Akhbār*, Mu'ādh is reported to have quoted the Apostle of Allah (ṣ) as saying: I advice you to eat camels meat, because no one eats camel's meat but true believers who oppose the Jews, the enemies of Allah.

Meat of breed sheep

1. Ibrāhīm al-Sammān is reported to have said: To be interested in eating the meat of breed sheep is a sign of perfect faith in Islam.

Jerked meat

1. Imam Abū-'Abdullāh ('a) is reported to have said: Three acts ruin the stomach and may even cause death: to eat decayed jerked meat, to go to public bathrooms with full stomachs, and to sleep with old women.

2. Adding to the aforesaid narration, Abū-Isḥāq reported that the Imam (ʻa) said: .... and to sleep with women while being satiated of food.

Chicken

1. Jābir ibn ʻAbdullāh is reported to have said: The Apostle of Allah (ṣ) instructed the wealthy people to make use of mutton and the poor people to make use of chicken.

Meat of partridge

1. Imam Abu'l-Ḥasan al-Kāẓim (ʻa) is reported to have said: Feed the feverish with the meat of partridge, for it strengthens the legs and drives away fever totally.

Meat of sand grouse

1. ʻAlī ibn Mahziyār is reported to have said: I had lunch with Imam Abū-Jaʻfar (ʻa) who was served with a cooked sand grouse. He (ʻa) commented, "The meat of sound grouse is blessed. My father liked it. He often said: Feed it to a jaundiced person and let it be roasted for him."

Meat of bustard

1. Imam Abu'l-Ḥasan (ʻa) is heard to have said: I do not see any problem in eating the meat of bustard. It is helpful for healing hemorrhoids and backache. It also helps much sexual intercourse.

Meat of francolin

1. The Apostle of Allah (ṣ) said: Whoever suffers from a heart trouble and much anxiety, should eat francolin meat.

2. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Whoever of you feels such depressive and nervous that he does not know its motive, is advised to eat the meat of francolin. If he does, depression and anxiety will be removed from him, by the will of Allah.

3. The Holy Prophet (ṣ) is reported to have said: Whoever likes his anger to be lessened, may eat the meat of francolin.

Fish

1. Imam al-Ṣādiq (ʻa) is reported as saying: To eat fish excessively causes tuberculosis.

2. He (ʻa) is also reported as saying: To eat fresh fish weakens one's physique.

3. Al-Ḥimyarī is reported to have said: I wrote a letter to Imam Abū-

Muḥammad al-ʿAskarī (ʿa) complaining to him about blood pressure and biles troubles; so, whenever I applied cupping, the biles would be motivated and if I delayed cupping, the blood pressure would harm me. I asked his advice, and he wrote back, "You may apply cupping and eat fresh fish immediately after cupping."

I asked him the same question again, and he wrote back, "Apply cupping and eat fresh fish cooked in water and salt immediately after that."

So, I followed his instructions and I was restored to health. Thus, fish has become my main meal.

Skink

1. Aḥmad ibn Isḥāq is reported to have said: I wrote a letter to Imam Abū-Muḥammad (ʿa) asking him whether it is legal to drink water in which skink, along with its claws and tail, is included so as to be used as a drug of sexual impotency.

The Imam (ʿa) answered back: It is legal as long as skink has scales.

Locust

1. Imam Abū-Jaʿfar (ʿa) is reported to have said: Imam ʿAlī (ʿa) used to say: Locust is permissible to eat and so is fish. However, whatever dies under water is considered as dead (and thus it is impermissible to eat it).

Direction to dismiss locust

1. Imam Abu'l-Ḥasan (ʿa) is reported to have advised those whom are attacked by locust to separate from one another and raise their voices with the *takbīr* statement (i.e. *allāhu-akbaru*; Allah is the Most Great).

When they did, locust left them.

Eggs

1. ʿAlī ibn Aḥmad ibn Ashyam is reported to have said: I complained to Imam al-Riḍā (ʿa) about losing appetence. So, he advising me, said: Eat yolk.

When I did, it helped me.

2. Imam Abū-ʿAbdullāh (ʿa) is reported to have said: Whoever has no children, may eat egg very much.

3. Imam ʿAlī (ʿa) is reported as saying: When one of the prophets complained to his Lord about little production of offspring among his people, Allah the Almighty and All-majestic ordered him to advise them with eating bread with eggs.

Mash

1. Imam al-Bāqir ('a) said: The Apostle of Allah (ṣ) complained to his Lord about backache he had. So, the Lord instructed him to eat meat with wheat; that is, mash.

2. The Holy Prophet (ṣ) said: The Archangel Gabriel came down to me and ordered me to eat mash so that I would strengthen my back and be strong enough to worship my Lord.

Muthallathah

1. The Holy Prophet (ṣ) said: If there were something to save from death, it would be muthallathah.

"O Allah's Apostle!" he (ṣ) was asked. "What is muthallathah?"

He (ṣ) answered: It is broth with milk.

2. Imam al-Ṣādiq ('a) asked al-Walīd ibn Ṣabīḥ, "What do you usually feed your family members in winter?"

"I feed them with meat," al-Walīd answered.

The Imam ('a) asked, "If there is no meat, what will you feed them?"

He answered, "I feed them oil."

The Imam ('a) instructed: What prevents you from feeding them *kawkab*; that is *muthallathah*? It is the best of all foods in strengthening the entire body. It is a measure of rice, a measure of chickpeas, and a measure of beans or other things that are ground and cooked together and then served in mornings.

Heads

1. 'Alī ibn Sulaymān is reported to have said: We had a meal of animal's heads with Imam al-Riḍā ('a), who, after that, asked his servant to bring *sawīq* (a porridge of wheat or barley) to him.

"I have had my fill," I expressed, but the Imam ('a) advised, "A little of *sawīq* helps to digest heads. It is in fact the medicine of heads."

2. Imam al-Ṣādiq ('a) is reported to have said: A head of a slaughtered animal is the place from which an animal is deemed legally slaughtered. It is the nearest to the pasture and the farthest from the animal's wastes.

Kebab

1. Yūnus ibn Bakr is reported to have said: Having noticed my paleness, Imam al-Riḍā ('a) asked, "Why do you look so pale?"

I answered, "This is because of an ailment I am suffering."

The Imam ('a) advised, "Eat meat!"

Following the Imam's advice, I started eating meat the whole week.

The next week, the Imam ('a) saw no change in my condition. So, he asked, "Have I not advised you to eat meat?"

"I have not eaten anything but meat since you advised me last time," I expressed.

"How do you eat it?" the Imam ('a) asked.

"I cook and eat it," I answered.

The Imam ('a) advised, "You should have eaten it as kebab (meat roasted or grilled on a skewer)."

A week after that, the Imam ('a) asked to see me, and when I presented myself before him, he noticed that paleness had disappeared and my face regained its natural color.

Expressing his joy, the Imam ('a) said, "Yes, this is it."

Kinds and parts of birds and eggs legal to eat

1. Zurārah is reported to have said: I asked Imam Abū-Ja'far ('a), "What are the kinds of birds that are legal to eat?"

The Imam ('a) answered, "You are allowed to eat the meat of birds that flap their wings the most, but you are not allowed to eat the meat of the other birds who freeze their wings more than flapping them while flying."

"What about eggs?" I asked.

He ('a) answered, "Do not eat eggs whose ends are the like; rather, you are allowed to eat eggs whose ends are different."

"What about water birds?"

The Imam ('a) instructed, "Eat the meat of water birds that have gizzards; but do not eat the meat of those who do not have gizzards."

2. According to another tradition, one of the Holy Imams ('a) is reported to have said: It is legal to eat the meat of a bird that shakes it wings while flying more than keeping its wings still, but it is illegal to eat the meat of the bird that keeps its wings still more than flapping them when flying. It is also legal to eat the meat of water birds that are hunted only when they have gizzards or claws (on the back of their legs); otherwise, it is illegal to eat their meat.

Porridge

1. Imam al-Ṣādiq ('a) said: I advise you to eat *tharīd* (porridge: bread cut into pieces and soaked in milk, yoghurt, or soup) for I have not seen anything more blessed than it is."

2. Ghiyāth ibn Ibrāhīm is reported to have quoted one of the Holy Imams ('a) as saying: Do not eat the top of the dish of *tharīd*; rather, you should eat from around it, for the blessing is in its top.

CHAPTER NINE
SWEETS

1. The Holy Prophet (ṣ) said: If you are served with a sweet, you may eat from and you should not reject it.

Honey

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: The Apostle of Allah (ṣ) liked honey.

2. He (ʻa) also said: I advise you with the two cures; honey and the Qur'ān.

3. He (ʻa) is also reported as saying: To lick honey is remedy for all maladies. Allah the Almighty and All-majestic says (in the Holy Qur'ān): "*There comes forth from within it a beverage of different colors, in which there is healing for men.* (6/69)."

4. Imam Abu'l-Ḥasan (ʻa) said: As for those who feel some sexual impotency, milk with honey is useful for them.

5. According to another narration, yoghurt with honey is mentioned instead of milk with honey.

6. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: People have never found healing in anything better than licking honey.

7. According to *Firdaws al-Akhbār*, Anas is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever drinks some honey once a month seeking what has been mentioned in the Qur'ān about it, will be cured from seventy-seven maladies.

8. He (ṣ) also said: How excellent drink honey is. It protects the heart and drives out chest coldness.

9. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted his fathers as saying: Imam ʻAlī (ʻa) said: The following three things enhance

memory and remove phlegm: Reciting the Qur'ān, honey, and chewing gums (olibanum).

10. According to the same chain of authority, the Apostle of Allah (ṣ) said: If there is healing in something, it must be in the lancet of a cupper or in a drink of honey.

11. Al-Barqī reported some of our acquaintances (i.e., brethren-in-faith) to have said: A woman had given me a piece of woven cloth and asked me to take it to Makkah where it should be used within the curtain of the Holy Ka'bah.

However, I did not want to give it to the custodians of the Holy Ka'bah because I had known them very well.

When I was in the city of al-Madīnah, I visited Imam Abū-Ja'far ('a) and said to him, "May Allah accept me as ransom for you! A woman had given me a piece of woven clothes and *so-and-so*..." I told the whole story to him ('a), who said to me: Sell it and buy with its price some honey and saffron, take some clay from Imam al-Ḥusayn's tomb, mix it with some rainwater, add some honey to it, and distribute it among our adherents (Shī'ah) so that they will use it as medicine for the sick amongst them.

12. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Honey is remedy for all maladies. It does not cause any trouble; rather, it stops phlegm and refreshes the heart.

13. Imam al-Riḍā ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Verily, Allah the Almighty and All-majestic has made blessing lie in honey, which has healing from all illnesses. Moreover, seventy prophets had invoked Allah's blessings upon honey.

14. According to *Firdaws al-Akhbār*, Imam 'Alī ibn Abī-Ṭālib ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: The following five things stop oblivion, enhance memory, and remove phlegm: tooth brushing (with the siwāk stick), fasting, reciting the Qur'ān, eating honey, and chewing olibanum.

Clay of Imam al-Ḥusayn's tomb

1. Imam Abū-'Abdullāh ('a) is reported to have said: Verily, the clay taken from Imam al-Ḥusayn's tomb is remedy for all maladies, even if as little amount as a head of a pencil is taken.

2. He ('a) is also reported as saying: The soil of Imam al-Ḥusayn's tomb is cure for every illness. When you take some of it, you may say:

In the Name of Allah (I begin) and in Allah (I بِسْمِ اللهِ وَبِاللهِ. اَللّٰهُمَّ اجْعَلْهُ

trust). O Allah, (please) render this to be liberal sustenance, advantageous knowledge, and curative from all maladies. Verily, You have power over all things.

رِزْقاً وَاسِعاً، وَعِلْماً نَافِعاً، وَشِفَاءً مِنْ كُلِّ دَاءٍ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

3. Imam Abū-'Abdullāh ('a) is reported to have said: Verily, the soil of Imam al-Ḥusayn's tomb is a blessed musk; if any one of our adherents (Shī'ah) eats it, it will be cure for him against any illness. But if any one of our enemies eats it, it will melt in his body as same as fats melt.

So, when you eat some of the soil of Imam al-Ḥusayn's tomb, you may say these supplicatory words:

O Allah, I do beseech You in the name of the angel who grasped this soil, in the name of the Prophet who hoarded it, and in the name of the Successor whose body is laid therein, to render it to be remedy for me against all maladies, wellbeing against all tribulations, and security against all fears, in the name of Your mercy; O most Merciful of all those who show mercy. May Allah send blessings and salutations upon Muḥammad and his Household!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَلَكِ الَّذِي قَبَضَهَا، وَبِحَقِّ النَّبِيِّ الَّذِي خَزَنَهَا، وَبِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَجْعَلَ لِي فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ، وَعَافِيَةً مِنْ كُلِّ بَلاَءٍ، وَأَمَاناً مِنْ كُلِّ خَوْفٍ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ.

You may also say:

O Allah, I do bear witness that this soil is the soil of [the tomb of] Your saint; I bear witness that it is curative from all maladies and security from all fears for every one You wish to make it so for him and for me in the name of Your mercy; and I bear witness that whatever has been said about them and about it is the very truth that has come from you. Truthful are the messengers.

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذِهِ التُّرْبَةَ تُرْبَةُ وَلِيِّكَ، وَأَشْهَدُ أَنَّهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ وَأَمَانٌ مِنْ كُلِّ خَوْفٍ لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَلِي بِرَحْمَتِكَ، وَأَشْهَدُ أَنَّ كُلَّ مَا قِيلَ فِيهِمْ وَفِيهَا هُوَ الْحَقُّ مِنْ عِنْدِكَ، وَصَدَقَ الْمُرْسَلُونَ.

4. Imam al-Ṣādiq ('a) is reported to have been asked: Some people had some of the clay of Imam al-Ḥusayn's tomb and it really benefitted them; but some others had it but it did not benefit them. Why is that?

The Imam ('a) answered: By Allah save Whom there is no other god I swear this: No one takes from it and believes faithfully that Allah the Almighty and All-majestic will bring him benefit through it but that the soil will most surely benefit him.

5. Imam Abū-'Abdullāh ('a) was asked as to how to eat part of the soil taken from Imam al-Ḥusayn's tomb. He ('a) answered: When you intend to take part of the soil of Imam al-Ḥusayn's tomb, you should take with the tips of your fingers an amount equal to a grain of chickpea. You should then kiss it, put it on your eyes, pass it over the rest of your body, and then say these supplicatory words:

O Allah, in the name of this soil, in the name of him who resided in it and occupied it, in the names of [his grandfather, his] father, his mother, his brother, and the Imams from his descendants, and in the name of the angels who are surrounding him, [I beseech You to] make it remedy from all maladies, cure of all epidemics, and haven against whatever I fear and avert.

اَللَّهُمَّ بِحَقِّ هٰذِهِ ٱلتُّرْبَةِ، وَبِحَقِّ مَنْ حَلَّ بِهَا وَثَوَىٰ فِيهَا، وَبِحَقِّ [جَدِّهِ] وَأَبِيهِ، وَأُمِّهِ وَأَخِيهِ، وَٱلأَئِمَّةِ مِنْ وُلْدِهِ، وَبِحَقِّ ٱلْمَلاَئِكَةِ ٱلْحَافِّينَ بِهِ، إِلاَّ جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ، وَبُرْءاً مِنْ كُلِّ آفَةٍ، وَحِرْزاً مِمَّا أَخَافُ وَأَحْذَرُ.

Only then, you may use it.

6. Imam al-Ṣādiq ('a) is also reported to have said that one who wants to eat part of the soil of Imam al-Ḥusayn's tomb may say these words upon having it:

In the Name of Allah (I begin) and in Allah (I place my trust). O Allah, O Lord of this soil the blessed and pure, Lord of the light that was poured down on it, Lord of the body that settled therein, and Lord of the angels assigned to keep it, please make it curative for me against my malady, which is...

بِسْمِ اللّٰهِ وَبِاللّٰهِ، اللَّهُمَّ رَبَّ هٰذِهِ التُّرْبَةِ الْمُبَارَكَةِ الطَّاهِرَةِ، وَرَبَّ النُّورِ الَّذِي أُنْزِلَ فِيهِ، وَرَبَّ الْجَسَدِ الَّذِي سَكَنَ فِيهِ، وَرَبَّ الْمَلاَئِكَةِ الْمُوَكَّلِينَ بِهِ، إِجْعَلْهُ لِي شِفَاءً مِنْ دَاءِ...

One may mention the disease one is suffering from.

One may then take one mouthful of water and say these supplicatory words:

O Allah, please cause it to be expansive provisions, advantageous knowledge, and curative from all maladies and diseases. Verily, You have power over all things.

اللَّهُمَّ اجْعَلْهُ رِزْقاً وَاسِعاً وَعِلْماً نَافِعاً وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ. إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

7. Imam al-Ṣādiq ('a) is also reported to have said: The soil of Imam al-Ḥusayn's tomb brings about remedy for all maladies. Moreover, it is the greatest of all remedies.

8. Imam Abū-'Abdullāh ('a) was asked whether it is or it is not lawful for the

broken and those suffering from stomach troubles to eat some of the Armenian bole.

The Imam ('a) answered: There is no objection to this, because this is the soil taken from the tomb of Dhu'l-Qarnayn. However, the soil taken from Imam al-Ḥusayn's tomb is still better.

9. Imam Abū-'Abdullāh ('a) is reported to have said: Soil is as unlawful to eat as swine flesh; and whoever dies because of eating it, I will not offer the ritual Deceased Prayer to his dead body, except for the soil of Imam al-Ḥusayn's tomb. So, whoever eats part of the soil of Imam al-Ḥusayn's tomb for another reason than feeling appetite for it, is not liable for anything.

Sugar

1. Imam al-Ṣādiq ('a) is reported to have said: There is nothing of foods I like more than sugar.

2. He ('a) is also reported to have said when he knew about one of his followers suffering from an ailment, "Why does he not make use of the blessed food?"

"May Allah accept me as ransom for you!" the reporter asked. "What is the blessed food?"

The Imam ('a) answered, "It is sugar."

"Which kind of sugar is it exactly?" the reporter asked.

The Imam ('a) said, "It is the Sulaymānī sugar that you have."

3. When a man complained to him about some pain he suffered, Imam al-Ṣādiq ('a) said: Before you go to bed, eat two lumps of sugar.

The man did and he was restored to health.

4. 'Alī ibn Yaqṭīn is reported to have said: I heard Imam Abu'l-Ḥasan ('a) say: Whoever eat two plums of sugar before going to bed, it will be curative from all diseases except death.

5. Imam al-Kāẓim ('a) is also reported to have said: If one buys sugar with one thousand dirhams that he has in possession, this will not be regarded as wastefulness.

6. He ('a) is also reported as saying: To treat fever, you may take sugar as weighty as ten dirhams, mix it with cold water, and eat it before breakfast.

7. He ('a) is also reported as saying: The following three fruits cause no harm: Rāziqī grape, sugar cane, and apple.

benefit him.

5. Imam Abū-'Abdullāh ('a) was asked as to how to eat part of the soil taken from Imam al-Ḥusayn's tomb. He ('a) answered: When you intend to take part of the soil of Imam al-Ḥusayn's tomb, you should take with the tips of your fingers an amount equal to a grain of chickpea. You should then kiss it, put it on your eyes, pass it over the rest of your body, and then say these supplicatory words:

O Allah, in the name of this soil, in the name of him who resided in it and occupied it, in the names of [his grandfather, his] father, his mother, his brother, and the Imams from his descendants, and in the name of the angels who are surrounding him, [I beseech You to] make it remedy from all maladies, cure of all epidemics, and haven against whatever I fear and avert.

اَللَّهُمَّ بِحَقِّ هٰذِهِ ٱلتُّرْبَةِ، وَبِحَقِّ مَنْ حَلَّ بِهَا وَثَوَىٰ فِيهَا، وَبِحِقِّ [جَدِّهِ] وَأَبِيهِ، وَأُمِّهِ وَأَخِيهِ، وَٱلأَئِمَّةِ مِنْ وُلْدِهِ، وَبِحَقِّ ٱلْمَلاَئِكَةِ ٱلْحَافِّينَ بِهِ، إِلاَّ جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ، وَبُرْءاً مِنْ كُلِّ آفَةٍ، وَحِرْزاً مِمَّا أَخَافُ وَأَحْذَرُ.

Only then, you may use it.

6. Imam al-Ṣādiq ('a) is also reported to have said that one who wants to eat part of the soil of Imam al-Ḥusayn's tomb may say these words upon having it:

In the Name of Allah (I begin) and in Allah (I place my trust). O Allah, O Lord of this soil the blessed and pure, Lord of the light that was poured down on it, Lord of the body that settled therein, and Lord of the angels assigned to keep it, please make it curative for me against my malady, which is...

بِسْمِ اللَّهِ وَبِاللَّهِ، اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الطَّاهِرَةِ، وَرَبَّ النُّورِ الَّذِي أُنْزِلَ فِيهِ، وَرَبَّ الْجَسَدِ الَّذِي سَكَنَ فِيهِ، وَرَبَّ الْمَلاَئِكَةِ الْمُوَكَّلِينَ بِهِ، إِجْعَلْهُ لِي شِفَاءً مِنْ دَاءِ...

One may mention the disease one is suffering from.

One may then take one mouthful of water and say these supplicatory words:

O Allah, please cause it to be expansive provisions, advantageous knowledge, and curative from all maladies and diseases. Verily, You have power over all things.

اللَّهُمَّ اجْعَلْهُ رِزْقاً وَاسِعاً وَعِلْماً نَافِعاً وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

7. Imam al-Ṣādiq ('a) is also reported to have said: The soil of Imam al-Ḥusayn's tomb brings about remedy for all maladies. Moreover, it is the greatest of all remedies.

8. Imam Abū-'Abdullāh ('a) was asked whether it is or it is not lawful for the

broken and those suffering from stomach troubles to eat some of the Armenian bole.

The Imam ('a) answered: There is no objection to this, because this is the soil taken from the tomb of Dhu'l-Qarnayn. However, the soil taken from Imam al-Ḥusayn's tomb is still better.

9. Imam Abū-'Abdullāh ('a) is reported to have said: Soil is as unlawful to eat as swine flesh; and whoever dies because of eating it, I will not offer the ritual Deceased Prayer to his dead body, except for the soil of Imam al-Ḥusayn's tomb. So, whoever eats part of the soil of Imam al-Ḥusayn's tomb for another reason than feeling appetite for it, is not liable for anything.

Sugar

1. Imam al-Ṣādiq ('a) is reported to have said: There is nothing of foods I like more than sugar.

2. He ('a) is also reported to have said when he knew about one of his followers suffering from an ailment, "Why does he not make use of the blessed food?"

"May Allah accept me as ransom for you!" the reporter asked. "What is the blessed food?"

The Imam ('a) answered, "It is sugar."

"Which kind of sugar is it exactly?" the reporter asked.

The Imam ('a) said, "It is the Sulaymānī sugar that you have."

3. When a man complained to him about some pain he suffered, Imam al-Ṣādiq ('a) said: Before you go to bed, eat two lumps of sugar.

The man did and he was restored to health.

4. 'Alī ibn Yaqṭīn is reported to have said: I heard Imam Abu'l-Ḥasan ('a) say: Whoever eat two plums of sugar before going to bed, it will be curative from all diseases except death.

5. Imam al-Kāẓim ('a) is also reported to have said: If one buys sugar with one thousand dirhams that he has in possession, this will not be regarded as wastefulness.

6. He ('a) is also reported as saying: To treat fever, you may take sugar as weighty as ten dirhams, mix it with cold water, and eat it before breakfast.

7. He ('a) is also reported as saying: The following three fruits cause no harm: Rāziqī grape, sugar cane, and apple.

8. He ('a) is also reported as saying: Sugar cane opens all blocked veins. It is also free from all ailments and troubles.

Dates

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported as saying: Eat dates continuously, for it has remedy for all maladies.

2. Muḥammad ibn Isḥāq is reported to have quoted one of the Infallible Imams ('a) as saying: Whoever eats dates for the love of the Apostle of Allah (ṣ), will not find any harm.

3. Imam Abū-'Abdullāh ('a) is reported to have said: 'Ajwah (a kind of dates) is the mother of all dates. It is the dates that Adam ('a) had brought with him from Paradise.

4. He ('a) is also reported as saying: 'Ajwah has come from Paradise. It heals from magic.

5. He ('a) is also reported as saying: He who eats seven 'Ajwah dates of al-'Āliyah(1) before breakfast will not be harmed by poison, magic, or devils during that day.

6. He ('a) is also reported as saying: Whoever eats seven 'Ajwah dates, worms in his stomach will be killed.

7. The Holy Prophet (ṣ) is reported to have said: Whoever begins his morning with eating ten 'Ajwah dates, neither magic nor poison will harm him on that day.

8. Imam Abū-'Abdullāh ('a) is reported to have said: Hungry indeed are the members of a house that is empty of dates.

9. Ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: Eat dates before breakfast, for it kills worms (in the stomach).

10. He (ṣ) also said: It was the Archangel Gabriel who brought to me the Baranī dates from Paradise.

11. He (ṣ) also said: As for pregnant women who are in the month of delivery, you should give them dates to eat. If you do, they will give birth to discerning and pure babies.

12. He (ṣ) also said: I advise you to eat the Baranī dates, for it relieves from faintness, keeps warm against coldness, and feeds against hunger. It also has

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(1) Al-'Āliyah is a village, or a group of villages, situated on the skirts of al-Madīnah.

seventy ways of healing.

13. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā ('a) is reported on the authority of his fathers ('a) who said: Whenever the Apostle of Allah (ṣ) ate dates, he put the stones in the palm of his hand first before putting them aside.

14. They ('a) are also reported to have said: Eating Baranī dates before breakfast saves from hemiplegia.

15. Imam Abū-'Abdullāh ('a) is reported to have said: Feed your wives on dates during their confinements, so that your children will be good-looking.

16. Describing the Baranī dates, the Holy Prophet (ṣ) is reported to have said: The following nine distinctive features are found in the Baranī dates: it strengthens the back, maddens Satan, promotes the digestion of food, perfumes the mouth breath, enhances the senses of hearing and sight, draws nearer to Allah the Almighty and All-majestic, keeps one away from Satan, increases sexual potency, and cures illnesses.

17. He (ṣ) is also reported to have said: When a sweet is served, you should eat from it, but you should not reject it.

18. Sweet cold drinks were the Holy Prophet's most favorite drinks.

19. He (ṣ) said: Surely, I love those whose favorite food is dates.

20. Imam al-Ḥusayn ibn 'Alī ('a) is reported to have quoted his father as saying: Upon breaking his fast, the Apostle of Allah (ṣ) always began his meal with eating dates.

Fālūdhaj

1. Imam al-Ḥusayn ibn 'Alī ('a) is reported to have said to a man who found fault with fālūdhaj: This dish is composed of the extract of wheat mixed with the extract of bees (honey) along with pure oil. A true Muslim must not find fault with such a dish.

CHAPTER TEN
FRUITS

1. According to *al-Amālī*; the dictations of Shaykh Abū-Ja'far ibn Bābawayh, Imam al-Ṣādiq ('a) is reported to have said: Whenever the Apostle of Allah (ṣ) saw a new fruit of its season, he kissed and put it on his eyes and mouth. He then said these supplicatory words:

O Allah, just as You have allowed us to see the first of this fruit while we enjoy wellbeing, so please allow us to witness the last of it while we enjoy wellbeing.

اللّٰهُمَّ كَمَا أرَيتَنَا أوّلَهَا فِي عَافِيَةٍ،
فَأرِنَا آخِرَهَا فِي عَافِيَةٍ.

2. Ibn 'Abbās is reported to have quoted the Apostle of Allah (ṣ) as saying: He who eats fruit in single (one from each kind) will not suffer from any harm that may be caused by that fruit.

3. The Holy Prophet (ṣ) also said: When Adam was sent out of Paradise, Allah the Al-exalted supplied him with some of the fruits of Paradise and taught him the craft of everything; therefore, your fruits are the same fruits of Paradise with one difference; that is, the fruits of Paradise are not exposed to any change, while your fruits are.

Pomegranate

1. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: There is no one pomegranate but that there is one seed of the pomegranates of Paradise therein; therefore, if some seeds are scattered while eating, you should collect all of them, because when that seed enters the stomach of a Muslim individual, it will light up it for forty mornings.

2. He ('a) is also reported to have eaten pomegranate every Thursday night.

3. Imam al-Ṣādiq ('a) is reported to have quoted Imam 'Alī Amīr al-Mu'minīn ('a) as saying: Eat pomegranate along with its white substance, for it tans the

stomach. No single seed of pomegranate settles in the stomach of a Muslim person but that it enlightens it and repels Satan and devilish suggestions for forty mornings.

4. The Imam ('a) is also reported to have put a handkerchief before him whenever he wanted to eat pomegranates (so that none of the seeds would be left uneaten). When he was asked about that, he answered: There are seeds of Paradise in pomegranates.

Someone said to him, "O Amīr al-Mu'minīn! Jews and Christians and other non-Muslims are also eating pomegranate (and thus seeds of the pomegranates of Paradise will inevitably enter their stomachs)."

The Imam ('a) answered: Before they do, Allah the Almighty and All-majestic sends an angel to take these seeds away from their bodies so that they would not eat them.

5. Imam al-Ṣādiq ('a) said: The following five fruits are the fruits of Paradise that are in this world, too: pomegranates planted in derelict lands, apples of Shām (or, exactly, Lebanon), grapes, quince, and *mushān* dates.

6. He ('a) is also reported to have said: If a believer eats a pomegranate without leaving a single seed of it uneaten, Allah the Almighty and All-majestic will keep Satan away from insinuating his heart for forty days. Whoever eats two pomegranates, Allah the Almighty and All-majestic will keep Satan away from insinuating his heart for one hundred days. And whoever eats three ones, Allah the Almighty and All-majestic will keep Satan away from insinuating his heart for one year. Of course, whomsoever Allah the Almighty keeps Satan away from insinuating his heart for one year, will not commit any sin; and whoever does not commit any sin, will be allowed into Paradise.

7. The Holy Prophet (ṣ) is reported to have said: Pomegranate is the chief of all fruits. Whoever eats a pomegranate, will enrage the devil that seduces him into vice for forty mornings.

8. Whenever the Holy Prophet (ṣ) ate a pomegranate, he would not give any share of it to any person.

9. Imam al-Ṣādiq ('a) is reported to have quoted his father as saying: Imam 'Alī ibn al-Ḥusayn ('a) used to say: Whoever eats a pomegranate on Friday before breakfast, this will enlighten his heart for forty mornings and, as a result, the devilish suggestions of Satan will be kept away from him; and whoever is kept away from the ill suggestions of Satan, will not disobey Allah the Almighty and All-majestic; and whoever abstains from disobeying Allah, will be allowed by Him into Paradise.

10. Marjānah, a client of Ṣafiyyah, is reported to have said: I saw Imam 'Alī ('a) eating a pomegranate and picking up every single seed that fell from it.

11. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said that he heard the Apostle of Allah (ṣ) saying: Whoever eats a whole pomegranate to the end of it, Allah will enlighten his heart for forty nights.

12. The Holy Prophet (ṣ) said: Adam, along with date-palm trees, grapes, and pomegranates, was created from the same clay.

13. Abū-Sa'īd al-Khudrī is reported to have quoted the Apostle of Allah (ṣ) as saying: Eat pomegranate, for no seed of it falls in the stomach but that it enlightens the heart and mutes Satan.

14. Shaykh Abū-Ja'far al-Ṭūsī—may Allah have mercy upon him—has dictated the following: Feed your children with pomegranate, for it helps them speak earlier.

Quince

1. The Holy Prophet (ṣ) is reported to have said: Eat quince, for it strengthens the heart and turns the coward into brave.

2. According to another narration, the Apostle of Allah (ṣ) said: Eat quince, for it has three qualities.

"What are these three qualities?" the Holy Prophet (ṣ) was asked, to which he answered: It relieves the heart, turns the stingy into generous, and turns the coward into brave.

3. He (ṣ) is also reported to have said: Eat quince and give it to each other as present. It really strengthens eyesight and implants love in hearts. Feed the pregnant women with quince, for it betters your children's natural features.

4. According to another tradition, the Holy Prophet (ṣ) said: ... It betters the manners of your children.

5. Imam 'Alī Amīr al-Mu'minīn ('a) is reported as saying: Quince empowers the heart, enlivens the soul, and turns the coward into brave.

6. Imam al-Ṣādiq ('a) is reported to have said: Whoever eats quince, Allah will make wisdom flow on his tongue for forty mornings.

7. He ('a) also said: The smell of quince is the same smell of the prophets.

8. Anas ibn Mālik is reported to have quoted the Holy Prophet (ṣ) as saying: Eat quince before breakfast.

9. Imam al-Riḍā ('a) is reported to have said: Some quinces were presented to the Holy Prophet (ṣ), who cut one of them with his hand, since he loved quince very much. He ate some and gave his companions who were with him. He (ṣ) then said: Eat quince, for it polishes the heart and removes chest pains.

10. Imam al-Riḍā ('a) is also reported as saying: Eat much quince, for it increases reason.

11. He ('a) is also reported as saying: Whoever eats quince before having breakfast, his liquid will be clean and his face will be bright-looking.

12. According to Abū-Ja'far al-Ash'arī's book of *al-Jāmi'*, Imam al-Riḍā ('a) is reported to have said: Allah had not sent any prophet but that there was a quince in his hand.

13. He ('a) also said: The prophets smell the same smell of quince, the Paradisiacal women smell the same smell of myrtle, and the angels smell the same smell of roses. Allah did not send any prophet but that He created in him the smell of quince.

14. Imam al-Bāqir ('a) is reported as saying: Quince drives away the grief of the sad.

15. Imam al-Ṣādiq ('a) is reported to have said after he had seen a good-looking boy: His father must have eaten quince at that night of procreating him.

16. The Holy Prophet (ṣ) said: Eat quince, for it polishes the heart. Allah did not send a prophet but that He had fed him with the quince of Paradise so that this would increase his strength to be equal to the strength of forty men.

17. He (ṣ) also said: Eat quince, for it increases one's reason, drives away chest pains, and beautifies your children.

18. He (ṣ) also said: Whoever eats quince for three days before having any other food at the beginning of a day, will have his intellect pure, his mind filled with wisdom and knowledge, and will be protected against the schemes of Iblīs (Satan) and his troops.

Apple

1. Sulaymān ibn Durustawayh is reported to have said: I visited Imam Abū-'Abdullāh ('a) while there was green apple placed before him. I asked, "May Allah accept me as ransom for you! What is this?"

The Imam ('a) answered: Sulaymān! I fell sick last night; so this food was brought to me to extinguish the heat. It also cools the inners and repels fever.

2. However, according to another narration, (one of the Holy Imams is reported to have said that) apple causes forgetfulness, because it creates viscosity in the stomach.

3. Imam Mūsā ibn Ja'far ('a) is reported to have quoted his father on the authority of his grandfather who said: We, the members of this Household, do not use as medicine anything except pouring cold water on our bodies, when we are feverish, and eating apples.

4. The Holy Prophet (ṣ) said: Eat apple before having any other food in the beginning of your days, because it cleans the stomach.

5. Imam al-Riḍā ('a) is reported to have said: Apple is useful against many such things like magic, poison, attacks of mania, complications of diseases, and accidental phlegm. There is nothing sooner in advantage than apple.

6. Ziyād al-Qandī is reported to have said: I, accompanied by my brother Sayf, was in al-Madīnah when people were exposed to such violent nosebleed that caused many people to die only after two days of attacking them. One day, I returned home and noticed that my brother Sayf was suffering from the same epidemic. So, I hurried to Imam Abū-'Abdullāh ('a) and told him of my brother's condition. "O Ziyād!" the Imam ('a) instructed. "Feed him on apple."

When I did, my brother was restored to health.

Fig

1. Abū-Dharr—may Allah have mercy on him—is reported to have said: A plate full of figs was gifted to the Holy Prophet (ṣ) who said to his companions, "You may eat from it! If I am asked to name a fruit that came down from Paradise, I will first mention this fruit, because it does not have stones. Therefore, you may eat it, because it treats piles and gout.

2. Imam al-Riḍā ('a) is reported to have said: Fig removes malodorous breath, strengthens the bones, and relieves from indisposition so perfectly that no other drug is needed to take along with it.

3. According to a narration, (one of the Holy Imams is reported to have said) whoever seeks tenderheartedness may addict himself to eating figs.

4. Ka'b is reported to have quoted the Apostle of Allah (ṣ) as saying: Eat fig; both the dry and the fresh, for it increases sexual potency, treats piles, and cures gout and cold.

Grapes

1. Imam al-Ṣādiq ('a) is reported to have said: Prophet Noah ('a) complained to Allah about grief; so, the Lord revealed to him, saying: Eat black grape, for it helps get rid of grief.

2. Imam al-Ṣādiq ('a) is also reported as saying: One of the prophets complained to Allah the Almighty and All-majestic about grief; so, the Lord revealed to him to eat grapes.

3. He ('a) is also reported as saying: Two things are eaten with the hands: grapes and pomegranates.

4. According to *Firdaws al-Akhbār*, 'Ā'ishah is reported to have quoted the Apostle of Allah (ṣ) as saying: Bread is the best of all your foods, while grape is the best of your fruits.

5. He (ṣ) also said: The trees of dates, pomegranate, and grapes were created from the leftover of the clay from which Adam was created.

6. According to *Ṣaḥīfat al-Riḍā*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Eat grapes a grain by a grain, for this way is more wholesome and more enjoyable.

7. The Holy Prophet (ṣ) also said: The springtime of my community is grapes and melon.

8. Imam 'Alī ibn Mūsā ('a) is reported to have quoted his fathers who said that Imam 'Alī Amīr al-Mu'minīn ('a) used to eat grapes with bread.

9. According to the same chain of authority, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Grapes is a dish, a fruit, a food, and dessert.

10. Imam al-Riḍā ('a) said: Imam 'Alī ibn al-Ḥusayn ('a) liked grapes very much. One day, one of his bondmaids brought a cluster of grapes and put it before him. Before eating it, a beggar came and asked for food; so, the Imam ('a) asked the servant to take the grapes to the beggar. However, one of the Imam's servants reported that to one of the Imam's wives, who gave money to the servant and asked him to buy the same grapes from the beggar. When the servant did and brought the grapes to the Imam's wife, she brought the cluster of grapes and put it before the Imam ('a). Another beggar came and the Imam ('a) did the same and his wife repeated the same act. He repeated the same act for three times. In the fourth time, the Imam ('a) ate the grapes.

Pear

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Pear clears the heart and calms the pains of one's inners by the will of Allah.

2. Imam al-Ṣādiq ('a) is reported to have said: Pear, as well as quince, mends and strengthens the stomach.

Plum

1. Ziyād al-Qandī is reported to have said: I visited Imam al-Riḍā ('a) and there was placed before him a vessel full of black fresh plum. He said to me: I have suffered from fever; so, I believe that plum extinguishes fever and calms the bile troubles. Dried plum calms the blood and calms every chest indisposition. It is the best treatment for this disease, by the will of Allah.

Raisins

1. The Holy Prophet (ṣ) is reported as saying: Whoever eats twenty-one grains of red raisins every day before having breakfast, will never suffer from any ailment except the final ailment.

2. Imam 'Alī ('a) is reported to have said: Whoever eats twenty-one grains of red raisins will never suffer from any ailment in his body.

3. He ('a) is also reported to have said: Raisins strengthens the heart, relieves from illness, calms fever, and makes breath pleasant.

4. According to a narration dictated by Shaykh Abū-Ja'far al-Ṭūsī: Raisins removes grief and makes breath pleasant.

5. The Holy Prophet (ṣ) is reported to have said: I advise you to eat raisins, for it prevents cholecystitis (inflammation of the gall bladder), takes away phlegm, makes the body healthy, betters one's manners, strengthens the nerves, and treats chronic diseases.

Jujube

1. Imam 'Alī ('a) is reported as saying: Jujube takes fever away.

2. Abu'l-Ḥuṣayn is reported to have said: One of my eyes became so white that I could not see anything with it. In sleep, I saw Imam 'Alī Imam 'Alī Amīr al-Mu'minīn ('a) and said to him, "My master! My eye has become as you see."

He ('a), prescribing a medicine, said, "Take some jujube, grind it, and put it in your eye."

So, I took some jujube, ground it with its stones, and put it in my eye. Darkness of my eyesight was removed and my eye was restored to health.

2. Imam al-Ṣādiq (ʿa) said: Jujube is preferred to all other fruits as same as we are preferred to all other people.

Sorbs

1. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʿa) is reported to have quoted his father on the authority of his grandfather who said: Imam ʿAlī ibn al-Ḥusayn (ʿa) told me that the Apostle of Allah (ṣ) visited ʿAlī ibn Abī-Ṭālib (ʿa) who was suffering from fever. He thus advised him to eat sorbs.

2. Abū-Bukayr is reported to have said that he heard Imam Abū-ʿAbdullāh al-Ṣādiq (ʿa) describing sorbs as follows: Its helps man's flesh grow; its bone helps man's bone grow; and its skin helps man's skin grow. Besides, it warms the kidneys and polishes the stomach. It is also security against piles and involuntary urination. It also strengthens the legs and suppresses the vein that causes leprosy by the will of Allah.

CHAPTER ELEVEN
LEGUMES

1. A Prophetic tradition reads: Green your meals with legume. It drives away Satan when the Name of Allah is mentioned before eating it.

2. However, according to another tradition, the Holy Prophet (ṣ) said, “Adorn you meals…” instead of “Green your meals…”

3. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: There is an adornment for everything; and the adornment of a meal is legume.

4. Aḥmad ibn Hārūn is reported to have said: I was in a visit to Imam al-Riḍā (ʻa) when he ordered that the dining table should be served. When the meal was brought, he noticed that there was no legume therein. He stopped eating and said to his servant, “You should have known that I never eat from a dish unless there is green food with it. So, hurry up and bring it.”

When the servant did, the Imam (ʻa) stretched his hand to eat and I ate with him.

Gourd

1. Imam al-Ṣādiq (ʻa) is reported to have said: Gourd increases mental power.

2. Imam al-Ḥusayn ibn ʻAlī (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Eat gourd! If Allah knew that there was a plant lighter than this one, He would plant it to cover my brother Jonah (ʻa). So, when you want to serve broth, you should add much gourd to it, for it increases mental powers and strengthens reason.

3. Imam al-Ṣādiq (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever eats gourd with lentils, his heart become soft when remembering Allah the Almighty and All-majestic and will have his sexual potency enhanced.

4. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted

his fathers as saying that the Apostle of Allah (ṣ) said: When you cook food, make much use of gourd, for it delights sad hearts.

5. Anas is reported to have said: One day, a tailor invited the Holy Prophet (ṣ) to a banquet and served him with some food of gourd cooked in oil. I saw the Holy Prophet (ṣ) eating the gourd willingly and following it even in the sides of the plate. Since then, I liked gourd because the Holy Prophet (ṣ) liked it.

6. He is also reported to have said: The Apostle of Allah (ṣ) liked gourd very much and used to pick it to the end from the plate. Once, he (ṣ) was invited to a banquet where he was served with gourd; so, he traced the remainders of gourd to eat them.

Endive

1. Imam al-Ṣādiq ('a) is reported to have said: He who passes a night while there are seven leaves of endive in his stomach will be safe from colic at that night.

2. He ('a) is also reported to have said: Whoever wants his wealth and children to be increased, may eat much endive. Every morning, a drop from Paradise is poured on endive. For this reason, whenever you eat endive, try not to shake it. My father warned us against shaking the plants of endive before eating them.

3. He ('a) is also reported as saying: Whoever eats endive, security is decided for him during that day and whole night.

4. He ('a) is also reported as saying: Endive is remedy for one thousand maladies. It suppresses whatever ailment that may exist in man's inners.

5. He ('a) is also reported as saying: Whoever eats seven leaves of endive on Friday before the Friday Prayer, will be allowed into Paradise.

6. Imam al-Riḍā ('a) is reported to have said: Endive is remedy for one thousand maladies. It suppresses whatever ailment that may exist in man's inners.

Prescribing it for one of his household members who had suffered from fever and headache, the Imam ('a) ordered that endive should be ground, wrapped in a piece of paper, and some violet oil should be poured on it. Then, the mixture should be placed on the head of the sick person. Commenting on this prescription, the Imam ('a) said: Behold! Endive repels fever and relieves from headache.

7. Al-Sayyārī is reported to have quoted one of the Holy Imams ('a) as saying: Eat much of endive, for it increases man's sperms and beautifies one's children.

It is hot and soft; therefore, it increases the probability of giving birth to male babies.

8. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) is reported to have said: Whoever sleeps after eating endive, no poison or magic will affect him and no serpent, scorpion, or any other creeping animals will approach him.

9. Anas is reported to have quoted the Holy Prophet (ṣ) as saying: The origin of endive is Paradise. One leaf of endive heals from hearing and sight problems.

Leek

1. Imam al-Bāqir ('a) is reported to have said: Verily, we eat garlic, onion, and leek.

2. Mūsā ibn Bakr is reported to have said: One of the servants of Imam Abu'l-Ḥasan ('a) fell sick. "What is his problem?" the Imam ('a) asked.

"He has some spleen troubles," we answered.

The Imam ('a) advised, "You may give him leek for three days."

When we did, the boy's bleed stopped and he was restored to health.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have eaten leek with ground salt.

4. Imam Abū-'Abdullāh ('a) is reported as saying: There is a chief for every thing. The chief of legumes is leek.

5. Imam al-Bāqir ('a) is reported as saying: There are four advantages in eating leek: It drives gases away, makes the mouth breath pleasant, stops piles, and immunizes against leprosy for those who addict themselves to eating it.

6. Mūsā ibn Bakr is reported to have said: I visited Imam Abu'l-Ḥasan ('a), who said, "I see that you are pale. Eat leek!"

When I did, I was restored to health.

7. The Holy Prophet (ṣ) is reported to have said: Leek is preferred to all other legumes as same as bread is to all other foods.

Wild basil

1. Imam al-Ṣādiq ('a) is reported to have said: Imam 'Alī Amīr al-Mu'minīn ('a) liked wild basil.

2. Imam al-Ṣādiq ('a) is reported to have quoted his father on the authority of his grandfather who reported Imam 'Alī ibn Abī-Ṭālib ('a) as saying: Wild basil was mentioned before the Apostle of Allah (ṣ); so, he commented: It is my

favorite legume as well as the favorite legume of all of the prophets who came before me. I do like it and I eat it. I can see that its shrub is planted in Paradise.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: The Apostle of Allah (ṣ) liked wild basil.

4. Imam Abū-'Abdullāh ('a) is reported to have said: Wild basil is the prophets' favorite legume. Behold! It has eight advantages, as follows: It promotes the digestion of food, opens blocked nasal routes, perfumes one's mouth breath, stimulates the appetite, makes easy the flow of blood, and saves from leprosy. When it settles in one's interior, it suppresses all diseases. Verily, the inhabitants of Paradise adorn their meals with wild basil.

5. The Apostle of Allah (ṣ) said: Wild basil is a blessed legume. I see that it is planted in Paradise. Watercress is however a bad legume. I see that it is planted in Hellfire.

6. He (ṣ) also said: Whoever eats the legume of wild basil, Allah the Almighty and All-majestic will order the angels to record rewards for him up to the next morning.

7. Ayyūb ibn Nūḥ is reported to have quoted one who ate with Imam Abu'l-Ḥasan the First (al-Kāẓim) as saying: The Imam ('a) asked for wild basil and said: I like to begin my meal with wild basil, for it opens the blocked nasal routes, stimulates the appetite, and treats tuberculosis. When I begin my meal with it, I do not mind what food I would eat after that, because I would no longer fear lest an ailment would attack me.

The man continued: When we finished having food, the Imam ('a) asked for wild basil again. I saw him pick up every leaf of it that was on the dining table. He handed one leaf over to me and commented: Make it the last thing you eat , for it digests any food that was eaten before it, stimulates the appetite for the next meal, removes laziness, and makes pleasant belching and breath.

Purslane

1. Imam al-Ṣādiq ('a) is reported to have said: No legume grown on the surface of the earth can be more useful and nobler than purslane. It is Lady Fāṭimah's most favorite legume.

2. He ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying: I advice you to eat purslane, for if there is anything that increases reason, it must be this legume.

Watercress

1. Imam al-Ṣādiq ('a) is reported to have said: Whoever eats watercress at night, the vein of leprosy will hit him from his nose.

2. He ('a) is also reported as saying: To eat watercress at night causes leprosy.

Celery

1. Imam al-Ḥusayn ibn 'Alī ('a) is reported to have said: Amongst many other instructions, the Holy Prophet (ṣ) said to Imam 'Alī ('a): Eat celery, for it is the favorite legume of Prophet Elijah and Yūsha' ibn Nūn.

2. The Apostle of Allah (ṣ) said: Celery is the prophets' favorite legume.

3. It is worth mentioning that the favorite legumes of al-Kheḍir and Prophet Elijah were celery and mushroom.

4. The Holy Prophet (ṣ) also said: The 'Ajwah dates came from Paradise; it cures poison. Mushroom came from manna; and its juice cures eye troubles.

Rue

1. The Holy Prophet (ṣ) is reported to have said: Rue treats earaches.

2. Imam al-Riḍā ('a) is reported to have said: Although it scatters one's sperms, rue increases mental faculty.

3. According to *Firdaws al-Akhbār*, 'Ā'ishah is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever eats rue before sleep, will be immunized against gastric ulcer and pleurisy.

Chard

1. Imam al-Riḍā ('a) is reported to have said: I advise you to eat chard, for it grows at the bank of a river in Paradise and it is remedy for all maladies. It also strengthens nerves, puts off the blood heat, and thickens the bones. Had it not been for the fact that the hands of sinners may touch chard, its leaves would have been so big that a single leaf of it would cover a man from head to toe.

The reporter said to the Imam ('a), "May Allah accept me as ransom for you! Chard is my most favorite legume."

The Imam ('a) commented: So, thank Allah for providing you with this information.

2. Imam al-Ṣādiq ('a) is reported to have said: Eating chard saves from leprosy.

3. He ('a) is also reported as saying: Allah the Almighty and All-majestic saved

the Jews from leprosy because they used to eat chard and get rid of its roots.

4. Imam al-Riḍā ('a) is reported to have said: Feed your sick people with chard, for it is so curative that neither malady nor indisposition are accompanied with it. It also helps the sick to sleep at rest.

5. The Imam ('a) is also reported as saying: Chard suppresses the vein that causes leprosy. There is nothing more useful than the leaves of chard for those who suffer from pleurisy.

6. He ('a) is also reported as saying: Do not empty your stomach from food. Drink little water. Do not copulate with your wives unless you have the desire to do that. Chard is the best of all legumes.

Turnip

1. Imam al-Ṣādiq ('a) is reported as saying: I advise you to eat turnip! So, eat it, make it in your diet, and conceal its advantages except from those who appreciate it. The vein that causes leprosy is found in every person; so, you should melt it by eating turnip.

Radish

1. According to *Firdaws al-Akhbār*, 'Abdullāh is Mas'ūd is reported to have quoted the Holy Prophet (ṣ) as saying: If you desire that radish would not create gases in your stomachs, you should mention my name upon eating the first bite of it.

2. According to *Rawḍah*, Ḥannān ibn Sadīr is reported to have said: I was with Imam Abū-'Abdullāh ('a) at a dining table when he handed radish over to me and said: Ḥannān! Eat radish, for it has three advantages: its leaves drive away gases, its core causes urination to flow, and its roots remove phlegm.

3. According to the dictations of Shaykh Abū-Ja'far al-Ṭūsī, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: The root of radish removes phlegm and assimilates food. Its leaves cause urination to flow easily.

Garlic

1. Imam al-Bāqir ('a) is reported to have said: We do eat garlic, onion, and leek.

2. When he was asked about eating garlic, Imam al-Ṣādiq ('a) said: It is useful to eat it cooked in the meal; but when you do, try not to present yourself in mosques.

3. According to *Firdaws al-Akhbār*, Imam 'Alī Amīr al-Mu'minīn ('a) is

reported to have quoted the Apostle of Allah (ṣ) as saying: Eat garlic and use it as medicine, for it is the remedy of seventy maladies.

4. Imam 'Alī ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying to him: O 'Alī, eat garlic! Had I not been talking to the Archangel, I would have eaten it.

5. The Holy Prophet (ṣ) is also reported as saying: It is not good to eat garlic unless cooked.

Onion

1. Imam al-Bāqir ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: When you reside in a country, eat from its onion so that epidemics of that country will be driven away from you.

2. When he was asked about eating onion, Imam al-Ṣādiq ('a) answered: There is no problem in eating it cooked with meals. Likewise, there is no problem in using garlic as medicine. However, when you eat garlic, try not to present yourself in mosques.

3. He ('a) is also reported as saying: Onion relieves from fatigue, strengthens the nerves, increases man's sperms, increases one's power to walk, and heals from fever.

4. He ('a) is also reported as saying: Onion makes the breath pleasant, increases one's sexual potency, and softens the skin.

5. He ('a) is also reported as saying: There are three advantages in onion: It makes breath pleasant, strengthens the gum, and increases sexual potency.

Lettuce

1. Imam al-Ṣādiq ('a) is reported as saying: I advise you to eat lettuce, for it filters the blood.

2. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Eat lettuce, for it helps in sleeping at rest and promotes the digestion of food.

Beans

1. According to *Firdaws al-Akhbār,* Anas is reported to have quoted the Holy Prophet (ṣ) as saying: Jesus ('a) fed on beans until he was taken up to the heavens. He never ate anything else until he was taken up to the heavens. Besides, Jesus ('a) did not eat any food changed by fire.

2. According to *Firdaws al-Akhbār* too, the Imam ('a) said: Whoever eats a

bean with its peel, Allah the Almighty and All-majestic takes out of his body an illness of the same size of that bean.

3. Imam al-Riḍā ('a) is reported as saying: Bean increases the kernel of the bones of legs and produces fresh blood.

4. He ('a) also said: Eat bean with its peel, for it mends the stomach.

5. Imam al-Ṣādiq ('a) said: Eat bean, for it increases the kernel of the bones of legs, enhances mental faculty, and produces fresh blood.

6. He ('a) also said: Bean removes illness, and it does not cause any illness.

Eggplant

1. Imam al-Ṣādiq ('a) said: Eggplant is good for treating black bile.

2. Imam Abu'l-Ḥasan al-Hādī ('a) said to one of his men: Serve us with much eggplant. It is hot in hot season and cold in cold season. It is moderate in all times and good in any case.

3. Imam al-Ṣādiq ('a) said: I advise you to eat the *būrānī* eggplant,(1) for it is cure against leprosy, and so is the fried eggplant in oil.

4. According to *Firdaws al-Akhbār*, the Apostle of Allah (ṣ) said: Eat eggplant. I saw its plant grow in the Garden of Eternal Abode. It bore witness that Allah is the All-truth, I am the true prophet, and 'Alī is the true successor to me. However, it will be an illness for those who eat it believing that it will cause them illness; but it is medicine for those who eat it believing that it will restore them to health.

5. Anas is reported to have quoted the Holy Prophet (ṣ) as saying: Eat much eggplant, for it was the first plant to have believed in Allah the Almighty and All-majestic.

6. Imam al-Ṣādiq ('a) is reported to have said: Eat much eggplant, especially at reaping of dates, for it heals from all illnesses, increases facial brightness, softens the veins, and increases man's sperms.

7. Imam al-Ṣādiq ('a) is reported to have said: It is reported that eggplant that was fried in oil was put before Imam 'Alī ibn al-Ḥusayn ('a) who was eating from it while he was sore-eyed.

"O son of Allah's Apostle!" he was asked. "How do you eat this while it is as hot as fire?"

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(1) A dish consisting of eggplant that is roasted, ground, and mixed with dried yogurt, egg, or something else.

The Imam ('a) answered: Do not say so. My father has told me on the authority of my grandfather who said: Eggplant is from the substance of the earth, and it is good for whichever stomach it enters.

Carrot

1. Dāwūd ibn Farqad is reported to have said: I visited Imam Abū-'Abdullāh ('a) and there was carrot before him. He gave me a carrot and asked me to eat it. "I have no teeth to eat!" I said.

The Imam ('a) asked, "Do you have a servant?"

"Yes, I do," I answered.

"Then," the Imam ('a) instructed. "Ask her to boil it for you so that you will be able to eat it. It warms the kidneys and erects the male genital organ.

2. He ('a) also said: Carrot immunizes against colic and piles and helps to copulate.

Melon

1. According to *Firdaws al-Akhbār*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Eat melon as fruit, for its water is mercy and its sweet is from the sweet of Paradise.

2. Another Prophetic tradition reads: Melon was brought from Paradise. So, whoever eats a bite of it, Allah will decide for him seventy thousand rewards, erase seventy thousand of his sins, and raise him seventy thousand ranks.

3. Imam al-Kāẓim ('a) is reported to have said: The Apostle of Allah (ṣ) used to eat melon with sugar and sometimes with fresh dates.

4. Imam al-Ṣādiq ('a) said: To eat melon before breakfast causes hemiplegia.

5. Imam 'Alī Amīr al-Mu'minīn ('a) said: Melon is the substance of the earth. It causes neither disease nor indisposition.

6. He ('a) also said: Melon has ten advantages; it is food, drink, fruit, aromatic, nutritious, sweet, detergent, bleacher, legume, and curative.

7. According to *Rawḍah*, Imam al-Ṣādiq ('a) is reported to have said: Eat melon, for it has ten advantages together, and it is from the substance of the earth that causes neither illness nor indisposition. It is food, drink, fruit, aromatic, detergent, and nutritious. It also increases sexual potency, cleans the bladder, and causes urination to flow easily.

8. According to another tradition, melon melts calculi in the bladder.

9. Imam al-Riḍā ('a) is reported to have composed these poetic verses:

Days have gifted us a melon from the bounties of the earth and the abode of peace
It gathers great qualities that I have counted and described in order
Such did say the Divinely selected and Divinely chosen one; that is, my grandfather Muḥammad; may peace be upon him
Water, sweet, aromatic, fruit, detergent, food, and nutritious
It purifies the bladder, brightens the faces, and makes breath pleasant; these are already ten advantages.

10. Imam al-Riḍā ('a) is also reported to have said: Eating melon before having breakfast causes hemiplegia.

11. According to another tradition, eating melon before breakfast causes colic.

Cucumber

1. Imam al-Ṣādiq ('a) is reported to have said that the Apostle of Allah (ṣ) used to eat cucumber with salt.

2. He ('a) also said: When you want to eat cucumber, eat it from its lower part, for this brings about greater blessings.

Black Cumin

1. Sa'd is reported to have quoted the Apostle of Allah (ṣ) as saying: This black seed has remedy for all maladies except bereavement.

"What do you mean by bereavement?" Sa'd asked.

"I mean death," the Holy Prophet (ṣ) answered.

"What do you mean by the black seed?" Sa'd further asked.

The Holy Prophet (ṣ) answered, "I mean black cumin."

"How should I use it?" the man asked.

The Holy Prophet (ṣ) instructed: Take twenty-one seeds, put them in a piece of cloth, and soak them in water for one whole night. The next morning, put one drop in the right nostril and one drop in the left. The second day, pour two drops in the right nostril and one only in the left. The third day, pour one drop in the right nostril and two drops in the left, making different dropping in them for three days by replacing the number of drops in each nostril.

Sa'd then commended: You may use a new seed every day.

2. Imam al-Ṣādiq ('a) is reported to have said: Black cumin is remedy for all maladies. It is the most favorite seed of Allah's Apostle (ṣ).

"Some people claim that harmel was the Holy Prophet's most favorite seed," the Imam ('a) was told.

Yet, he ('a) confirmed: No, this is not true. His most favorite seed was black cumin. If you ask any of his companions to show you his most favorite seed, they will refer you to the black cumin.

3. Muḥammad ibn Dharīḥ is reported to have said: "I feel pain and rumbling in my abdomen," I said to Imam Abū-'Abdullāh ('a), who instructed, "What prevents you from using black cumin? It has remedy for all maladies."

4. Al-Mufaḍḍal is reported to have said: When I complained to Imam Abū-'Abdullāh ('a) about difficulty in urination, he said to me: Use black cumin at the last hours of night.

5. Imam al-Ṣādiq ('a) is also reported as saying: There is in black cumin remedy for all maladies. I use it for treating fever, headache, sore-eye, stomach troubles, and all pains I may suffer; so, Allah the Almighty and All-majestic heals me through it.

Harmel

1. The Holy Prophet (ṣ) said: No plant, leave, or flower of harmel grows but that there is an angel entrusted with it until it reaches to whom it reaches, or ruins. In its roots and branches, there is good fragrance. In its seeds, there is remedy for seventy-two maladies.

2. Muḥammad ibn al-Ḥakam is reported to have said: One of the prophets ('a) complained to Allah the Almighty and All-majestic about cowardice that spread among the people of his community. So, Allah the Almighty and All-majestic revealed to him, saying: Order them to eat harmel.

3. According to another tradition, the Lord revealed to him, saying: Order your people to drink the infusion of harmel, for it increases courage.

4. As he was asked about harmel and chewing gum, Imam al-Ṣādiq ('a) said: As for harmel, no root of it penetrates in the ground and no branch of it rises in the sky but that Allah the Almighty and All-majestic entrusts an angel with it until it ruins or reaches to whom it must reach. Satan runs seventy houses away from the house in which there is harmel. It is remedy for seventy maladies the easiest of which is leprosy; therefore, do not miss it.

As for chewing gum, it is the choice of the prophets (who came before the Holy

Prophet Muḥammad). Virgin Mary (ʿa) sought assistance through it. There is no smoke soaring to the sky faster than it. It also drives devils away and repels diseases; therefore, do not miss it.

CHAPTER TWELVE
GRAINS AND RELATED ISSUES

Pea

1. One of Imam al-Riḍā's companions asked him for a treatment of vitiligo. So, the Imam (ʻa) prescribed that pea should be cooked and taken as soup and as food.

When the man did that, he was restored to health.

2. Imam al-Riḍā (ʻa) is also reported as saying: Take fresh (wet) pea of its season, grind it with its leaves, extract its juice, and drink it before having breakfast and coat with it the spots affected with vitiligo.

The reported said: When I did, I was restored to health.

Fenugreek

1. The Apostle of Allah (ṣ) said: I advise you of using fenugreek! If the people of my community had known what there really is in fenugreek, they would have used it as medicine even if they would have to purchase it with gold of its same weight.

Aniseed

1. The Holy Prophet (ṣ) is reported to have asked for aniseed, thyme, and black cumin whenever he ate the white food (such as egg, milk, and fat) or heavy food. He mixed them with ground salt and began his meal with them, saying: When I begin my meal with these things, I never mind whatever food I will have afterwards.

Mentioning the advantages of aniseed, he (ṣ) said: It strengthens the stomach, removes phlegm, and immunizes against facial paralysis.

Chickpea

1. When chickpea was mentioned before him, Imam al-Ṣādiq (ʻa) is reported to have said about it: It is good treatment for backache.

Lentil

1. Imam al-Ṣādiq (ʻa) is reported to have quoted his fathers (ʻa) who said: The Apostle of Allah (ṣ) was sitting in his prayer-place when ʻAbdullāh ibn al-Tayhān came and said to him, "O Allah Apostle! Although I sit with you for long times and listen to your words, my heart never feels passionate and my tears are never shed."

The Apostle of Allah (ṣ) advised: Son of al-Tayhān! You should eat lentils! It makes your heart relent and your eyes shed tears. It also takes pride away from you. It is the food of the righteous people, since Allah's blessings were invoked upon it by seventy prophets.

2. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) related: One of the prophets (ʻa) complained to Allah the Almighty and All-majestic that his people were hardhearted. So, Allah the Almighty and All-majestic revealed to him these words while he was in his prayer-place: Order your people to eat lentils, for it makes their heart relent and their eyes shed tear, and takes pride away from them, and it is the food of the righteous people.

3. As stated in *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted his fathers (ʻa) who said: The Apostle of Allah (ṣ) said: I advise you to eat lentils, for it is blessed and sanctified. It makes the heart relent and the eye shed tear out of pity. Seventy prophets, the last of whom was Jesus the son of Mary, invoked Allah's blessings upon lentils.

Senna

1. Imam al-Ṣādiq (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: I advise you to make use of senna and use it as medicine of your ailments. If there were something to repel death, senna would do.

2. He (ʻa) is also reported as saying: If people knew what there is in senna, they would purchase each measure of it with two measures of gold. It saves from vitiligo, leprosy, elephantiasis, mania, hemiplegia, and facial paralysis. It should be taken along with stone-free red raisins and mixed with Kabuli, yellow, and black myrobalan equally. Take an amount equal to three dirhams before having breakfast and take the same amount before going to bed. It is the chief of all drugs.

Melilot seeds

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever suffers fever and drinks at that night of fever a weight of two or three dirhams of the infusion of melilot seeds, will be safe from pleurisy that night.

CHAPTER THIRTEEN
MISCELLANEOUS ISSUES RELATED TO FOODS

Cheese and walnut

1. Imam al-Ṣādiq (ʻa) said: There is remedy in each of cheese and walnut when eaten together, but if they part from each other, there will be malady in each of them.

2. He (ʻa) is also reported as saying: Cheese promotes the digestion of food eaten before it and stimulates the appetite to the next food.

3. He (ʻa) is also reported as saying: To eat walnut during the top of hot weather provokes the ulcers in the body, but to eat it in winters warms the kidneys and repels cold.

Salt

1. In his instructive precept to Imam ʻAlī (ʻa), the Apostle of Allah (ṣ) said: O ʻAlī! Begin your meal with salt and end it with salt, for there lies in salt remedy for seventy maladies, some of which are mania, vitiligo, leprosy, throat ache, toothache, and stomachache.

2. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever scatters salt on the first bite of his food, the freckles of his face shall be removed.

3. Imam al-Riḍā (ʻa) asked his companions: "Which main food of a meal is better?"

"It is meat!" some of them answered.

"It is fat!" others answered.

"It is oil!" others answered.

Yet, the Imam (ʻa) said: No, none of these! It is salt. One day, we went out in a picnic but the servant forgot to bring salt. We enjoyed nothing until we came back.

4. According to *Firdaws al-Akhbār*, 'Ā'ishah is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever eats salt before eating anything else and after finishing food, Allah will protect him from three hundred and thirty kinds of maladies, the least of which is leprosy.

Vinegar

1. Anas is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever has vinegar, an angel will stand up over his head to implore Allah's forgiveness for him until he finishes.

2. The Holy Prophet (ṣ) also said: Salt is part of all these foods put in vessels, part of water, and part of all these put in glasses.

3. One day, the Apostle of Allah (ṣ) was with his wife Ummu-Salamah who served him with a piece of bread. Yet, the Holy Prophet (ṣ) asked, "Do you have any broth?"

"O Allah's Apostle!" Ummu-Salamah said. "I have vinegar only."

The Holy Prophet (ṣ) expressed, "Vinegar is excellent food. A house in which there is vinegar will never be exposed to poverty."

4. Imam al-Ṣādiq ('a) is reported to have said: We begin our meals with vinegar as you begin yours with salt, for vinegar strengthens reason.

5. He ('a) is also reported as saying: Vinegar is excellent food. It cures cholecystitis and refreshes the heart.

6. He ('a) is also reported as saying: Always use the vinegar of grape, for it leaves no helminth inside your stomach but kills it.

7. The Holy Prophet (ṣ) said: Vinegar is excellent food. O Allah, please bless vinegar for us! It was the food of the earlier prophets.

8. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā ('a) is reported to have quoted his fathers who quoted Imam 'Alī ('a) as saying: You may have the putrid vinegar of grape, but do not have the vinegar that you yourselves putrefied.

Merry

1. Imam al-Ṣādiq ('a) is reported to have said: When Prophet Joseph ('a) was in prison, he complained to Allah the Almighty and All-majestic that he was eating bread alone with having any other food to eat along with it, since he had much dry bread with him. So, the Lord ordered him to put dry bread in a vessel and pour water and salt on it. So, it became merry, and he began eating it as a kind of broth.

Olive oil

1. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā (ʿa) is reported to have quoted his fathers (ʿa) as saying: The Apostle of Allah (ṣ) said: I advise you to have olive oil, for it treats cholecystitis, removes phlegm, strengthens the nerves, relieves from fatigue, betters one's morality, makes mouth breath pleasant, and repels distress.

2. Imam al-Riḍā (ʿa) said: Olive oil is excellent food. It makes mouth breath pleasant, removes phlegm, purifies one's complexion, strengthens the nerves, relieves from fatigue, and puts out anger.

3. In his instructive precept to Imam ʿAlī (ʿa), the Holy Prophet (ṣ) said: O ʿAlī! Eat olive oil and use it as anointment. Whoever eats and uses it as anointment, Satan will not approach him for forty mornings.

4. Imam al-Ṣādiq (ʿa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Eat olive oil and anoint your bodies with it, for it is from a blessed tree.

5. He (ʿa) also said: Olive oil is the ointment of the righteous people and the food of the benevolent ones.

Thyme, aniseed, salt, and walnut

1. Imam al-Ṣādiq (ʿa) is reported to have said: The following four things strengthen eyesight. They always useful and they never carry any harm."

"What are they?" the Imam (ʿa) was asked.

He (ʿa) answered: They are namely thyme, salt, aniseed, and walnut when they are eaten together.

"What are their advantages when they are eaten together?" the Imam (ʿa) was asked.

He (ʿa) answered: When aniseed and walnut are eaten together, they cure piles, relieve from gases, purify one's complexion, toughen the membrane of the stomach, and warm the kidneys. As for thyme and salt, they take away gases from the heart, open the veins, remove phlegm, make urination flow easily, make mouth breath pleasant, treat constipation, remove bad smell from the mouth, and help in erectile function.

2. ʿAbdullāh ibn ʿAbbās is reported to have quoted the Apostle of Allah (ṣ) as saying: *Thafā'* is remedy for all maladies. It is the best of all medicines for treating tumors and violent pains.

Thafā' is said to be aniseed. However, it is also said to be mustard or peppergrass.

Galingale

1. Ibrāhīm ibn Niẓām is reported to have said: I was once kidnapped by thieves who put in my mouth hot *fālūdhaj* (gelatinous sweet) until my mouth was burnt. They then filled it up with ice, causing all of my teeth to be loose.

In dream, I saw Imam al-Riḍā (ʻa) and complained to him about that. He said to me, "Use galingale so that your teeth will be re-fixed."

When the Imam (ʻa) was summoned to be present in Khurāsān, I was informed that he would pass by our district. So, I received, greeted, and told him about what had happened to me and about my dream.

He (ʻa) said to me, "Just as I advised you to use it in dream, so also do I now advise you in wakefulness."

When I did, my teeth turned as fixed as they were.

Glasswort

1. Imam al-Bāqir (ʻa) is reported to have used to washed his face and hands with glasswort (potash). He would rinse out his mouth and then throw it out. He said: Potash is bad (for eating), because it gives bad smell to the breath, makes one's complexion pale, and weakens the knees. Yet, I like it.

Flour soup

A man said to Imam Abū-ʻAbdullāh (ʻa), "When our children are born, they may be weak and ill."

The Imam (ʻa) instructed: Why do you not give them flour soup as food? It helps their flesh grow and strengthens their bones.

2. According to Shaykh Abū-Jaʻfar al-Ṭūsī's *al-Amālī,* Imam ʻAlī ibn al-Ḥusayn (ʻa) is reported to have said: Wet the inside part of a feverish person's body with flour soup and honey three times. The food must be moved from a vessel to another and given to the feverish to have it, for it removes bad fever. It has been made by the inspiration of Allah.

3. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have said: To eat flour soup with dates is one of the best pre-fasting meals for those who observe fasting.

4. Imam al-Riḍā (ʻa) said: If you wash flour soup seven times and move it from a vessel to another, it removes fever and gives strength to the legs and feet.

5. Imam al-Ṣādiq (ʻa) said: Fill the stomach of the feverish with flour soup that should be washed seven times and then given to him to drink it.

6. He (ʻa) is also reported as saying: Flour soup with dates is the best pre-

fasting meal you may have.

7. He (ʻa) is also reported to have said: Feed your children on flour soup since their early years, for it helps their flesh grow and strengthens their bones.

8. He (ʻa) also said: Whoever takes flour soup for forty days, his legs will be full of power.

Barley flour soup

1. Sayf al-Tammār (dates-seller) asked Imam Abū-ʻAbdullāh (ʻa) to prescribe a medicine to one of his family members who was sick. The Imam (ʻa) said: Give him barley flour soup to drink so that he will be recovered by the will of Allah. Moreover, it is nourishment inside the stomach of the ill.

Sayf said: I just gave him this meal as soup once and he was restored to health.

Millet flour soup

1. Ibn Kathīr is reported to have said: I suffered from diarrhea; so, Imam Abū-ʻAbdullāh (ʻa) advised me to take millet flour soup with cumin water. Once I did, I was restored to health.

Apple flour soup

1. Aḥmad ibn Yazīd is reported as saying: When one of our household members was stung by a snake or a scorpion, the Imam (ʻa) advised "Give him apple flour soup as food."

2. Ibn Bukayr is reported to have said: I suffered from nosebleed, and Imam Abū-ʻAbdullāh (ʻa) was asked to prescribe a treatment for me. So, he said, "Give him apple flour soup." When they did, the nosebleed stopped.

Lentils flour soup

1. Imam al-Ṣādiq (ʻa) is reported to have said: The lentils flour soup stops thirst and strengthens the stomach. It has remedy for seventy maladies. It also heals from fever and cools the inners.

Whenever the Imam (ʻa) went on a journey, he always accompanied with him lentils flour soup. So, when any of his companions suffered from high blood pressure, the Imam (ʻa) would advise the others to give him lentils flour soup, justifying so by saying: This calms down his blood and removes fever.

2. ʻAlī ibn Mahziyār is reported to have said that one of his bondmaids underwent disorderly menstruation that she was about to bleed to death. Imam Abū-Jaʻfar (ʻa) advised that she should be given lentils flour soup.

When she was served with it, bleeding stopped.

Milk

1. Imam al-Ḥasan ('a) is reported to have said: When the Holy Prophet (ṣ) drank milk, he would pray to the Lord, saying:

O Allah! Please bless it for us and give us more of it.	اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

2. The Apostle of Allah (ṣ) also said: Dates and milk are the two most delicious foods.

3. Whenever the Apostle of Allah (ṣ) drank milk, he rinsed out his mouth and said: I do so because milk has fat.

4. According to another tradition, one of the Infallible Imams ('a) said: When you drink milk, rinse out your mouths, for it has fat.

5. Imam al-Ṣādiq ('a) is reported to have said to a man who told him that he had had milk, but it harmed him: Never does milk cause any harm; rather, you must have eaten with it something that caused you harm. So, you thought that the source of the harm was the milk.

6. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Cow's milks are remedy.

7. When he was asked about the legality of drinking cow's urination, the Imam ('a) answered: There is no objection to it as long as it is urgently needed as medicine.

8. Al-Ja'farī is reported to have said: I heard Imam Abu'l-Ḥasan ('a) say: Camels' urination is more useful than their milk. Yet, Allah has placed remedy in their milks.

9. Yaḥyā ibn 'Abdullāh is reported to have said: I had lunch with Imam Abū-'Abdullāh ('a) when some bowls were brought and he ('a) pointed at one of them and said: This is yoghurt of female donkeys. We have made it as the medicine of one of our family members who is ill. If you wish, you may have it; otherwise, you may not.

10. The Imam ('a) is reported to have said about the legality of drinking the urines of female donkeys: There is no objection to this.

Chewing gums

1. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) said: Feed your pregnant wives with frankincense, for it increases the baby's reason.

2. Imam al-Ṣādiq ('a) said: There is no aromatic gum to go up to the heavens

except frankincense; and there is no house fumigated with frankincense but that devilish jinn are fended off from its members.

3. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported as saying: Chewing frankincense strengthens the teeth, removes phlegm, and stops the mouth's bad smell.

4. Imam al-Riḍā (ʻa) is reported to have said: Use much of frankincense! Swallow and chew it. However, to chew it is more preferable to me than swallowing it. It removes and cleans the phlegm of the stomach, increases one's reason, and promotes the digestion of food.

5. He (ʻa) is also reported as saying: Feed your pregnant women with frankincense. If there is a male child in their womb, he will be born intelligent, knowledgeable, and brave; and if it is female, she will be born beautiful and well-mannered. Besides, she will have big buttock that makes her more beloved by her husband.

Dinner

1. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported as saying: The prophets used to have their dinner immediately after darkness of night; so, do not give up having the dinner meals, because if you do, this will ruin your bodies.

2. The Apostle of Allah (ṣ) said: Whoever quits having the dinner meal at Saturday and Sunday nights successively, will lose what he cannot restore in a period of forty days.

3. Imam Abu'l-Ḥasan (ʻa) is reported to have said: Do not quit the dinner meals even if you eat only a piece of cake. This is because the body gains its strength from such meals.

The narrator added: I am sure that the Imam (ʻa) added: It is also useful for good copulation.

4. Imam al-Ṣādiq (ʻa) is reported as saying: Do not quit having the dinner meals, even if you eat no more than three bites of bread with salt.

5. He (ʻa) also said: He who quits having a dinner meal at a night, a vein in his body will fade away in such a way that it is never restored to life again.

Mushroom

1. Imam al-Riḍā (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Mushroom is part of manna, which came from Paradise. Its juice is remedy for eye ache.

2. He ('a) also said: The Barany dates came from Paradise. It is the best treatment of poison.

Onion with eggs and other things

1. Imam Abu'l-Ḥasan ('a) said: Whoever eats egg with onion and olive oil, his sexual potency increases. Whoever eats meat with egg, the bones of his children grow bigger.

2. A companion of Imam al-Ṣādiq ('a) is reported to have said to him, "May Allah accept me as ransom for you! I often have many bondmaids; so, I would like you to teach me what makes me potent enough to sleep with them."

The Imam ('a) instructed, "Take onion and cut it into small pieces and fry it in olive oil. Then, open some eggs into a plate and strew some salt on them. Then, add them to the onion and olive oil and fry the mixture little by little and eat it."

The man said: When I did, I became was potent that I could sleep with them whenever I wished.

Dried meat, cheese, and pollens of date-palm tree

1. Imam al-Ṣādiq ('a) is reported to have said: Three things cause fatness although they are not edible, three others cause thinness although they are edible, and two things are useful for everything and harmful for nothing.

As for the three things that cause harm although they are not edible, they are wearing flax clothes, using perfumes, and using hair-removing powder.

As for the three things that cause thinness while they are edible, they are dry meat, cheese, and the pollen of date-palm trees (*or walnut, the extract of oil, or dry skin, according to different narrations*).

As for the two things that are useful for everything and harmful for nothing, they are sugar and pomegranate.

PART EIGHT
MANNERS OF MARRIAGE AND RELATED ISSUES

This part of the book consists of ten chapters, as follows:

CHAPTER ONE
ENCOURAGEMENT TO MARRIAGE AND BLESSED AND UNBLESSED WOMEN TO MARRY

1. Imam Abū-Ja'far ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: What prevents a believer from taking a wife in the hope that Allah may endow him with a child who weighs up the earth with the statement of: There is no deity but Allah?

2. The Holy Prophet (ṣ) also said: He who gets married has in fact attained the half of his religion; so, he should fear Allah with regard to the other half.

3. He (ṣ) said: No construction that is built in Islam can be more beloved to Allah than marriage.

4. He (ṣ) said: Whoever likes my natural style must follow my traditions. Marriage is one of my traditions.

5. He (ṣ) said: He who is able to get married but fails to do so on purpose, is not one of us.

6. He (ṣ) said: Seek sustenance by means of marriage.

7. Imam al-Ṣādiq ('a) is reported to have said: He who gives up marriage for fear of being unable to afford it, has in fact mistrusted his Lord. This is so because Allah the All-glorified and All-exalted says (in the Holy Qur'ān): "*If they are needy, Allah will enrich them out of His grace.* (24/32)"

8. The Holy Prophet (ṣ), addressing the youths, said: O young men! Get married and beware of committing adultery, for it uproots faith from your hearts.

9. He (ṣ) also said: Get married to women, for they bring you wealth.

10. Imam al-Ṣādiq ('a) is reported to have quoted Imam 'Alī Amīr al-Mu'minīn ('a) as saying: The best of all intercessions is to intercede between two persons in marriage so that Allah will allow to gather them together.

11. The Holy Prophet (ṣ) said: Get married, for I will be proud of your abundant number before other nations on the Resurrection Day. A miscarried fetus, too, will come at the gate of Paradise angry and reluctant. So, when it is allowed into Paradise, it will refuse entering there, saying: I will not enter before my parents do first.

12. The Holy Prophet (ṣ) said: A two-unit prayer that is offered by a married person is verily preferred to a day and night worship that is done by a single even if that single spends the whole daylight with fasting and the whole night with devotional acts.

13. He (ṣ) said: The meanest of your dead people are the unmarried ones.

14. He (ṣ) said: O youths! Whoever of you can get married must do it, for marriage helps him cast down his looks from what is forbidden for him to look at and gives him more sexual immunity. However, he who cannot afford marriage may observe fasting continually, for fasting grants him shelter against corruption.

15. Imam al-Ṣādiq ('a) is reported as saying: A two-unit prayer that is offered by the married is even better than a seventy-unit prayer offered by the single.

16. Imam Abu'l-Ḥasan ('a) is reported to have said: Imam Abū-Ja'far ('a) asked a man who came to visit him, "Do you have a wife?"

The man answered in the negative. So, the Imam ('a) said to him, "Even if I am possessed the entire world and whatever therein, I still do not prefer that to spending a single night without having a wife."

The Imam ('a) then added, "Verily, a two-unit prayer that is offered by a married person is better than the devotional acts of a single person who spends his entire daytime fasting and spends his entire nighttime offering devotional acts."

17. Imam al-Ṣādiq ('a) is reported to have said: The more a servant of Allah loves women, the more virtuous in faith he becomes.

18. He ('a) is also reported as saying: Seek more welfare through women.

19. He ('a) is also reported to have said: Get married and do not divorce, for the Divine Throne shakes when divorce takes place.

20. He ('a) is also reported as saying: Get married and do not divorce, for Allah does not like men and women who often get married and divorce.

21. He ('a) is also reported as saying: Get married to women of righteous family background, for origins have influence on children.

22. He ('a) is also reported as saying: Love for women is within the manners of the prophets.

23. He ('a) is also reported as saying: Believers are not blamed for the following three things that they do: the food they eat, the clothes they attire, and the righteous wives who assist them and help them guard their private parts against what is unlawful.

24. He ('a) is also reported as saying: Whoever quits marriage for fear of poverty, has in fact mistrusted Allah. Verily, Allah the Almighty and All-majestic says (in the Holy Qur'ān): "*If they are needy, Allah will enrich them out of His grace.* (24/32)"

25. The Holy Prophet (ṣ) said: Whoever is pleased to meet Allah pure and immaculate, should meet him having a righteous wife.

26. Imam 'Alī ibn al-Ḥusayn ('a) said: Whoever gets married for the sake of Allah the Almighty and All-majestic and for maintaining kinship, Allah will crown him with the crown of sovereignty.

27. The Holy Prophet (ṣ) is reported to have said: He who is wealthy enough to get married but he fails to do so, does not belong to me.

28. Muḥammad ibn Ḥamrān is reported to have quoted his father as saying: Imam al-Ṣādiq ('a) said: He who weds when the moon is in the Scorpio, will see nothing good in his marriage.

29. According to some narration, it is discommended to wed when the moon is in wane.

30. The Holy Prophet (ṣ) said: The best women of my nation are those whose faces are bright and whose dowries are very little.

31. Imam Abū-'Abdullāh ('a) is reported to have said: Within the blessed affairs of a woman are that her provisions are little and her childbirth is easy. However, within the unblessed features of a woman are that her provisions are heavy to afford and her childbirth is difficult.

32. He ('a) is also reported as saying: Evil omen can be found in the following three things: woman, livestock, and house.

As for women, their evil omen lies in their expensive dowry and difficult childbirth.

As for livestock, their evil omen lies in their little pregnancy and bad manners.

As for houses, their evil omen lies in their small size and wicked neighbors.

33. According to a narration that is reported from the Holy Imams (ʿa), a woman's dowry being little is part of her blessing; while her dowry being heavy to afford is part of her unblessedness.

34. The Holy Prophet (s) said: Get married to blue-eyed women, for blessings lie there.

35. He (ʿa) said: Evil omen lies in women, horses, and houses.

CHAPTER TWO
CATEGORIES AND MORALITIES OF WOMEN

Women's praiseworthy manners

1. Imam al-Ṣādiq (ʻa) is reported to have quoted his father (ʻa) as saying: Women are of four categories. One category is like fourfold springtime, another category is like all-comprehensive welfare, a third category is like suppressing agony, and a fourth category is like lousy shackles.

By fourfold springtime I mean women who carry a child in their laps and carry another in their wombs.

By all-comprehensive welfare I mean chaste women whose good traits are many.

By suppressing agony I mean women who mistreat their husbands.

By lousy shackles I mean women who are like shackles made of leather on which there is hair. So, lice gather on that hair and eat the leather while the one on whose neck these shackles are tied does not know about these lice. This is an Arab proverb said to express women whose manners are bad with their husbands.

2. Dāwūd al-Karkhī is reported to have said: I said to Imam Abū-ʻAbdullāh (ʻa), "My consort has passed away who was always in agreement with me. Now, I am thinking of remarrying."

The Imam (ʻa) advised, "You must choose very carefully the place where you should put yourself and the person you should give a share in your property and inform of your faith, secrets, and trusts. So, if you see that you must do that, then you should choose a virgin woman who is well known of virtue and good manners.

Behold! Women have been created on various categories
Some of them are gains while others are fines
Others are as bright as new moon when they manifest themselves

To their seers, while others are as gloomy as darkness
So, whoever wins to gain a righteous women will be happy,
And whoever fails, will never experience orderly life.

Women, moreover, are of three categories. One category includes women who are productive and loving. They help their husbands pass patiently through the vicissitudes of time, assist them to manage their this-worldly and otherworldly affairs, and do not side with time against them.

A second category includes women who are barren and enjoying neither beauty nor good morality. They do not help their husbands do charitable acts.

A third category includes women who are clamorous, slanderers, often coming and going, finding faults with people, regarding the abundant as little, and unsatisfied with the available.

3. Imam 'Alī Amīr al-Mu'minīn ('a) said: Choose as a wife the big-eyed, brown, big-buttocked, and medium sized woman. If you find such qualities abominable, then I will be responsible for the dowry you paid.

4. According to Shaykh Abū-Ja'far ibn Bābawayh's *al-Amālī*, Imam 'Alī Amīr al-Mu'minīn ('a) said: Women's reason is seen through their beauty, while men's beauty is seen through their reasons.

5. Whenever the Apostle of Allah (ṣ) wanted to propose to a woman, he would first send a woman to check her. He would say to her, "Smell her neck; if it is sweet-smelling, then her entire body should be sweet-smelling, too. And if her heels are fleshy, then her private parts should be so, too."

6. Imam 'Alī ibn al-Ḥusayn ('a) said, "If one misses one of the following five qualities, one will live unhappy, lacking good reason, and permanently preoccupied. The first of these qualities is healthiness of the body, the second and third are abundant sustenance (i.e. luxurious livelihood) and large house, the fourth quality is an agreeing consort..."

"What is an agreeing consort?" the Imam ('a) was asked, and he answered, "An agreeing consort is a good wife, a pious son, or a good companion. The fifth quality, which gathers all these qualities, is peace of mind."

7. He ('a) also said: When you want to propose to a woman, ask about her hair as same as you ask about her face, because hair is one of the two beauties of women.

8. He ('a) also said: The best of all women is the sweet-smelling one who is skillful in cooking and who spends moderately and withholds moderately. Such woman is one of those who work sincerely for Allah. Of course, those who

work sincerely for Allah's sake will neither fail nor regret.

9. Imam al-Ṣādiq ('a) is reported as saying: The best of all women is one who when becomes angry or is made angry, says to her husband: my hand is in your hand; I will never go to bed unless you are pleased with me.

10. The Apostle of Allah (ṣ) said: "May I introduce to you the best of your women?"

"Yes, you may," they answered.

So, the Holy Prophet (ṣ) said: The best of all women is the one who is fertile, lovely, veiled, chaste, honored among her family members, humble and well-adorned for her husband, reluctant and abstinent before other than him, who listens to his words and obeys his orders, and when he is alone with her, she gives him all that which he wants from her and does not behave like men.

11. The Holy Imam ('a) said: The most useful advantage one can get after converting to Islam is to win a Muslim wife with whom one is pleased when looking at her, who obeys him when he orders her, and who acts loyally to him with regard to chastity and properties when he is absent from her.

12. A man came to the Apostle of Allah (ṣ) and said, "I have a wife who welcomes me warmly whenever I come home, sees me off whenever I go out; and when she notices that I am distressed, she says to me, 'What aggrieves you? If you worry about your livelihood, one other than you (that is, the Lord) has undertaken it, and if you worry about the affairs of your afterlife, then may Allah increase your anxiety about it!'"

The Apostle of Allah (ṣ) said to him: You may convey to her the good tidings that she will be allowed into Paradise and say to her: You are one of those who work sincerely for Allah. So, you will gain the rewards of seventy martyrs for each day of your lifetime.

13. According to another version, the Holy Prophet (ṣ) commented: There are some people who work sincerely to Allah the Almighty and All-majestic. This woman is one of these people. She is awarded half of the reward decided for martyrs.

14. Imam al-Ṣādiq ('a) is reported to have said: The *best and fairest women of Paradise* (mentioned in the Holy Qur'ān; 55/70) are also found in this world. They are even more beautiful than the Paradisiacal women.

15. The Imam ('a) is also reported to have said: Courage is the distinctive feature of the people of Khurāsān, sexual potency is the distinctive feature of the Berbers, and generosity and envy are the distinctive features of the Arabs.

So, be careful when you choose mothers for your children.

16. He (ʻa) is also reported as saying: Coyness is ten parts; nine are in women and one in men. When a woman is circumcised, one part of her coyness disappears. When she gets married, another part disappears. When she is deflowered, another part disappears. When she gives birth, another part disappears. And five parts remain in her. If she commits adultery, her entire coyness disappears, and if she remains chaste, all five parts remain in her.

17. According to *Nawādir al-Ḥikmah*, Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported as saying: Whoever wants to enjoy marriage, should marry a woman who is near to the ground (short), wide-shouldered, and brunette. If he does not find pleasure in such a woman, then I will be responsible for paying back the dowry he has given.

18. Jābir is reported to have quoted the Apostle of Allah (ṣ) as saying: A woman who performs the five obligatory prayers, observes the ritual fasting during the month of Ramaḍān, guards her private parts, and obeys her husband, may enter Paradise from any gate she likes.

19. The Holy Prophet (ṣ) also said: Any woman who helps her husband undertake the Ḥajj pilgrimage, participate in holy war, and seek knowledge, will be awarded by Allah the same rewards decided for the wife of Prophet Job (ʻa).

20. Imam al-Ṣādiq (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: The best women of my community are the most beautiful ones and those whose dowries are the least.

Women's blameworthy manners

1. Imam al-Ṣādiq (ʻa) is reported as saying: The most defeating enemy of a believer is the impious wife.

2. The Holy Prophet (ṣ) said: I have not seen ones weak in faith and lacking reason more attractive to reasonable men than you are, women!

3. He (ṣ) said: Women are the source of stammering and defects. So, cover up your defects by keeping them inside your houses, and cover up your stammering by keeping silent.

4. He (ṣ) also said: Had it not been for women, Allah would have been worshipped in the most perfect way.

5. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have predicted the following: In the last of time and the imminence of the Resurrection Day, which shall be

the worst of all times, there will appear women who are shamelessly adorned, unveiled, free from faith, involved in temptations, inclined to lusts, hurrying to pleasures, and considering unlawful things as lawful. They shall be residing in Hellfire forever.

6. According to *al-Riyāḍ*, the Apostle of Allah (ṣ) said: An ugly fertile woman is better than a beautiful barren one.

7. He (ṣ) also said: Leave the beautiful but barren women and take in the black but fertile ones, for I will be proud of your abundance before other nations, even by the miscarried fetuses.

8. He (ṣ) said: As for any woman who overburdens her husband with regard to her alimony and forces him to do what is beyond his capacity, Allah will not accept from her any deed unless she repents, gives up, and asks him for things within his capacity.

9. He (ṣ) said: If a woman brings all the gold and silver on the earth to her husband's house but she one day gibes at him saying, "Who are you?! This wealth is mine alone!" then all of her praiseworthy deeds will come to nothing, even if she is one of the best worshippers, unless she repents, gives up, and apologizes to her husband.

10. Salmān al-Fārisī said: I heard the Apostle of Allah (ṣ) say: If a wife reminds her husband of her favors to him, saying, "You are eating from my own wealth," Allah will not accept anything from her even if she gives her entire wealth as charity for the sake of Him, unless her husband is pleased with her.

11. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: I heard the Apostle of Allah (ṣ) saying: A wife who deserts her husband wrongfully will be resurrected, on the Resurrection Day, with Pharaoh, Hāmān, and Korah and placed in the lowest bottom of Hellfire, unless she repents and gives up.

12. The Apostle of Allah (ṣ) passed by some women. He stopped and said, "O folk of women! I have not seen such ones lacking reason and faith but more absorptive to the reasons of men than you are! I have seen that you, women, will form the majority of the inhabitants of Hellfire on the Resurrection Day; therefore, try to be close to Allah as much as you can."

"O Allah's Apostle!" a woman asked. "Why have you described us as lacking reason and faith?"

The Holy Prophet (ṣ) answered: As for you lacking faith, it is because of the menstruation that you undergo when you remain for a period that Allah only knows without performing prayers and observing fasting.

As for you lacking reason, it is because of your bearing witness, since a witness of a woman is considered half a witness of a man.

13. The Holy Prophet (ṣ) said (to his companions), "May I tell you of the worst of your women?"

"Yes, you may, O Allah's Apostle!" they answered.

He (ṣ) said: Amongst the worst of your women is the one who is humble in her father's house but arrogant in her husband's, who is barren, spiteful, does not refrain from vices, grooms herself when her husband is absent but refuses to give him what he wants from her when he is home, does not listen to his words and does not obey his orders, when he is alone with her, she resists him like the resistance of a reluctant animal to its rider, and who neither accepts any of his excuses nor forgives any of his errors.

14. Delivering a speech, the Apostle of Allah (ṣ) said, "O people! Beware of attractive plants that grow in dunghill!"

"O Allah's Apostle!" the audience asked. "What do you mean by that?"

He (ṣ) explained, "I mean beautiful women who has been brought up in a wicked family."

15. The Holy Prophet (ṣ) also said: Be it known to you that a black but fertile woman is more beloved to me than a beautiful but barren one.

16. Imam al-Ṣādiq ('a) is reported to have said: If a man marries a woman for her wealth or beauty, he will not win these two from her, but if he marries her for her true faith, Allah the Almighty and All-majestic will make him win her wealth and beauty together.

17. A supplicatory prayer of the Holy Prophet (ṣ) read:

O Allah, I pray for Your protection against a son who acts as lord towards me; and against wealth that causes me loss; and against a wife that turns me to old aged before the time of my old age.

اللَّهُمَّ إِنِّي أعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رَبّاً،
وَمِنْ مَالٍ يَكُونُ عَلَيَّ ضِياعاً، وَمِنْ زَوْجَةٍ
تُشَيِّبُنِي قَبلَ أوان مَشِيبِي.

18. According to *Nawādir al-Ḥikmah*, al-Ḥusayn ibn Bashshār is reported to have said: I wrote a letter to Imam Abu'l-Ḥasan ('a) informing him that a relative of mine had asked for my daughter's hand, but he is known as ill-tempered.

The Imam ('a) wrote back: Do not give your daughter in marriage to such a person as long as he is ill-mannered.

19. According to *Rawḍat al-Wā'iẓīn*, Imam al-Ṣādiq ('a) said: When a man complained to him about the bad manners of his wives, Imam 'Alī Amīr al-Mu'minīn ('a) delivered a speech, saying: O people! Do not obey women in whatever they ask you to do, do not entrust them with any property, and do not let them manage the affairs of your dependants alone. If they are left to do whatever they want, they will expose you to perditions and violate the commands of the head of the house. We have found that women have no piety when asking for something and have no mercy when they are lustful to do something.

Yet, it is compulsory upon you to cover their needs generously if they are old, since they are always proud even if they are too old to be so.

They will not be grateful for whatever is abundantly given to them if they are deprived of the least thing. They very soon forget the favors done to them, but they never forget the evildoings committed against them. They fall upon defamation, persist in oppression, and turn to Satan. Therefore, humor them in any case and speak to them well that they may do well.

CHAPTER THREE
EQUIVALENCE IN MARRIAGE AND RELATED ISSUES

1. Al-Ḥusayn ibn Bashshār is reported to have said: I wrote a letter to Imam Abū-Ja'far ('a) asking his advice in the issue of a man who had asked for my daughter's hand.

The Imam ('a) wrote back: Whoever proposes to you and you are pleased with his faith and fidelity, disregarding all other aspects, then you may give your daughter in marriage to him: "*If you do it not, there will be confusion in the land and great mischief.* (8:73)"

2. The Apostle of Allah (ṣ) said: I am but a human being like you; I may marry your women and give my women in marriage to you, except for [my daughter] Fāṭimah, for the issue of her marriage has been a command that came from the Heavens.

3. Having looked at the children of 'Alī ('a) and Ja'far ('Alī's brother), the Holy Prophet (ṣ) declared: Our daughters are [given in marriage] to our sons and our sons [must marry] our daughters.

4. Imam al-Ṣādiq ('a) is reported to have said: The believers are equivalent of each other.

5. He ('a) also said: A true equivalent is he who is chaste and well-off enough.

6. Al-Ḥalabī is reported to have quoted Imam al-Ṣādiq ('a) as saying: Do not marry women who are notoriously known for adultery, and do not give your daughters in marriage to men who are notoriously known for adultery, unless you make sure that they have repentantly quit adultery.

7. Zurārah is reported to have said: I asked Imam Abū-'Abdullāh ('a) to explain to me this holy Qur'ānic verse: "*The fornicator shall not marry any but a fornicatress or idolatress, and as for the fornicatress, none shall marry her but a fornicator or an idolater* (24/3)."

The Imam ('a) explained: These mentioned in this verse are women who are notoriously known for fornication and men who are notoriously known for fornication. In the present day, people are in the same position. None is allowed to give his daughter in marriage to one who undergoes the punishment of adultery or is known for it unless true repentance is clearly shown by him.

8. According to *Tahdhīb al-Aḥkām*, Imam al-Ḥasan (ʻa) advised a man who had come to him asking for his advice concerning the issue of giving his daughter in marriage to someone who had asked for her hand: You should marry her to a pious man. If he loves her, he will pay honor to her; but if he does not like her, he will not wrong her.

9. The Apostle of Allah (ṣ) said: Whoever gives his daughter in marriage to a wicked person, has in fact ruptures relationship with his relatives.

10. He (ṣ) also said: Whoever consumes intoxicants although he knows that Allah has forbidden so, is not suitable to be accepted as husband when he asks for a woman's hand.

11. In reply to a letter sent to him by ʻAlī ibn Asbāṭ in which he mentioned that he could not find as suitable husbands as he is for his daughters, Imam Abū-Jaʻfar (ʻa) wrote back: Having understood what you had mentioned in your letter about your daughters and your failure to find suitable husbands for them, I would like to advise you not to pay much attention to this issue. Verily, the Apostle of Allah (ṣ) said: If someone whom you are pleased with his morals comes to you proposing, you should then give him your daughter in marriage: *If you do it not, there will be confusion in the land, and great corruption.*

12. "What should you do when you are determined to marry?" Imam al-Bāqir (ʻa) is reported to have asked Abū-Baṣīr.

"I do not know," Abū-Baṣīr answered.

The Imam (ʻa) instructed: When you are determined to do so, you should first offer a two-unit prayer, praise Allah the Almighty and All-majestic, and then say these supplicatory words:

O Allah, I am determined to marry. So, O Allah, please choose for me the best of all women in looking and in morality, the most guarding of her private parts, the best one to regard me well in herself and in my wealth, the one bringing the most expansive sustenance, and the most blessed. And, please, decide to give me through her a pure son whom You decide to be a righteous descendant of me in

اللَّهُمَّ إِنِّي أرِيدُ أنْ أتَزَوَّجَ. اللَّهُمَّ
فَقَدِّرْ لِي مِنَ النِّسَاءِ أخسَنَهُنَّ خُلُقاً
وَخَلْقاً، وأعَفَّهُنَّ فَرْجاً، وأخفَظَهُنَّ لِي
فِي نَفْسِهَا وَمَالِي، وأوْسَعَهُنَّ رِزْقاً،
وأعْظَمَهُنَّ بَرَكَةً، واقْضِ لِي مِنْهَا وَلَداً
طَيِّباً تَجْعَلُهُ لِي خَلَفاً صَالِحاً فِي

my lifetime and after my death. حَيَاتِي وَبَعْدَ مَوْتِي.

13. Immediately after the Holy Prophet (ṣ) married Lady Khadījah bint Khuwaylid after Abū-Ṭālib (Imam ʻAlī's father) had asked for her hand from her father -or her uncle, according to another narration- for his nephew, Abū-Ṭālib held the two jambs of the Holy Kaʻbah's gate and delivered a speech in the presence of some people of Quraysh, saying: "All praise be to Allah Who has made us from the planting of Abraham (ʻa) and the progeny of Ishmael (ʻa) and made for us a frequently visited house and a safe sanctum to which the fruits of everything are levied, and made us the rulers over people in our country that we live in. This is my nephew Muḥammad the son of ʻAbdullāh the son of ʻAbd al-Muṭṭalib. If he is weighed up against any other man of Quraysh, he will most surely overweigh. None can be compared with him although he has little fortune, for fortunes are transient sustenance and fleeting shadows. He has a will towards Khadījah and she has a will towards him. Whatever dowry you want, I will pay both in advance and later from my own money. He shall be of a high position, a great importance, and an exalted, interceding tongue."

Thus, Abū-Ṭālib undertook the marriage expenditures of his nephew Muḥammad, who consummated his marriage the next day.

14. When Imam Abū-Jaʻfar Muḥammad ibn ʻAlī al-Riḍā (ʻa) proposed to the daughter of al-Ma'mūn (the ʻAbbāsid ruler), he himself made the speech of the proposal, saying: "All praise be to Allah, the Completer of the blessings out of His mercy and the Guide to thanking Him out of His favors. Allah's blessings and peace be upon Muḥammad, the best of His creatures, in whom He has gathered all virtues that He has distributed among the messengers who came before him, and made his heritage to the one whom He has singled out to be his successor.

The Leader of the Faithful has accepted to give his daughter in marriage to me according to what Allah the Almighty and All-majestic has imposed on believing men for Muslim women; namely, "retaining in honor or releasing in kindness." I will offer to her the same dowry that the Apostle of Allah (ṣ) had offered to his wives; that is, twelve and a half okes that is exactly five hundred dirhams. Moreover, I donate to her one hundred thousand dirhams from my own money. Do you, O *Leader of the Faithful*, accept to give me your daughter in marriage?"

Al-Ma'mūn said, "Yes, I do."

The Imam (ʻa) said, "I accept and am pleased."

15. It is recommendable, when proposing, to recite the speech of Imam al-Riḍā ('a), for it is full of meaning. It is as follows:

All praise be to Allah Who has praised Himself in the Book, started His book with praise of Him, and made it the first position of His blessing and the last reward for the people of His obedience, and may Allah pour blessings on Muḥammad the best of His creatures and on his progeny, the leaders to mercy and sources of wisdom. All praise be to Allah Who told within His true news and talking Book that the best means of relationship and the worthiest matter of initiative is the means that causes kinship and the matter that leaves honor. So He—majestic be His praise—said, '*And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is ever powerful.* (25/24)'

He also said, "*And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will enrich them out of His grace; and Allah is Ample-giving, Knowing.* (24/32).

Even if no decisive Qur'ānic verse and no Prophetic tradition to be followed have come to declare the importance of marriage and affinity, marriage is still the desire of people of good reason and good sense to which the successful and well-advised people should hasten because Allah has placed in marriage such desirable things like maintenance of good relations with the relatives and affinity with the non-relatives.

Surely, the nearest of all people to Allah are those who follow his orders, carry out his commands, accomplish his laws, and satisfy themselves with the rewards He has decided for the good-doers. We thus beseech to Allah the All-exalted to perfect all of our and your affairs in the most successful way.

As for *so-and-so*, the son of *so-and-so*, you have

الْحَمْدُ لِلَّهِ الَّذِي حَمِدَ فِي الْكِتَابِ نَفْسَهُ، وَافْتَتَحَ بِالْحَمْدِ كِتَابَهُ، وَجَعَلَهُ أَوَّلَ مَحَلٍّ نِعْمَتِهِ وَآخِرَ جَزَاءِ أَهْلِ طَاعَتِهِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَيْرِ بَرِيَّتِهِ، وَعَلَى آلِهِ أئِمَّةِ الرَّحْمَةِ، وَمَعَادِنِ الْحِكْمَةِ. وَالْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي نَبَئِهِ الصَّادِقِ وَكِتَابِهِ النَّاطِقِ أنَّ مِنْ أحَقِّ الأسْبَابِ بِالصِّلَةِ وَأوْلَى الأمُورِ بِالتَّقْدِمَةِ سَبَباً أوْجَبَ نَسَباً، وَأمْراً أعْقَبَ حَسَباً. فَقَالَ جَلَّ ثَنَاؤهُ: ﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَراً فَجَعَلَهُ نَسَباً وَصِهْراً وَكَانَ رَبُّكَ قَدِيراً.﴾ وَقَالَ: ﴿وَأنْكِحُوا الأيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإمَائِكُمْ إنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ.﴾ وَلَوْ لَمْ يَكُنْ فِي الْمُنَاكَحَةِ وَالْمُصَاهَرَةِ آيَةٌ مُحْكَمَةٌ مُنْزَلَةٌ وَلاَ سُنَّةٌ مُتَّبَعَةٌ لَكَانَ فِي مَا جَعَلَ اللَّهُ فِيهَا مِنْ بِرِّ الْقَرِيبِ وَتَألُّفِ الْبَعِيدِ مَا رَغِبَ فِيهِ الْعَاقِلُ اللَّبِيبُ وَسَارَعَ إلَيْهِ الْمُوَفَّقُ الْمُصِيبُ. فَأوْلَى النَّاسِ بِاللَّهِ مَنِ اتَّبَعَ أمْرَهُ، وَأنْفَذَ حُكْمَهُ، وَأمْضَى قَضَاءَهُ، وَرَضِيَ جَزَاءَهُ. وَنَحْنُ نَسْألُ اللَّهَ تَعَالَى أنْ يُنْجِزَ لَنَا وَلَكُمْ عَلَى أوْفَقِ الأمُورِ. ثُمَّ إنَّ

had acquaintance with his personality, good reason, righteousness, good will, and virtues. He wishes for associating himself with you; so, he now proposes to your honorable daughter *so-and-so* and offers to her a dowry of *so-and-so*. So, you may kindly accept the intercession of your intercessor and marry your suitor with easiness, not difficulty. Such do I finalize my words and implore Allah's forgiveness for you and me.

فلان بن فلان مَنْ قَدْ عَرَفْتُمْ مُرُوَّتَهُ وَعَقْلَهُ وَصَلاَحَهُ وَنِيَّتَهُ وَفَضْلَهُ، وَقَدْ أحَبَّ شِرْكَتَكُمْ وَخَطَبَ كَرِيمَتَكُمْ فلانة وَبَذَلَ لَهَا مِنَ الصَّدَاقِ كذا. فَشَفِّعُوا شَافِعَكُمْ وَأَنْكِحُوا خَاطِبَكُمْ فِي يُسْرٍ غَيْرِ عُسْرٍ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ.

Imam Muḥammad al-Taqī's sermon upon proposing to al-Ma'mūn's daughter

"All praise be to Allah; I praise Him as acknowledgment of His favors. There is no god but Allah; I profess of this as sign of my loyalty to His Oneness. May Allah pour blessings upon Muḥammad, the chief of His created beings, and upon the choicest ones among the members of his household!

To begin with, one of the favors with which Allah has endued the people is that He made them suffice with the legal against the illegal. So, He the All-glorified says: "*And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will enrich them out of His grace; and Allah is Ample-giving, Knowing.* (24/32)" I—Muḥammad the son of 'Alī the son of Mūsā—am proposing to Ummu'l-Faḍl the daughter 'Abdullāh al-Ma'mūn and offering to her a dowry like the dowry of my grandmother Fāṭimah the daughter of Muḥammad (ṣ); that is, five hundred dirhams as horses. Do you, O *Leader of the Faithful*, agree to give your daughter to me in marriage for this dowry?"

Al-Ma'mūn said, "Yes, I do. I agree to marry my daughter to you, O Abū-Ja'far, on the mentioned dowry. Do you accept this marriage?"

Imam Abū-Ja'far said, "Yes, I do. I accept this marriage and am satisfied with it."

17. Imam al-Ṣādiq ('a) is reported to have said: Whoever marries a woman but does not have the intention to give her her dowry duly, is considered as adulterer in the sight of Allah.

18. Imam 'Alī Amīr al-Mu'minīn ('a) said: The worthiest of all conditions to be fulfilled is the condition by which women's private parts are made lawful to you. The dowry according to the Holy Prophet's traditions is five hundred

dirhams, but whoever pays more than this amount must be reminded of the Prophetic traditions. However, if man gives a woman one dirham from the five hundred ones or more and then he sleeps with her, she deserves nothing more than that thereafter, because she deserves only what he gives her before consummating their marriage.

As for any amount of the dowry that a wife accepts to give as loan, it is obligatory upon the husband to pay her that amount during his lifetime or after his or her death.

It is however more appropriate that the heirs (of the woman) should not demand with what the woman herself did not demand with during her lifetime. So, any amount paid by the husband to her as dowry and she accepted to receive it as so before consummation of their marriage, is considered to be her dowry.

The reason for the Prophetic traditional dowry being five hundred dirhams is that Allah the Almighty and All-majestic has prescribed for Himself that whosoever repeats the statement of professing Him as the Greatest of all things (i.e. *allāhu-akbaru*; Allah is the Most Great) one hundred times, repeats the statement of glorification of Him (i.e. *subḥānallāhi*; all glory be to Allah) one hundred times, repeats the statement of professing Him as the One and Only God (i.e. *lā'ilāha'illallāhu*; there is no deity but Allah) one hundred times, repeats the statement of praise of Him (i.e. *alḥamdulillāhi*; all praise be to Allah) one hundred times, repeats the statement of invoking His blessings upon the Holy Prophet and his Household (i.e. *allāhumma ṣalli 'alā muḥammadin wa'āli muḥammadin*) one hundred times, and then prays to Him saying, "O Allah, please give me in marriage some of the Paradisiacal women," Allah will decide for him some Paradisiacal women as wives whose dowries are these statements when repeated one hundred times each.

In addition, when a father gives his daughter in marriage to someone, he is not allowed to take for himself her dowry.

19. According to Sayyid Abū-Ṭālib al-Harawī's *al-Amālī* (i.e. dictations), Imam Zayn al-'Ābidīn ('a) is reported to have said: Having given his daughter Fāṭimah ('a) in marriage to 'Alī ('a), the Holy Prophet (ṣ) made a speech, saying, "All praise be to Allah Who is praised for His graces, worshipped for His omnipotence, obeyed for His sovereignty, feared from His punishment and authority, sought for what He has in possession, and Whose commands are fulfilled in His heavens and on His earth.

Allah the Almighty and All-majestic has ordered me to give my daughter Fāṭimah in marriage to 'Alī ibn Abī-Ṭālib. Accordingly, I now declare that I have accepted to marry my daughter to him for a dowry of four hundred mitigals of silver if 'Alī accepts that."

The Holy Prophet (ṣ) then asked for a plate of unripe dates and when the plate was brought to him, he (ṣ) said, "You may now pick up from these dates."

While the attendants were busy eating, 'Alī ('a) came in. So, the Holy Prophet (ṣ) smiled at seeing him and then said, "O 'Alī! Do you know that Allah the Almighty and All-majestic has ordered me to marry Fāṭimah to you? So, I have agreed to marry her to you for a dowry of four hundred mitigals of silver if you agree."

'Alī ('a) said, "Yes, I do. I agree satisfactorily and I am pleased with Allah and His Apostle for that."

Praying to Fāṭimah and 'Alī, the Holy Prophet (ṣ) said, "May Allah bring you together, make you happy, pour blessings upon you, and bring out of you many righteous descendants."

20. The Apostle of Allah (ṣ) said: I have married Zaynab bint Jaḥsh to Zayd ibn Ḥārithah and al-Miqdād to Ḍabā'ah the daughter of al-Zubayr ibn 'Abd al-Muṭṭalib so that everyone should know that there is no honor can be higher than the honor of Islam.

21. Jābir al-Anṣārī is reported to have said: When the Apostle of Allah (ṣ) accepted to give his daughter Fāṭimah ('a) in marriage to 'Alī ('a), some people of Quraysh came and said to him, "You have accepted to give her in marriage to 'Alī for a very little dowry!"

Yet, the Holy Prophet (ṣ) answered, "It was not I who gave her in marriage to 'Alī; rather, it was Allah Who did so at that night when I was taken up to the heavens near the lote-tree on the all-Comprehensive Terminus (*sidrat al-muntahā*). There, Allah revealed to that tree to scatter things as confetti. Responding to Him, the tree scattered pearls and jewels on the Paradisiacal women. Since then, these Paradisiacal women are proudly gifting these pearls and jewels to each other and saying: This is part of the confetti of Fāṭimah the daughter of Muḥammad."

At the night of Fāṭimah and 'Alī's wedding, the Holy Prophet (ṣ) brought his gray-colored mule, put on its back a plush, and said to his daughter Fāṭimah, "You may ride on!" Driving the animal, the Holy Prophet (ṣ) asked Salmān to be the guide.

On their way to 'Alī's house, the Holy Prophet (ṣ) heard a noise; it was the Archangel Gabriel leading seventy thousand angels and the Archangel Michael leading other seventy thousand.

"What for have you come to the earth?" the Holy Prophet (ṣ) asked the archangels.

"We came to escort Fāṭimah to her husband's house," they answered.

So, the Archangel Gabriel raised his voice with the *takbīr* statement and so did the Archangel Michael and the accompanying angels. Following them, the Holy Prophet (ṣ) also raised his voice with the *takbīr* statement. Since then, to raise the voices with this statement has become a tradition to be followed at wedding nights.

22. Imam al-Ṣādiq (ʿa) is reported to have said: Carry your brides home in procession at night and offer banquets at forenoon.

CHAPTER FOUR
ETIQUETTES OF WEDDING, CONSUMMATING OF MARRIAGES, AND RELATED ISSUES

1. Instructing one of his companions, Imam al-Ṣādiq (ʻa) is reported to have said: When your bride comes to you at the wedding night, you may grasp her from the forelock, turn her towards the qiblah direction, and say this supplicatory prayer:

O Allah, by Your trust I have taken her and by Your words I have made her legal to me. So, if You decide to give me a child from her, then (please) cause him to be blessed and sound, and do not allow Satan to have any share or portion in him.

اَللَّهُمَّ بِأَمَانَتِكَ أَخَذْتُهَا، وَبِكَلِمَاتِكَ اَسْتَحْلَلْتُ فَرْجَهَا، فَإِن قَضَيْتَ لِي مِنْهَا وَلَداً فَاجْعَلْهُ مُبَارَكاً سَوِيّاً، وَلاَ تَجْعَلِ لِلشَّيْطَانِ فِيهِ شِرْكاً وَلاَ نَصِيباً.

2. According to another tradition, this supplicatory prayer reads as follows:

O Allah, I have married her according to the directions of Your Book, and I have taken her according to Your trust...

اَللَّهُمَّ عَلَى كِتَابِكَ تَزَوَّجْتُهَا، وَبِأَمَانَتِكَ أَخَذْتُهَا...

3. According to the book entitled *al-Najāh*, one of the Holy Imams (ʻa) is reported to have said: Before your bride is carried to your home, you should have ordered her to have performed the ritual ablution (*wuḍū'*). You should also perform the same ablution and offer a two-unit prayer and order the bride to offer a similar prayer. You should then praise Allah the Almighty, invoke His blessings upon the Holy Prophet and his Household, and say this supplicatory prayer:

O Allah, (please) bestow upon me with her intimacy, affection, and satisfaction, make me to be pleased with her, and combine us with the best combination and easiest familiarity. Verily, You approve of the

اَللَّهُمَّ اَرْزُقْنِي إِلْفَهَا وَوُدَّهَا وَرِضَاهَا، وَأَرْضِنِي بِهَا، وَاَجْمَعْ بَيْنَنَا بِأَحْسَنِ اَجْتِمَاعٍ، وَ أَيْسَرِ اَئْتِلاَفٍ، فَإِنَّكَ تُحِبُّ

legal and disapprove of the illegal.

ٱلْحَلاَلَ، وَتَكْرَهُ ٱلْحَرَامَ.

Before consummating your marriage, you should say the following supplicatory words:

O Allah, (please) bestow upon me with a child and cause it to be pious and clever without there being any extra or flaw in its creation, and make its end result good.

اَللَّهُمَّ ٱرْزُقْنِي وَلَداً، وَٱجْعَلْهُ تَقِيّــاً ذَكِيّــاً، لَيْسَ فِي خَلْقِهِ زِيَادَةٌ وَلاَ نُقْصَانٌ، وَٱجْعَلْ عَاقِبَتَهُ إِلَى خَيْرٍ.

You may mention the Name of Allah before consummating the marriage.

4. Abū-Sa'īd al-Khudrī is reported to have said: Instructing 'Alī ibn Abī-Ṭālib ('a), the Apostle of Allah (ṣ) said: "O 'Alī! When your bride first enters your house, you should take off her sandals when she sits down, wash her feet, and pour water from the door of your house up to the furthest corner of it. When you do so, Allah will dispel from your house seventy thousand kinds of poverty and insert instead seventy thousand kinds of wealth and seventy kinds of blessings and pour upon you seventy kinds of mercy that flap over the head of your bride so that the blessings of these kinds of mercy will include every corner of your house. Besides, this act will grant the bride immunity against mania, leprosy, and elephantiasis as long as she lives in that house.

During the first week of your marriage, do not allow the bride to eat the following four edibles: milks, vinegar, coriander, and sour apple."

"O Allah's Apostle!" 'Alī ('a) asked. "Why should I prevent her from eating these four edibles?"

The Holy Prophet (ṣ), mentioning the reason, said, "This is so because these four edibles sterilize the womb and make it inactive to carry babies. Of course, to have a rag in a house is better than having an infertile wife."

"O Allah's Apostle!" 'Alī ('a) further asked. "Why should she be prevented from having vinegar?"

The Holy Prophet (ṣ) answered, "When she undergoes menstruation after having vinegar, she will never be fully pure of menstruation. As for coriander, it provokes menstruation in her body and causes her difficulty of childbirth. As for sour apple, it stops her menstruation and turns it into an illness."

"O 'Alī!" the Holy Prophet (ṣ) continued. "Do not sleep with your wife on the first day, the middle day, and the last day of the month. If you violate this instruction, mania, leprosy, and insanity will hasten to her.

O 'Alī! Do not sleep with your wife in the afternoon. But if you do so and a child is determined to be created during that copulation, it will be born as cross-eyed. Satan is delighted when a cross-eyed baby is born.

O 'Alī! Do not talk while copulating. But if you do so and a child is determined to be created from that copulation, then the child is not guaranteed not to be mute.

None is advised to look into the private parts of his wife; rather, one must overlook his sight while copulating. Looking at the private parts of wives causes blindness to the baby.

O 'Alī! Do not copulate with your wife while your lustful desire is directed to another woman. But if you do so, I fear lest the male baby created from that copulation would be effeminate, womanish, and insane.

O 'Alī! Whoever is ceremonially impure in the bed with his wife, must not recite the Qur'ān, for I fear lest fire will come down from heavens and burn both of them.

O 'Alī! Do not copulate with your wife unless you have a piece of cloth with you and she has another piece of cloth with her. Do not use the same piece of cloth both of you; otherwise, your liquid will be mixed with hers, and this may create enmity between you, leading to separation and divorce.

O 'Alī! Do not copulate with your wife standing up, for this is an act done by donkeys. So, if a baby is created from that copulation, it will be urinating in its bed like donkeys that urinate everywhere.

O 'Alī! Do not copulate with your wife at the night before the 'Īd al-Fiṭr Day (the first of Shawwāl). But if you do so and a baby is created from that copulation, it will be notoriously evil and harmful.

O 'Alī! Do not copulate with your wife at the night before the 'Īd al-Aḍḥā Day (the tenth of Dhu'l-Ḥijjah). But if you do so and a baby is created from that copulation, it will have either four or six fingers in each hand.

O 'Alī! Do not copulate with your wife under a fruitful tree. But if you do so and a baby is created from that copulation, it will be executioner, murderer, or diviner.

O 'Alī! Do not copulate with your wife under the face of the sun and its rays unless a curtain is there to cover you; otherwise, a baby that is created from such copulation will live in permanent poverty and wretchedness up to its death.

O 'Alī! Do not copulate with your wife in the period between the adhān (the call to prayer) and the iqāmah (the prefatory part of ritual prayers); otherwise, a baby that is created from such copulation will be disreputably engaged in bloodshed.

O 'Alī! Do not copulate with your pregnant wife unless you have performed the ritual ablution; otherwise, your baby will be blind-hearted and stingy.

O 'Alī! Do not copulate with your wife at the night before the fifteenth of Sha'bān; otherwise, the baby created from such copulation will be deformed with many moles on the areas covered by hair and on the face.

O 'Alī! Do not copulate with your wife two days before the end of a month; otherwise, a baby created from such copulation will be either tither or an assistant of unjust rulers who cause the death of many groups of people.

O 'Alī! Do not copulate with your wife on the roofs of buildings; otherwise, a baby created from such copulation will be hypocrite, showing off, and heretic.

O 'Alī! Do not copulate with your wife at the night before starting a journey; otherwise, a baby created from such copulation will be spending his fortune illegally: '*Surely, the squanderers were ever brothers of the devils.* (17/27)'

O 'Alī! Do not copulate with your wife when you are on a three day and three night journey; otherwise, a baby created from such copulation will be helper of all unjust rulers.

O 'Alī! You are advised to copulate with your wife at the nights before Mondays, for a baby created from such copulation will be a memorizer of Allah's Book and will be well-satisfied with whatever Allah the Almighty and All-majestic has decreed for him/her.

O 'Alī! If you copulate with your wife at the nights before Tuesdays, the baby created from such copulation will be honored with martyrdom due to bearing witness that there is no deity but Allah and that Muḥammad is Allah's apostle. Besides, Allah will not chastise him/her with the polytheists, and the baby will have pleasant mouth smell, be kindhearted, magnanimous, free from backbiting others, and free from telling lies and slandering.

O 'Alī! If you copulate with your wife at the nights before Thursdays, the baby created from that copulation will be one of the rulers or one of the scholars.

O 'Alī! If you copulate with your wife in the midday of Thursdays, the baby created from such copulation will never be touched by Satan up to its death, will be discerning, and Allah the Almighty and All-majestic will endue it with sound faith and safe lifetime.

O 'Alī! If you copulate with your wife at the nights before Fridays, the baby created from such copulation will be skilled and eloquent orator.

If you copulate with her in Friday afternoons, the baby created from such copulation will be famous, celebrated, and knowledgeable.

If you copulate with her at the nights before Fridays after the ritual Evening Prayer, the baby created from such copulation is expected to be one of the chief supporters of Imam al-Mahdī, by the will of Allah the All-exalted.

O 'Alī! Do not copulate with your wife at the first hour of night; otherwise, the baby created from such copulation is not saved to be sorcerer and to be preferring this-worldly life to the otherworldly one.

O 'Alī! Commit yourself to these instructions of mine as same as I committed myself to them when I received them from my brother; the Archangel Gabriel."

5. Imam al-Ṣādiq ('a) is reported to have said: Avoid copulating with your wife on the first, middle, and last days of a month. Whoever violates this instruction should prepare himself to received aborted child. Nevertheless, even if such a child is born safely, it may be born insane. This is why the mad are usually attacked on the first, middle, and last days of a month.

6. He ('a) is also reported as saying: It is abominable to cause yourself to be ceremonially impure (due to lawful copulation) at the times of sunset and sunrise when the sun is still yellowish.

7. He ('a) is also reported as saying: Do not copulate with your wife in a ship, facing the qiblah direction, or turning the back to it.

8. The Apostle of Allah (ṣ) said: It is abominable for husbands to copulate with their wives while they have already been having wet dreams unless they wash themselves ceremonially. If they do so and a baby that is created from such copulation is born insane, they should blame none but themselves.

9. He (ṣ) also said: Whoever copulates with his wife while she is undergoing menstruation and the baby is born leprous or affected with elephantiasis, should blame none but himself.

10. He (ṣ) also said: Whoever wishes for long life, although there is none to live forever, should have breakfast as early as possible, choose good shoes, make lighter his garment, and lessen copulating with women.

"O Allah's Apostle!" the Holy Prophet (ṣ) was asked. "What do you mean by making lighter the garment?"

He (ṣ) answered: I mean to stop borrowing money and being indebted to others.

11. Imam al-Ṣādiq (ʻa) is reported to have said: Some of you copulate with their wives so carelessly that once they leave them, the wives may even stick to black slaves (to sleep with) if they meet one. Now, whenever you wish to copulate with your wives, you must first create a sort of sexual tempting, for this will make your copulation more pleasant.

12. He (ʻa) is also reported as saying: Women are preferred to men by giving them ninety-nine parts of sexual lust. Yet, it is Allah the Almighty and All-majestic Who cast on them coyness.

13. The Apostle of Allah (ṣ) said: When a woman leaves her place, men should not sit therein unless the place cools down.

14. Within his instructive precept to Imam ʻAlī (ʻa), the Holy Prophet (ṣ) is reported to have said: O ʻAlī! Banquets should not be made except on the following five occasions: wedding, childbirth, circumcision, buying a house, and returning from a journey to Makkah.

15. Anas is reported to have said that when the Holy Prophet (ṣ) married Ḥafṣah, or another wife, he gave a banquet of dates and flour soup.

16. Anas is also reported to have said: I was present in a banquet made by the Apostle of Allah (ṣ) where there were neither bread nor meat.

"What was served then?" Anas was asked, to which he answered: When leather rugs were stretched, dates and oil were served. So, the invitees ate that food without leaving enough dates to the Apostle of Allah (ṣ) to eat.

17. Abū-Qulābah is reported to have said that when the Apostle of Allah (ṣ) married a virgin woman, he would stay with her for seven days; but when he married a non-virgin woman (i.e. widows or divorcees), he would stay with her for three days.

18. According to *Ṭibb al-A'immah*, a man asked Imam Abū-Jaʻfar (ʻa), "Are there certain times at which lawful copulation is deemed abominable?"

The Imam (ʻa) answered: Yes, there are. These times are the period between dawning to sunrise, the period between sunset and the setting of twilight, the daylights on which there is solar eclipse, the nights at which there is lunar eclipse, the days and nights of black, red, or yellow winds, and the days and nights of earthquake.

One night of lunar eclipse, the Apostle of Allah (ṣ) was with one of his wives but he did not sleep with her like he used to do with his other wives. The next morning, she said to him, "O Allah's Apostle! You did not sleep with me last night. Is that because you find me loathsome?"

"No, it is not," the Holy Prophet (ṣ) answered. "Rather, because that sign appeared last night, I disliked having pleasure thereat. Blaming some peoples for doing so, Allah the All-exalted says in His Book: '*And if they were to see a fragment of the heaven falling, they would say: A heap of clouds. Then let them be till they meet their day, in which they will be thunder-stricken.* (52/44-5)'"

19. Imam al-Ṣādiq ('a) said: There is no objection to men looking at their wives naked.

20. "Is it lawful for servants to see the hair of their she-masters?" Imam al-Ṣādiq ('a) was asked, to which he answered: Yes, it is lawful. It is also lawful to see their legs.

21. Imam 'Alī ('a) is reported to have said: It is recommended for husbands to copulate with their wives at the first night of the month of Ramaḍān, for Allah the Almighty and All-majestic says: "*It is made lawful for you to go in to your wives at the night of the fast.* (2/187)" To *go in to your wives* means to copulate with them.

CHAPTER FIVE
RECIPROCAL DUTIES OF SPOUSES TOWARDS EACH OTHER

Wives' duties towards their husbands

1. The Holy Prophet (ṣ) said: As for any husband who stands patiently his wife's bad manners, Allah will decide for him the same reward He decided for Prophet Job ('a) for standing the affliction imposed on him. Likewise, as for any wife who stands patiently her husband's bad manners, Allah will decide for her the same rewards decided for Āsiyah bint Muzāḥim (the righteous wife of Pharaoh).

2. Al-Ḥasan ibn Maḥbūb reported on the authority of Mālik ibn 'Aṭiyyah on the authority of Muḥammad ibn Muslim who reported Imam al-Bāqir ('a) as saying: "O Allah's Apostle!" a woman came to the Holy Prophet (ṣ) and asked. "What are the duties of wives towards their husbands?"

The Holy Prophet (ṣ) explained, "A wife is required to obey her husband, not to disobey him, not to give anything in charity from her house before obtaining his permission, not to observe voluntary fasting before obtaining his permission, not to refrain from responding to him when he asks for sexual intercourse even if she is riding on a saddle on the back of an animal, and not to leave her house before obtaining his permission; otherwise, the angles in the heavens, the angels on the earth, the angels of wrath, and the angels of mercy will incessantly invoke Allah's curses on her until she comes back home."

"O Allah's Apostle!" the woman further asked. "Towards whom does a man have the greatest duty?"

The Holy Prophet (ṣ) answered, "The greatest duty a man has is towards his parents."

"Towards whom does a wife have the greatest duty?" she asked.

He (ṣ) answered, "The greatest duty a woman has is towards her husband."

"Is my husband required to commit himself to the same duties that I have towards him?" she asked.

He (ṣ) answered, "No. He is not required to commit himself to even one percent of the duties you have towards him."

"So," she concluded. "I will never let myself have any duty towards any man. I swear this by Him Who has sent you with the truth!"

3. The Holy Prophet (ṣ) also said: As for any woman who hurts the feelings of her husband with even a single word, Allah will never accept from her any good act, any fair act, and any act of kindness until she pleases him with her, even if she observes fasting all her days, does devotional acts all her nights, manumits many servants, and supplies fighters with equipments for the sake of Allah. Such woman will be the first to be driven to Hellfire. The same is applicable to husbands who wrong their wives.

4. The Holy Prophet (ṣ) also said: As for any woman who does not treat her husband with kindness; rather, she forces him to do what is beyond his capacity, Allah will not award her for any good deed she does and she will meet Him while He is wrathful to her.

5. A woman whom the Holy Prophet (ṣ) gave in marriage to a man complained about him to the Holy Prophet (ṣ) because she had seen some loathsome behavior from him. So, the Holy Prophet (ṣ) said to her: It seems that you want to be divorced. If you do so, you will be even more stinky than a carcass of a donkey in the sight of Allah.

6. Imam Abū-'Abdullāh ('a) is reported to have said: A married woman has no right to manumit a slave, give an alms, manage a house affair, gift something, or make a vow unless she obtains the permission of her husband except in such cases related to going on Ḥajj pilgrimage, defraying the zakāt levy, being pious to her parents, and building good relations with her relatives.

7. The Holy Prophet (ṣ) is reported to have said: Among the duties of wives towards their husbands are that they lighten up the house, prepare food, receive them warmly at the doorstep, hand over washtubs and handkerchiefs to them, help them clean themselves, and avoid abstaining from allowing them to have sexual intercourse with them unless there is an obstacle.

8. Imam al-Ṣādiq ('a) is reported to have said: Some people came to the Apostle of Allah (ṣ) and said, "We have seen some peoples prostrating themselves before each other."

The Holy Prophet (ṣ) commented: If I were to be allowed to order some people to prostrate themselves before others, I would order wives to prostrate themselves before their husbands.

9. The Holy Prophet (ṣ) also said: Even if a wife cooks one of her breasts as food and roasts the other for her husband, she has still not fulfilled her duty towards him duly. Nevertheless, if she disobeys him for the winking of an eye, she will be cast down into the lowest class of Hellfire unless she repents and regrets.

10. He (ṣ) also said: A wife is not considered to have fulfilled her duties towards Allah the Almighty and All-majestic until she fulfils duly her duty towards her husband.

11. Imam Abū-Ja'far ('a) is reported as saying: Verily, Allah the Almighty and All-majestic has imposed upon men participation in jihad and imposed upon women participation in jihad of another kind. As for jihad imposed on men, it is that they are required to offer their property and blood in defense of the religion until they are martyred for Allah's sake. As for jihad imposed on women, they are required to stand patiently any harm and jealousy they may face from their husbands.

12. He ('a) also said: Very few men will be saved [from the Lord's calling to account] and even fewer and fewer women will be saved [from the same].

13. According to another tradition, the Imam ('a) said: Jihad that is imposed upon women is their being pious wives to their husbands.

14. Imam al-Ṣādiq ('a) said: As for any woman who spends a single night while her husband is wrathful to her due to a mistake she has done, none of her prayers will be accepted before her husband is pleased with her.

15. He ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: As for any woman who leaves her house before obtaining her husband's permission, she will not deserve any alimony until she comes back to her husband's house.

16. The Imam ('a) also said: As for any woman who perfumes herself for any other person than her husband, none of her prayers will be accepted before she removes her fragrance as same as she washes herself from ceremonial impurity.

17. He ('a) also said: As for any woman who takes off one piece of her clothes in a house other than her husband's and without obtaining his permission, the curses of Allah will be incessantly poured upon her until she returns to her husband's house.

18. He ('a) is also reported to have said: Any woman who reproachfully says to her husband, "I have not seen anything good from you," the rewards for her

good deeds will be frustrated.

19. According to another narration, Anas is reported to have said: Before he went on a journey to participate in a military campaign, a man had ordered his wife not to come down from the roof of her house until he would come back to her. However, her father stood at the doorstep of her house asking her to visit him because he fell ill. She sent someone to the Holy Prophet (ṣ) asking him for an advice concerning her situation. However, the Holy Prophet (ṣ) ordered her to fear Allah and obey her husband's instructions... etc.

20. The Imam ('a) is reported to have said: A man from the Anṣār (supporters; the people of Yathrib, lately al-Madīnah, who received and supported the Holy Prophet) went on a journey after he had ordered his wife not to leave his house until he would come back to her. However, the wife's father fell ill. So, she sent someone to the Holy Prophet (ṣ) to carry to him her message which was as follows: "My husband had ordered her not to leave his house, but my father fell ill. Do you allow me to visit him?"

The Holy Prophet's answer was as follows: "No, I do not. Sit in your house and obey your husband."

However, her father died; so, the woman sent someone to the Holy Prophet (ṣ) to carry to him her message, which was as follows: "My father has died. Do you allow me to participate in his funeral ceremonies?"

The Holy Prophet's answer was as follows: "No, I do not. Sit in your house and obey your husband."

When the woman's father was buried, the Holy Prophet (ṣ) sent someone to the woman to convey to her this message: "Allah the All-blessed and All-exalted has forgiven your father and you due to your obedience to your husband."

21. The Holy Prophet (ṣ) said: The best of all of you are those who treat their wives in the best way. Thus, I am the best of all of you because I treat my wives in a way better than all of you do.

Husbands' duties towards their wives

1. Imam Abū-Ja'far ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: So persistently did the Archangel Gabriel instruct me to care very much for women that I thought that a wife must never be divorced unless she indulges in flagrant sexual misconduct.

2. He ('a) also said: Whoever overlooks even a single word said by his wife, Allah will save him from Hellfire, decide irrevocably Paradise as his eternal abode, record for him two hundred thousand rewards, release him from the

punishment of two hundred thousand evildoings he has committed, raise him two hundred thousand ranks, and decide for him the rewards of a whole year worship for each hair on his body.

3. Isḥāq ibn 'Ammār asked Imam Abū-'Abdullāh ('a) to mention to him husbands' duties towards their wives. So, the Imam ('a) explained: As duties towards their wives, husbands are required to satiate their wives with food, to clothe their bodies, and to forgive them when they make a mistake. When the Prophet Abraham, the Friend of the All-beneficent Lord, complained to Allah the Almighty and All-majestic about the bad manners of his wife Sarah, the Lord revealed to him, saying: Women are like ribs; if you try to set it straight, it will be broken; and if you leave it as it is, you will have taken pleasure in it."

Isḥāq said, "Who said so?"

The Imam ('a) became angry and said: By Allah I swear this; these are the words of Allah's Apostle [Muḥammad] (ṣ).

4. Isḥāq ibn 'Ammār is also reported to have said: One of Imam Abū-'Abdullāh's wives hurt him all the time. Yet, he always forgave her.

5. The Apostle of Allah (ṣ) said: No a servant of Allah spends whatever he earns on his dependants but that Allah will give him as compensation seven hundred folds for each single dirham he has spent on his family members.

6. He (ṣ) also said: The best men of my community are those who never encroach upon their wives, who always treat them kindly, and who never wrong them: "*Men have authority over women on account of the qualities with which Allah has caused the one of them to excel the other and for what they spend of their property; therefore, the righteous women are obedient and guarding the unseen that which Allah has guarded.* (4/34)"

7. Imam al-Bāqir ('a) is reported to have said: If a husband fails to provide his wife with clothes that cover up her private parts and with food that helps her do her activities, then it is the Imam's duty to separate her from him.

8. Explaining the following holy Qur'ānic verse: "*And the man whose resources are restricted, let him spend according to what Allah has given him,* (65/7)" Imam Abū-'Abdullāh ('a) is reported to have said: Husbands are required to provide their wives with food that help them do their activities and with clothes; otherwise, those in authority must separate wives from husbands who fail to do so.

9. Imam al-Ṣādiq ('a) is also reported to have said: A verse of the Holy Qur'ān reads: "*O you who believe! Save yourselves and your families from a fire whose*

fuel is men and stones. (66/6)" When this verse was revealed, a Muslim man, upon hearing it, sat down weeping and saying, "How can I be financially responsible for my family duly while I cannot even be financially responsible for myself?"

The Apostle of Allah (ṣ) said: It is sufficient for you to order them to do what you yourself should do and warn them against doing what you yourself should not do.

10. Imam al-Ṣādiq ('a) is also reported as saying: A woman visited the Apostle of Allah (ṣ) asking for his advice concerning a certain issue.

"I am afraid you are one of the procrastinating women!" the Holy Prophet (ṣ) said.

"O Allah's Apostle!" the woman asked. "What do you mean by procrastinating women?"

The Holy Prophet (ṣ) explained, "I mean these women who, when their husbands ask them to do them something, defer responding to them until they sleep after they despair of their women's' response. As for such women, the angels will keep on invoking Allah's curses on them until their husbands wake up."

11. The Imam ('a) is also reported as saying: May Allah have mercy on a servant of Him who creates a good relationship between his wife and him. It is Allah Who has given him authority over his wife and assigned him as her custodian.

12. The Holy Prophet (ṣ) said: One's dependants are as same as one's prisoners are. So, the most beloved servants of Allah in His sight are those who give most generously to their prisoners.

13. Imam al-Kāẓim ('a) said: One's dependants are as same as one's prisoners are. So, whoever is endued with a grace by Allah must give generously to his prisoners. If he does it not, then that grace will very soon be taken away from him.

14. Khawlah is reported to have said to Allah's Apostle (ṣ), "I always perfume myself to my husband as exactly as a bride does when she is carried to her bridegroom at the first night of their wedding. So, I come to him in his bed but he moves away from me. I then come to him from the side of his face, but he still moves away from me. I thus believe that he finds me loathsome. What is your advice to me, O Allah's Apostle?"

The Holy Prophet (ṣ) instructed, "You should fear Allah and obey your husband."

"What is his duty towards me?" Khawlah asked.

The Holy Prophet (ṣ) answered, "His duty towards you is that he should provide you with the same food he eats, clothe you with the same kind of clothes he wears, and he should neither slap nor cry in your face."

"What is my duty towards him?" she further asked.

He (ṣ) answered, "Your duty towards him is that you should not leave his house before obtaining his permission, you should not observe voluntary fasting before obtaining his permission, you should not give anything as alms from his property before obtaining his permission, and if he asks you to sleep with him, you should respond to him even if you are sitting on the back of an animal."

15. The Holy Prophet (ṣ) also said: A woman is like a plaything; so, whoever betakes himself a woman as a wife must safeguard her.

16. Imam 'Alī Amīr al-Mu'minīn ('a) said to his son Muḥammad ibn al-Ḥanafiyyah: O son! If you are strong, then you should use your strength in obedience to Allah; and if you are weak, then you must be too weak to disobey Him. If possible, try to make your woman manage nothing of your affairs except the affairs she must manage by herself. This will keep her beauty for longer time, bring her rest of mind, and help her live a better life. Verily, a woman is a rose but not a leader. So, you must take care of her under all conditions and behave with her in the most excellent manner so that your life will be clear of troubles.

17. Imam al-Ṣādiq ('a) is reported to have said: Fear Allah while you treat the two weak categories of people; that is, your servants and your women.

CHAPTER SIX
CHILDREN AND ISSUES RELATED TO THEM

Merits of having children

1. Al-Sakūnī is reported to have quoted the Apostle of Allah (ṣ) as saying: Pious children are roses of Paradise.

2. Imam al-Ṣādiq ('a) is reported to have said: The inheritance that Allah leaves for His faithful servants is a righteously pious son who implores Allah's forgiveness for his parents.

3. He ('a) is also reported as saying: Daughters are like good deeds, while sons are graces. You will be awarded for the good deeds, but you will be questioned about graces.

4. When the glad tidings of having a daughter was conveyed to the Holy Prophet (ṣ), he noticed that some of his companions did not like this news. So, he (ṣ) said to them: What is the matter with you? This is a rose that I will smell, while her sustenance is sponsored by Allah.

5. According to *Rawḍah*, the Apostle of Allah (ṣ) said: Daughters who are safeguarded in privacy are the most excellent children one can get. Whoever has one daughter, Allah will use her as shield that protects him from Hellfire. Whoever has two daughters, Allah will allow him into Paradise in honor of them. Whoever has three or more daughters, is not required to participate in holy wars and to defray alms.

6. Ḥudhayfah al-Yamānī is reported to have quoted the Apostle of Allah (ṣ) as saying: Daughters are the best of your children.

7. Imam al-Riḍā ('a) is reported to have said: Indeed, when Allah the All-blessed and All-exalted intends to do a favor to one of His servants, He does not cause him to die before making him see his offspring.

8. A narration is reported to read: Whoever dies without having offspring is as if he has not been existent among people, but whoever dies having offspring is

as if he has not died.

9. Imam al-Ṣādiq ('a) is reported to have said: Indeed, Allah the Almighty and All-majestic showers His mercy upon fathers who love their children the most.

"I have only daughters," 'Umar ibn Yazīd remarked.

The Imam ('a) commented: Do you wish their death? If you wish them dead and they pass away, you will not be rewarded on the Resurrection Day and you will meet your Lord while you are considered to have disobeyed Him.

10. Through his chain of authority, Ḥamzah ibn Ḥamrān is reported to have said that a man came to the Holy Prophet (ṣ) who was visited by another man and told him that he had a child born to him. Having noticed that the color of the other man's face changed, the Holy Prophet (ṣ) asked, "What is the matter with you?"

The man said, "I have left my house while my wife was in labor. However, I was told that she gave birth to a female baby."

The Holy Prophet (ṣ) commented, "The earth carries her, the sky overshadows her, Allah provides her with her sustenance, and she is after all a rose that you smell."

The Holy Prophet (ṣ) then turned his face towards his companions and declared: Whoever has one daughter is really in trouble. Whoever has two daughters needs succor indeed. Whoever has three daughters is not liable to participating in jihad and in every duty requiring efforts. Whoever has four daughters, you must help him, O servants of Allah! You must aid him, O servants of Allah! You must loan him, O servants of Allah! You must have mercy on him, O servants of Allah!

11. The Apostle of Allah (ṣ) said, "Whoever provides for three daughters -or three sisters- will be allowed into Paradise irrevocably."

"O Allah's Apostle!" he (ṣ) was asked. "What about providing for two only?"

"The same is applicable to him who provides for two daughters," the Holy Prophet (ṣ) declared.

"O Allah's Apostle!" he (ṣ) was further asked. "What about providing for one daughter only?"

"The same is applicable to him who provides for one daughter only," the Holy Prophet (ṣ) declared.

12. The Holy Prophet (ṣ) is reported to have said: One of the signs of good luck

of a man is that his daughter does not reach the age of menstruation while she is still living in his house [not in her husband's].

13. He (ṣ) is also reported as saying: Show love to and have mercy upon your children. You must fulfill whatever promise you make to them, because they see that you are the ones who provide them with their nourishment.

14. He (ṣ) is also reported to have said to a man who had two sons but he kissed one of them and left the other: You should have treated them equally.

15. He (ṣ) also said: Treat your sons equally in secret as you like them to treat you equally in terms of piety and kindness.

16. The Apostle of Allah (ṣ) is reported to have kissed al-Ḥasan and al-Ḥusayn. So, al-Aqraʿ ibn Ḥābis commented, "I have ten sons but I have never kissed even one of them."

The Holy Prophet (ṣ) answered, "It is not my problem that Allah divested your heart of mercy."

Or he (ṣ) said something like this.

17. The Holy Prophet (ṣ) is reported to have said: Name your sons after the names of the prophets. Still, the best of all names are ʿAbdullāh (meaning, the servant of Allah) and ʿAbd al-Raḥmān (meaning, the servant of the All-beneficent Lord).

18. He (ṣ) is also reported to have said: Fathers have three duties towards their children: They should choose good names for them, teach them writing, and afford their marriage when they attain maturity.

19. He (ṣ) also said: Always kiss your children. For each kiss, you will win such a rank in Paradise that the distance between each two kisses is a five hundred year walking.

20. Imam al-Riḍā (ʿa) is reported to have quoted his father on the authority of his fathers who said: The Apostle of Allah (ṣ) said: As for any group of people who meet to exchange views about an issue and there is among them one called *Muḥammad* or *Aḥmad*; so, they give him a share in their talks, this will definitely be for their good.

21. The Holy Prophet (ṣ) also said: Just as children can be impious to their parents, so also can parents be impious to their children.

22. He (ṣ) also said: I swear this by Him Who has sent me with the truth: he who acts impiously towards his parents will never even smell the scent of Paradise.

23. Imam 'Alī Amīr al-Mu'minīn ('a) said: To kiss one's son is a sign of mercy. To kiss one's wife is a sign of lust. To kiss one's parents is a sort of worship. To kiss one's brother-in-faith is a sign of true faith.

24. Al-Ḥasan al-Baṣrī added: And to kiss the just ruler is a sign of obedience to him.

25. Imam al-Ṣādiq ('a) is reported to have said: Piety to one's children is piety to one's parents.

26. Rufā'ah is reported to have said: I asked Imam Abu'l-Ḥasan ('a) about the legality of preferring one's children of different wives to each other.

The Imam ('a) answered: Yes, this is acceptably legal. My father ('a) used to prefer me to my brother 'Abdullāh.

27. Imam al-Ṣādiq ('a) is reported to have said: A son bearing a resemblance to his father is one of the graces of Allah the Almighty and All-majestic.

28. He ('a) is also reported as saying: When Allah the All-blessed and All-exalted decides to create a creation, He gathers all the images of his fathers up to Adam and then copies the creature according to one of them. So, fathers must never claim that their sons do not bear a resemblance to them.

29. A man is reported to have asked the Holy Prophet (ṣ), "Why do we notice similarity between our sons and us while our sons do not notice such a similarity?"

The Holy Prophet (ṣ) answered: This is so because your sons are parts of you, while you are not parts of them.

30. Imam 'Alī ibn al-Ḥusayn ('a) was asked, "Although you are the most pious of all people to your mother, we have never seen you eating with her. Why is that?"

He ('a) answered, "That is because I fear lest my hand is stretched to a part of the food on which her eyes had first fallen. If I do so, then I fear lest I have been impious to her."

31. Imam al-Ṣādiq ('a) was asked, "Why did Allah cause His Prophet Muḥammad to be orphan?"

He ('a) answered, "He was made orphan so that no one would feel to have done him a favor."

32. Imam al-Ṣādiq ('a) is reported to have said: Congratulating his friend for having a male baby, a man said to another, "Congratulations for the birth of the

horseman!"

Having heard him, Imam al-Ḥasan ibn 'Alī ('a) said to him, "How have you been so sure that he will be a horseman, not a walker?"

"May Allah accept me as ransom for you!" the man said. "What should I have said instead?"

The Imam ('a) instructed, "You should have said: Be thankful to the Donor-Lord! Blessed be you by the donated child! May he attain maturity and may you be endued with his piety to you!"

33. The Apostle of Allah (ṣ), pointing to a small boy, asked the man who was accompanying him, "Who is this boy?"

"He is my son," the man answered.

The Holy Prophet (ṣ), praying to him, said, "May Allah give you pleasure through him! However, if I said instead, 'May Allah bless him for you,' I would make him preferred to you."

34. According to *Nawādir al-Ḥikmah*, 'Abdullāh ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever goes to a marketplace and buys something to present it as a gift to his dependants, is awarded the same reward of one who carries alms to needy people. When presenting something, one should begin with daughters before sons, because he who gives pleasure to his daughter is awarded the same reward of one who manumits a slave from the descendants of Prophet Ishmael. Likewise, he who gladdens his son is awarded the same reward of one who weeps for fear of Allah. He who fears for fear of Allah will be allowed by Allah into the gardens of Eternal Bliss.

35. 'Abdullāh ibn Faḍālah is reported to have said that he heard Imam Abū-'Abdullāh ('a), or Imam Abū-Ja'far ('a), saying: When a boy attains three years of age, you may say to him seven times: Say, "*lā-ilāha-illā'llāhu*; there is no deity but Allah."

You may then leave him until he attains three years, seven months, and twenty days of age. At that time, you may say to him seven times: Say, "*muḥammadun rasūlu'llāhi*; Muḥammad is the apostle of Allah."

You may then leave him until he attains four whole years of age. At that time, you may say to him seven times: Say, "*ṣallā'llāhu 'alā muḥammadin wa'āli muḥammadin*; may Allah shower blessings upon Muḥammad and upon Muḥammad's Household."

You may then leave him until he attains five years of age. Only then you may teach him to discriminate between his right and left hands. When he learns that, you may turn his face towards the qiblah direction and order him to prostrate.

You may then leave him until he attains six whole years of age. When he does, you may teach him to say the prayers and to do the ritual genuflection and prostration until he attains seven years of age. When he does, you may then teach him how to wash his face and two hands. When he learns that, you may teach him to perform the prayer.

You may then leave him until he attains nine years of age. When he does, you may teach him how to perform the ritual ablution even by force and teach him how to perform the prayers even by force. If he learns the ritual ablution and prayers, Allah will then forgive his parents, by His will.

36. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) is reported to have said: A son being known for his resemblance to his father in physical appearance, nature, morality, and traits is part of the father's good luck.

37. The Apostle of Allah (ṣ) said: A son bearing a resemblance to his father is one of the favors of Allah done to the father.

38. Imam Abū-Ibrāhīm al-Kāẓim ('a) is reported to have said: My father used to say: True happy is he who does not die before he sees his offspring.

Imam al-Kāẓim ('a), pointing to Imam Abu'l-Ḥasan ('a), commented: As for me, Allah has allowed me to see my own offspring.

39. Imam al-Ṣādiq ('a) is reported as saying: Leave your child playing for seven years. Bring him up and teach him good manners for the next seven years. For the next seven years, commit yourself to educating him. If he does not succeed, then nothing good is expected from him.

40. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) is also reported to have said: Carry your baby until he attains six years of age. You may then educate him in schools for the next six years. For the next seven years, you should embrace him to yourself so that he will learn your own education. He will receive your education and become righteous; otherwise, leave him.

41. The Holy Prophet (ṣ) said: A child must be treated as master for the first seven years of his age. He must then be treated as slave for the next seven years. He must then be treated as minister for the next seven years. You may then test his manners when he is twenty-one years old. If he is well-mannered, then you have been successful in rearing him; otherwise, you may slap on his side and leave him alone, because you, by doing so, have had an excuse before Allah the All-exalted.

42. The Holy Prophet (ṣ) is also reported as saying: To educate your children is better for you than giving half a measure of alms everyday.

43. He ('a) is also reported as saying: If you honor your children and educate them perfectly, Allah will forgive you.

44. According to *'Uyūn Akhbār al-Riḍā*, Imam al-Riḍā ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Wash your children from fats, because when Satan smells fats on their bodies, the children wake up frightened. Besides, fats annoy the two recoding-angels.

45. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: A child must be left playing for the first seven years of his age. He must then be educated for the next seven years. He must then be employed for the next seven years. His tallness stops at the age of twenty-three, while his reason stops maturing at the age of thirty-five. Whatever knowledge he wins after that age comes to him through experience.

46. Imam al-Bāqir ('a) is reported as saying: When they attain ten years of age, boys must be separated from women in beds.

47. The Holy Prophet (ṣ) is reported to have said: Guard your children against drinking the milk of prostitutes and mad women, for milk transmits diseases to others.

48. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: When you look at your child and find him sweet-eyed, large-forehead, bulgy-cheeked, healthy-bodied, and having languid hipbone, then you may expect goodness and blessings from him. But if you find him sunken-eyed, narrow-forehead, salient-cheeked, and having such a sharp tip of the nose that his forehead seems like a cross, then you may expect nothing good from him.

49. Imam al-Ṣādiq ('a) is reported as saying: Every year, a child increases four fingers tallness measured by his own fingers.

50. He ('a) is reported on the authority of his fathers who quoted the Apostle of Allah (ṣ) as saying: Boys must be put with boys, while girls must be put with girls only. When a boy and a girl attain ten years of age, they must be separated in bed.

51. He ('a) is also reported as saying: When a girl attains six years of age, men must stop kissing her. As for boys, women must stop kissing them when they are more than seven years old.

52. He ('a) is also reported to have quoted Imam 'Alī ('a) as saying: Mothers sticking to their six-year-old daughters is part of adultery.

53. Aḥmad ibn al-Nuʿmān is reported to have asked Imam al-Ṣādiq (ʿa), "I have a small girl under my custody while she is not a relative of me. She is now six years old. How should I behave with her?"

The Imam (ʿa) instructed: Do not put her in your lap and do not kiss her anymore.

54. ʿAbdullāh ibn ʿUmar is reported to have quoted the Holy Prophet (ṣ) as saying: When they attain seven years of age, separate your children from one another in beds.

55. It is also reported that children must be separated from one another in beds when they become six years old.

Praying to the Lord for children

1. According to *al-Maḥāsin*, Bakr ibn Ṣāliḥ is reported to have said: In my letter to Imam Abu'l-Ḥasan al-Hādī (ʿa), I wrote the following: "For the last five years, I stopped impregnating my wife because she did not want us to have children, claiming that it would be difficult for us to rear them due to the poverty we are experiencing. What do you say about this?"

The Imam (ʿa) wrote back: Have children. If you do, Allah will provide them with sustenance.

2. According to *Firdaws al-Akhbār*, ʿAbdullāh ibn ʿUmar is reported to have quoted the Apostle of Allah (ṣ) as saying: Have children earnestly, because children are delight of your eyes and rest of your hearts. Beware of marrying aged and infertile women.

3. Imam ʿAlī ibn al-Ḥusayn (ʿa) is reported to have said to one of his companions: Repeat the following supplicatory words of praying to the Lord for children seventy times:

O my Lord, leave me not alone; and You are the best of inheritors. And make for me an inheritor who acts piously towards me in my lifetime and implore Your forgiveness for me after my death. And make him to be a sound creation and do not give Satan any share or part in him. O Allah, I do implore Your forgiveness and declare my repentance before You. Verily, You are the All-forgiving, the All-merciful.

رَبِّ لاَ تَذَرْنِي فَرْداً وَأَنْتَ خَيْرُ ٱلْوَارِثِينَ.
وَٱجْعَلْ لِي مِنْ لَدُنْكَ وَلِيّاً يَبَرُّ بِي فِي
حَيَاتِي وَيَسْتَغْفِرُ لِي بَعْدَ وَفَاتِي، وَٱجْعَلْهُ
خَلْقاً سَوِيّاً، وَلاَ تَجْعَلْ لِلشَّيْطَانِ فِيهِ
شِرْكاً وَلاَ نَصِيباً. اَللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ، إِنَّكَ أَنْتَ ٱلْغَفُورُ ٱلرَّحِيمُ.

Whoever repeats these supplicatory words very frequently, Allah will provide him with whatever property, children, and welfare of this-worldly life and the otherworldly life he wishes. Verily, Allah the All-exalted says, "*Then said I: Seek the forgiveness of your Lord! Verily He is the Most-Forgiving. He will send down upon you the cloud raining in torrents and help you with wealth and sons and make grow for you gardens and make for you rivers.* (71/10-1)"

4. According to *Tibb al-A'immah*, Sulaymān al-Jawzī is reported on the authority of an old man from al-Madā'in on the authority of Zurārah who said: Along with Imam Abū-Ja'far ('a), I came to Hishām ibn 'Abd al-Malik (the Umayyad ruler), but we could not obtain permission to be present before him. This matter aggrieved the Imam ('a) who approached the doorkeeper, who was rich but having no children, and said to him, "Will you take me to Hishām and in return I will teach you a supplicatory prayer that if you say, you will have children?"

The doorkeeper accepted the offer. So, the Imam ('a) was taken to Hishām and finished the issue for which he was there to see him. When the Imam ('a) finished, the doorkeeper said to him, "May Allah accept me as ransom for you! What about the supplicatory prayer you promised to teach me?"

The Imam ('a) instructed: Each day in the morning and in the evening, you may repeat this statement seventy times:

All glory be to Allah.	سُبْحَانَ ٱللّٰهِ.

You should then implore the forgiveness of Allah the Almighty and All-majestic ten times, repeat the same statement of *subhānallāhi* nine times, and conclude the tenth with an imploration of His forgiveness. This is so because Allah the All-exalted says, '*Seek the forgiveness of your Lord! Verily He is the Most-Forgiving. He will send down upon you the cloud raining in torrents and help you with wealth and sons and make grow for you gardens and make for you rivers.* (71/10-1)'"

When the doorkeeper carried out the Imam's instructions, he was endued with many children. After that, the doorkeeper frequently visited Imam Abū-Ja'far and Imam Abū-'Abdullāh ('a).

Sulaymān al-Jawzī added: I was married to my uncle's daughter, but we did not have children for a considerable time. So, I followed the Imam's instructions and taught the same to my wife. Immediately after that, we were endued with a male baby. My wife then told others that any wife who wishes to be pregnant and give birth to a child should say these supplicatory words. So, she taught many women who did not have children these supplicatory words and they all were endued with children.

5. Abū-Bakr ibn al-Ḥarth al-Baṣrī is reported to have said: I said to Imam Abū-'Abdullāh, "I belong to a family who is about to die out because I do not have a child yet."

The Imam ('a) instructed, "While being in the posture of prostration, pray to Allah the Almighty and All-majestic, saying:

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَـةً إِنَّـكَ
سَمِيعُ الدُّعَاءِ.﴾ ﴿رَبِّ لاَ تَذَرْنِي فَرْداً وأَنْتَ
خَيْرُ الْوَارِثِينَ﴾

My Lord! Grant me from You good offspring. Surely, You are the Hearer of prayers. O my Lord! Leave me not alone; and You are the best of inheritors."

Abū-Bakr commented: When I did that, I was endued with two sons whom I named 'Alī and al-Ḥusayn.

6. According to another narration that is reported from Imam al-Ṣādiq ('a): When you wish to have a child, you may repeat the following Qur'ānic verses three times immediately before you start copulating with your wife:

﴿وَذَا ٱلنُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَـنَّ أَنْ لَـنْ
نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي ٱلظُّلُمَاتِ أَنْ لاَ إِلَهَ إِلاَّ
أَنتَ سُبْحَانَكَ إِنِّي كُنـتُ مِـنَ ٱلظَّـالِمِينَ.
فَٱسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِـنَ ٱلغَـمِّ وَكَـذَٰلِكَ
نُنْجِي ٱلْمُؤْمِنِينَ.﴾

And (mention) Dhu'n-Nūn (Jonah), when he went off in anger and deemed that We would not suppress his sustenance. But he cried out in the darkness, "There is no god save You. Be You Glorified! Lo! I have been a wrongdoer." Then we heard his prayer and saved him from the anguish. Thus do we save the believers.

7. Imam al-Ṣādiq ('a) is also reported to have said: When your wife is pregnant for four months, you may face the qiblah direction, recite Āyah al-Kursī, strike on her side, and say, "O Allah, I have decided to give this baby the name of Muḥammad."

If you do so, Allah the Almighty and All-majestic will decide to make the fetus male. If you fulfill your promise and name the baby Muḥammad, Allah will bless him, but if you fail to do so, then it is up to Allah; if He wills, He will take him or keep him alive.

8. According to *Nawādir al-Ḥikmah*, a man is reported to have visited Imam Abū-'Abdullāh ('a) and complained, "O son of Allah's Apostle! I have had eight daughters one after the other, but I have not seen any male child yet. Please, pray to Allah the Almighty and All-majestic for me to endue me with a male baby."

The Imam ('a) instructed, "Before you copulate with your wife and take the posture of copulation, you may put your right hand on the right side of your wife's navel and repeat reciting Sūrah al-Qadr (no. 97) seven times. You may then copulate with your wife. If you do so, you will be given what you like to have. When your wife is pregnant and she turns at night, you may put your right hand on the right side of her navel and repeat reciting Sūrah al-Qadr seven times."

The man commented: I carried out the Imam's instruction and the result was that I was endued with seven male babies one after the other. When other people having my same problem did that, they were also endued with male babies.

9. Imam al-Ḥasan ibn 'Alī ('a) is reported to have once come to Mu'āwiyah. When he left, one of Mu'āwiyah's doorkeepers followed him and said, "I have a big fortune but I am deprived of children. Please, teach me something due to which Allah may endue me with a child."

The Imam ('a) instructed, "You may commit yourself to imploring Allah's forgiveness."

Carrying out the Imam's instruction, the Imam ('a) addicted himself to imploration of Allah's forgiveness so persistently that he repeated the statement of imploring forgiveness seven hundred times a day. So, he had ten children.

When Mu'āwiyah was informed of this story, he asked the man, "You should have asked him about the relationship between imploring Allah's forgiveness and having children."

So, when Imam al-Ḥasan ('a) visited Mu'āwiyah on another occasion, the man asked him that.

Answering him, the Imam ('a) said: Have you not heard the saying of Allah—almighty be His Name—who says within the story of Prophet Hūd, "*And, O my people! Ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength.* (11/52)" Likewise, relating the story of Prophet Noah, Allah the Almighty says, "*Seek the forgiveness of your Lord! Verily He is the Most-Forgiving. He will send down upon you the cloud raining in torrents and help you with wealth and sons and make grow for you gardens and make for you rivers.* (71/10-1)"

CHAPTER SEVEN
'AQĪQAH AND RELATED ISSUES

1. 'Umar ibn Yazīd is reported to have said: I heard Imam Abū-'Abdullāh ('a) saying: On the Resurrection Day, each person will be responsible for the *'aqīqah,*[1] which is even more obligatory than *'uḍḥiyah* (animals offered during the Ḥajj season).

2. Imam al-Ṣādiq ('a) is also reported as saying: Every human being is liable for the *zakāt al-fiṭrah* (a levy obligatorily paid at the end of the month of Ramaḍān) and every newborn is liable for the *'aqīqah.*

3. 'Umar ibn Yazīd is also reported to have said that he asked Imam Abū-'Abdullāh ('a), "By Allah, I am not sure whether my parents had offered an *'aqīqah* on behalf of me or not. What should I do?"

The Imam ('a) ordered him to offer an *'aqīqah* on behalf of himself although he was old.

4. 'Alī ibn Abī-Ḥamzah is reported to have quoted the Righteous Servant, Imam al-Kāẓim ('a), as saying: It is obligatory upon fathers to offer an *'aqīqah* when a male baby is born for them. If they wish to give the newborn a name on the same day, they are allowed to do so.

5. Imam al-Ṣādiq ('a) is reported as saying: To offer an *'aqīqah* is compulsory on those who are wealthy enough to do so. As for the poor, they also may offer one if it is possible for them to do so; otherwise, they are exempted. If they do not offer an *'aqīqah*; rather, they offer an immolation of the 'Īd al-Aḍḥā, this offering can acceptably replace the *'aqīqah.* Every person is liable to offering an *'aqīqah.*

6. He ('a) also said about *'aqīqah*: A male sheep should be slaughtered as offering to the Lord for the newborns. However, if it is difficult to find a ram,

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[1] One of the rituals of Islam, *'aqīqah* (oblation) stands for the offering to God of an animal that is sacrificed upon the giving birth to a child.

then another animal that can be offered as *'aqīqah* may be slaughtered; otherwise, slaughter a ram on condition that it should be the biggest among all rams born in that year.

7. Imam al-Ṣādiq ('a) is also reported to have been asked about *'aqīqah*. He thus answered: You may slaughter a sheep, a cow, or a camel as oblation for the newborn. You may then give the newborn a name. On the seventh day of his birth, cut his hair and weigh up the cut hair with gold or silver and give it as alms. If the newborn is baby boy, you should slaughter a male animal, and if it is a baby girl, you should slaughter a female animal as oblation.

8. On the seventh day of the birth of Allah's Apostle (ṣ), his uncle Abū-Ṭālib slaughtered an animal as oblation and invited his family members to a meal.

"What is the occasion of this meal?" they asked.

"This is an oblation for Aḥmad," Abū-Ṭālib answered.

"Why have you chosen this name for him?" they further asked.

"I have chosen this name so that he will be praised by the inhabitants of the heavens and the earth," he answered.

9. Imam al-Ṣādiq ('a) is reported as saying about the etiquettes of offering *'aqīqah*: The midwife should be given a quarter of the meat of the slaughtered sheep. If his mother has given birth to him without the assistance of a midwife, then the mother should give a quarter of the meat of the slaughtered sheep to any one she likes. From the meat of the slaughtered sheep, ten Muslim persons should be served. Of course, the more the better.

10. He ('a) is also reported to have said: Before you slaughter the *'aqīqah* animal, you may say these words:

"O my people! Surely, I am clear of what you set up (with Allah)." "Surely, I have turned myself, to Him Who originated the heavens and the earth, being upright, wholly, and I am not of the polytheists." "Surely, my prayer, my sacrifice, my life, and my death are (all) for Allah, the Lord of the worlds. "No associate has He; and this am I commanded," and I am of those who submit. O Allah, (this is) from You and to You. In the Name of Allah (I begin) and Allah is the Most Great. O Allah, (please) bless Muḥammad and Muḥammad's Household and accept from...

«يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ.» «إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَاوَاتِ وَٱلأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ. لاَ شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ.» وَأَنَا مِنَ ٱلْمُسْلِمِينَ. ٱللَّهُمَّ مِنْكَ وَإِلَيْكَ. بِسْمِ ٱللَّهِ وَٱللَّهُ أَكْبَرُ. ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ

[*mention the name of the newborn and his father's name*] مُحَمَّدٍ، وَتَقَبَّلْ مِنْ...

You should utter the name of the newborn and then slaughter the animal in the Name of Allah.

11. According to *Ṭibb al-A'immah*, Imam al-Ṣādiq ('a) is reported to have said: On the seventh day of the age of a male newborn, it is advised to give him a name, to shave the hair of his head, and to give silver as alms in the same weight of the newborn's shaved hair. It is also advised to slaughter a male sheep as offering on behalf of him. The animal's organs should be sliced and cooked, and a group of Muslims should be invited to eat from that meat. It is yet acceptable to distribute among people the meat of the animal as alms if there is no intention to cook it. This ruling is applicable to male and female newborns alike. The meat of the *'aqīqah* must not be eaten by the newborn's father and other family members. The leg of the animal should be given to the midwife. Yet, if the midwife is the mother of the newborn's father or one of his family members, she must not be given any of the meat of the slaughtered animal. Then, the newborn's father may cook the meat of the slaughtered animal or slice it into different parts and give it to the people along with bread and soup. However, none should eat from the meat of the slaughtered animal except those who are loyal to the Ahl al-Bayt ('a).

12. The Imam ('a) is also reported to have said: When born, the first thing to be done to a newborn is that the adhān statements should be uttered in his right ear and the iqāmah statements in his left.

13. He ('a) also said: Whoever abstains from eating meat for forty days, will turn into ill-mannered; and you should utter the adhān statements in the ear of those who turn into ill-mannered.

14. According to *al-Ādāb*, a book written by my master and father, Imam al-Bāqir ('a) is reported to have said: On the seventh day of the birth of your child, you should slaughter a sheep as oblation on the occasion of his birth, give the midwife the leg along with the hip of the slaughtered sheep, pass water taken from the River Euphrates over his palate, utter the adhān statements in his right ear and the iqāmah statements in his left one, give him a name, and shave the hair of his head, weigh the shaved hair with gold or silver, and give it as alms. If you do all that, Allah will send down the newborn's name from the heavens.

Upon slaughtering the animal, you may say these words:

In the Name of Allah (I begin), in Allah (I trust), بِسْمِ اللَّهِ، وَبِاللَّهِ، وَالْحَمْدُ لِلَّهِ،

all praise be to Allah, and Allah is the Most Great. This declaration is based on my belief in Allah, commendation of Allah's Apostle, may Allah bless him and his Household, thanks for the sustenance of Allah, pledge of holding fast to the commands of Allah, and acknowledgement of His favors with which we, the Ahl al-Bayt, are endued.

وَاللَّهُ أَكْبَرُ، إِيمَاناً بِاللَّهِ، وَثَنَاءً
عَلَى رَسُولِ اللَّهِ، صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ، وَشُكْراً لِرِزْقِ اللَّهِ،
وَعِصْمَةً بِأَمْرِ اللَّهِ، وَمَعْرِفَةً
بِفَضْلِهِ عَلَيْنَا أَهْلَ الْبَيْتِ.

If the newborn is male, you may add the following supplicatory words:

O Allah! It is You Who endued us with a male baby, and You know best what You have donated. Whatever You give us is based on Your generosity, while whatever we do is intended purely to You alone. So, please accept that from us according to Your instructions and the traditions of Your Apostle, may Your blessings be upon him and his Household. To You only is the blood shed. There is no partner with You in Godhead. All praise be to Allah, the Lord of the Worlds.

اللَّهُمَّ أَنْتَ وَهَبْتَ لَنَا ذَكَراً، وَأَنْتَ
أَعْلَمُ بِمَا وَهَبْتَ، وَمِنْكَ مَا
أَعْطَيْتَ، وَلَكَ مَا صَنَعْنَا. فَتَقَبَّلْهُ
مِنَّا عَلَى سُنَّتِكَ وَسُنَّةِ رَسُولِكَ،
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَأَخْسِئْ عَنَّا
الشَّيْطَانَ الرَّجِيمَ. لَكَ سُفِكَتِ
الدِّمَاءُ. لاَ شَرِيكَ لَكَ. الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ.

15. Imam Abū-'Abdullāh ('a) is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) offered animals as oblation on behalf of al-Ḥasan and al-Ḥusayn on the seventh days of their birth. He sliced the meat of the animals without breaking their bones and ordered the meet to be cooked with water and salt. They ate from that meat without bread and gave the neighbors from it.

16. The Imam ('a) said: Within the traditions of the Holy Prophet (ṣ), there are seven traditions concerning the newborns. The first tradition is to give a name to the newborn, the second is to shave the hair of his head, the third is to weigh up the shaved hair with silver, or gold, and then give it as alms when possible, the fourth is to slaughter an animal as oblation on behalf of him, the fifth is to smear his head with saffron, the sixth is to purify him through circumcision, and the seventh is to give the neighbors from the meat of the slaughtered animal.

17. The Holy Prophet (ṣ) said to his daughter ('a): O Fāṭimah! Pierce the ears of al-Ḥasan and al-Ḥusayn, unlike the traditions of the Jews.

18. The Holy Prophet (ṣ) is also reported to have ordered Lady Fāṭimah ('a) to shave the hair of al-Ḥasan and al-Ḥusayn's head on the seventh day of their age

and to weigh up the shaved hair with silver and give it as alms.

19. According to another narration, when Lady Fāṭimah (ʻa) gave birth to Imam al-Ḥasan (ʻa), the Apostle of Allah (ṣ) uttered the adhān statements in the newborn's ear.

20. According to *al-Maḥāsin*, whenever Imam ʻAlī ibn al-Ḥusayn (ʻa) was given the good news of having a baby, he would not ask whether the newborn is male or female; rather, he would ask, "Is the newborn sound?"

When the answer is yes, he (ʻa) would say: All praise be to Allah Who has not created it deformed.

21. Imam Abū-ʻAbdullāh (ʻa) is reported to have answered those who asked him to mention the logic for shaving the hair of the newborn's head, saying: This is a method of purifying it from the hair of the womb.

22. ʻAlī ibn Jaʻfar asked his brother Imam Mūsā ibn Jaʻfar (ʻa) about a newborn whose hair was not cut on the seventh day of his birth. The Imam (ʻa) answered: When seven days of his birth elapse, it is not obligatory to shave his hair.

23. According to *Nawādir al-Ḥikmah*, Imam al-Ṣādiq (ʻa) is reported to have said: Pass water taken from the River Euphrates or clay taken from Imam al-Ḥusayn's tomb over the palate of your newborns. If you cannot find such, you may pass rainwater over their palates.

24. Imam al-Ṣādiq (ʻa) is reported to have quoted his fathers who quoted Imam ʻAlī Amīr al-Mu'minīn (ʻa) as saying: Pass dates over the palates of your newborns. Such did the Apostle of Allah (ṣ) with al-Ḥasan and al-Ḥusayn.

CHAPTER EIGHT
CIRCUMCISION AND RELATED ISSUES

1. The Holy Prophet (ṣ) is reported as saying: Circumcision is a tradition for males, and an honor for females.[1]

2. 'Abdullāh ibn Ja'far al-Ḥimyarī wrote the following letter to Imam Abū-Muḥammad al-Ḥasan ibn 'Alī ('a): "The righteous ones are reported to have advised that sons should be circumcised on the seventh day of their birth so that they will be pure, since the earth is extremely annoyed by the urination of the uncircumcised boys. In the country where I live, however, there is not such a Muslim skilled circumciser who has full awareness of the necessity of circumcising boys on the seventh day of their birth. Yet, there is a circumciser, but he is Jew. Is it then lawful for Muslim boys to be circumcised by Jews?"

The Imam's reply came in the following form: Circumcise them on the seventh day of their birth so that you will not violate the Prophetic traditions, by the will of Allah.

3. Imam al-Ṣādiq ('a) is reported as saying: Upon circumcising a boy, say the following words:

O Allah, this is the tradition decreed by You and instructed by Your Prophet, may Your blessings be upon him and his Household. [We have carried it out] as sign of our commitment to Your decrees, Books, and Prophet, within Your will and Your volition and within Your bringing about a matter that You have wanted to be, a decree that You have determined, and an order that You have deemed obligatory. You have thus

اَللَّهُمَّ هٰذِهِ سُنَّتُكَ وَسُنَّةُ نَبِيِّكَ،
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ، وَٱتِّبَاعٌ
لِمِثَالِكَ وَكُتُبِكَ وَلِنَبِيِّكَ،
بِمَشِيئَتِكَ وَإِرَادَتِكَ، وَقَضَائِكَ
لِأَمْرٍ أَرَدْتَهُ، وَقَضَاءٍ حَتَمْتَهُ، وَأَمْرٍ
أَنْفَذْتَهُ، فَأَذَقْتَهُ حَرَّ ٱلْحَدِيدِ فِي

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[1] It goes without saying that circumcision on the seventh day of the male newborn's age is highly recommended, while to circumcise males when they attain maturity or after that is obligatory, as agreed upon by all master scholars of Muslim jurisprudence.

caused him to taste the heat of iron in his circumcision and cupping due to a matter that You know better than I do. O Allah, so (please) purify him from sins; increase the term of his lifetime; drive away diseases from his physique and pains from his body; grant him wealth increasingly; and chase off poverty from him. Verily, You know and we do not know.

خِتَانِهِ وَحِجَامَتِهِ، لِأَمْرٍ أَنْتَ أَعْرَفُ بِهِ مِنَّا. اَللَّهُمَّ فَطَهِّرْهُ مِنَ ٱلذُّنُوبِ، وَزِدْ فِي عُمْرِهِ، وَٱدْفَعِ ٱلآفَاتِ عَنْ بَدَنِهِ، وَٱلأَوْجَاعَ عَنْ جِسْمِهِ، وَزِدْهُ مِنَ ٱلْغِنَىٰ، وَٱدْفَعْ عَنْهُ ٱلْفَقْرَ، فَإِنَّكَ تَعْلَمُ وَلاَ نَعْلَمُ.

4. The Imam (ʻa) is also reported as saying: If you miss saying these words upon circumcising your son, you should say them before he attains puberty, because if you say so, the son will be saved from the heat of iron through such incidents like killing and similar events.

5. Imam Mūsā ibn Jaʻfar (ʻa) is reported to have said when his son al-Riḍā (ʻa) was born: My son was born circumcised, pure, and immaculate. Yet, we will pass blade over his body so that we will carry out the Prophetic tradition and follow the faith of al-Ḥanīfiyyah.

6. According to *Ṭibb al-A'immah*, the Holy Prophet (ṣ) is reported as saying: Circumcise your sons on the seventh day of their birth. This will grant them more purity and help their flesh grow earlier. Indeed, the ground on which an uncircumcised boy urinates is impure for forty days.

7. Imam al-Ṣādiq (ʻa) is reported as saying: To pierce the ear of the newborn is a Prophetic tradition, to circumcise him on the seventh day of his birth is a Prophetic tradition, but to circumcise females is an item of honor for them, but not a Prophetic tradition. Is there anything more honorable than honor?

8. According to *Tahdhīb al-Aḥkām*, Imam al-Ṣādiq (ʻa) is reported as saying: Among the women who emigrated to join the Apostle of Allah (ṣ), there was one called Ummu-Ḥabībah who worked as circumciser of small girls.

Upon seeing her, the Apostle of Allah (ṣ) asked, "Ummu-Ḥabībah! Do you still practice your profession of circumcising small girls?"

"Yes, O Allah's Apostle!" she answered. "If it is illegal, I will quit doing it as soon as you warn me against it."

"No, it is not," the Holy Prophet (ṣ) said. "It is legal. You may come near me so that I will instruct you how to do it."

When she did, the Holy Prophet (ṣ) said to her, "Ummu-Ḥabībah! When you do it, do not uproot the piece of flesh; rather, you should try to cut as small piece as possible. This will help a girl have a brighter face and be more lustful for her husband."

When Ummu-Ḥabībah left, she conveyed the Holy Prophet's words to her sister Ummu-Aṭiyyah, who worked as female hairdresser. So, Ummu-Aṭiyyah came to the Holy Prophet ('a) and told him what her sister had told her [asking for similar directions from him].

"Come near me, Ummu-Aṭiyyah!" the Holy Prophet (ṣ) said.

When she did, the Holy Prophet (ṣ) directed her, saying, "When you cleanse the face of a girl [from hair], do not wipe her face with a towel, for towels remove face wetness."

CHAPTER NINE
MISCELLANEOUS WOMEN'S AFFAIRS

1. Before going on a military campaign, the Apostle of Allah (ṣ) used to gather his wives, ask for their advice, and then act on the contrary of their views.

2. A man complained about his women to Imam 'Alī Amīr al-Mu'minīn ('a) who, as a result, delivered a speech on this topic, saying: O people! Do not obey women under any condition, do not entrust them with affairs related to your property, and do not leave the management of your dependants' affairs to them. If women are left to do as they see, they will drive you to perditions and violate the instructions of their lords. Indeed, we have found women abandoning the religious limits when they need to do something and deserting patience when their lusts call on them. Yet, it is necessary to give them lavishly even if they are aged, since pride is always attached to them even if they grow old. As soon as they are deprived of a little thing, they will not express thanks for the very much thing that has been given to them. They always forget the favors done to them and remember the evils committed against them. They follow slander in succession, persist in oppression, and imitate Satan. So, you must be willing to please them under all circumstances and say nice words to them in the hope that they will act kindly.

3. The Apostle of Allah (ṣ) said: To obey women leads to regret.

4. Warning women against riding on saddles, the Holy Prophet (ṣ) said: Do not let the women's private parts be on saddles.

5. Imam 'Alī ('a) is reported as saying: Do not carry women's private parts on saddles; lest, you will stir them up.

6. According to *al-Libās*, Imam Abū-'Abdullāh ('a) is reported to have quoted his father ('a) as saying: Speaking of women, the Apostle of Allah (ṣ) said: Admonish them to do the right before they order you to do the wrong. Pray for Allah's protection against the evil ones amongst them, and beware of the good ones of them.

7. About women, Imam Abū-Ja'far ('a) is reported to have said: Do not seek their advices secretly and do not obey them in issues appertained to your relatives. Indeed, when getting old, the goodness of a woman's two sides fades away and nothing remains but the evilness of them; that it, her beauty fades away, her womb becomes infertile, and her tongue becomes sharper. As for man, when he gets old, the evil of his two sides fades away and the goodness of them remains; that it, his reason becomes more stable, his opinion becomes more sagacious, and his ignorance decreases.

8. Imam 'Alī ('a) said: A man whose affairs are run by a woman is accursed.

9. He ('a) also said: There is blessing in acting against women's opinions.

10. Imam Abū-'Abdullāh ('a) is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) said: Whoever obeys his wife, Allah will cast him down in Hellfire on his face.

"What does that discommended obedience look like?" the Holy Prophet (ṣ) was asked, to which he answered: By obedience I mean responding to the wife when she asks her husband to allow her to go to public bathrooms, wedding parties, festivities, and funeral ceremonies, and to put on transparent clothes.

11. Imam Abū-Ja'far ('a) is reported as saying: Women must not be allowed to participate in funeral ceremonies and to go out on the festivity days. However, unmarried women are allowed to do so, but married ones are not.

12. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Do not allow women to go to the tops of houses and do not teach them writing. Rather, order them to learn spinning and to memorize Sūrah al-Nūr (no. 24).

13. He ('a) also said: Women are not allowed to sit before the castrated men while there is nothing to cover their heads.

14. He ('a) is also reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) said: Two men are not allowed to stick to one another unless there is a dress put between their bodies. Similarly, two women are not allowed to stick to one another unless there is a dress put between their bodies.

15. The Apostle of Allah (ṣ) cursed the effeminates and added: Drive them out of your houses.

16. The Holy Prophet (ṣ) is also reported to have said: Two women are not allowed to pass a night putting on the same dress except in cases of emergency.

17. He (ṣ) is also reported as saying: Female homosexuality is as forbidden as

male homosexuality. If a woman commits homosexuality, you must sentence her to death penalty and then sentence the other to death penalty.

18. He (ṣ) is also reported as saying: Two men are not allowed to sleep under one blanket except in cases of emergency. In such cases, each one must sleep putting on a loincloth and then they are allowed to sleep under one blanket. The same is applicable to women. Likewise, a father and his daughter, and a son and his mother, are not allowed to sleep under one blanket.

19. According to *al-Maḥāsin*, Imam Abū-'Abdullāh ('a) is reported as saying: With regard to this verse of the Holy Qur'ān: "*Tell believing women to avert their glances and guard their private parts, and not to display their charms except what appears of them*, (24/31)" *what appears of them* is an indication of the face and the two arms.

20. However, he ('a) is also reported to have said: *What appears of them*, mentioned in the Qur'ān, is an indication of the normally apparent adornment, such as kohl and rings.

21. According to another narration, the Imam ('a) defines *what appears of them* to be the ring and the bracelets. Only these two things are allowed to appear among the adornments of women. As for the Qur'ānic words: "*and not to display their charms*, (24/31)" this is an indication of necklaces, earrings, armlets, and anklets.

22. Explaining the saying of Allah the Almighty and All-majestic: "*...nor to disobey you in any decent matter*, (60/12)" Imam Abū-'Abdullāh ('a) is reported as saying: The decent matters mentioned in this Qur'ānic verse indicate that women are not allowed to tear their dresses as a sign of deep grief, slap on their faces, wail excessively, moan near graves, change their clothes into black, and show their hairs.

23. The Imam ('a) is also reported to have said: The Apostle of Allah (ṣ) took a pledge upon women that they are not allowed to wail, scratch their faces, and sit with strange women in private places.

24. He ('a) is also reported to have said: Within her answers to her father's questions, Lady Fāṭimah ('a) said, "It is better for women not to seem men and not to be seen by men."

Having heard her words, the Apostle of Allah (ṣ) said, "This, Fāṭimah, is part of me."

25. Ummu-Salamah (the Holy Prophet's righteous wife) is reported to have said: I, along with Maymūnah, were sitting with the Holy Prophet (ṣ) after the

revelation of the Qur'ānic verse that ordered women to veil themselves. 'Abdullāh [or 'Amr] ibn Ummi-Maktūm, who was a sightless man, came. Immediately, the Holy Prophet (ṣ) ordered us to veil ourselves. Yet, we said, "O Allah's Apostle! This man is blind."

He (ṣ) answered, "Are you both blind too? You can see him."

CHAPTER TEN
MISCELLANEOUS ISSUES RELATED TO MARRIAGE

1. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) arrived home after he had led a military campaign during which the Muslim army suffered many casualties. Women received him asking about their relatives. One of them approached him and asked, "O Allah's Apostle! What happened to *so-and-so*?"

"What is your relationship to him?" the Holy Prophet (ṣ) asked.

"He is my brother," the woman answered.

"Praise Allah and say, 'We are Allah's and to Him shall we be returned,' for he was martyred," the Holy Prophet (ṣ) declared.

So, the woman praised Allah and said the statement. She then asked him again, "O Allah's Apostle! What about *so-and-so*?"

"What is your relationship with him?" the Holy Prophet (ṣ) asked.

"He is my husband," the woman answered.

"Praise Allah and say, 'We are Allah's and to Him shall we be returned,' for he was martyred," the Holy Prophet (ṣ) declared.

The woman wailed, "I have become bereft and humiliated for losing him!"

The Holy Prophet (ṣ) commented, "I had not known that women might feel such bereavement and grief for losing their husbands before I saw what this woman did."

2. The Holy Prophet (ṣ) also said: A woman who performs prayers at her house alone is twenty-five times more preferred than her performing congregational prayers in mosques.

3. The Imam ('a) is reported to have said: Verily, Allah the All-blessed and All-exalted has given the highest moral standards exclusively to His Apostle. So, you should test yourselves; if you enjoy any of these moral standards, then you

should praise Allah the Almighty and All-majestic for that and beseech Him to grant you more moral standards, some of which are as follows: certitude, satisfaction, patience, gratitude, forbearance, well mannerism, generosity, jealousy, courage, and strong personality.

4. Imam al-Ṣādiq ('a) is reported to have said when evil omen was mentioned in his presence: Evil omen may be found in three: wives, riding animals, and houses.

The sign wives' evil omen is their expensive dowries and impiety to their husbands.

The sign of riding animals' evil omen is their defiance and preventing riders from riding on their backs.

The sign of houses' evil omen is their narrow space, evil neighbors, and many defects in construction.

5. He ('a) is also reported to have said: Jesus the son of Mary was once asked, "Why do you not have a wife?"

He answered, "What should I do with having a wife?"

"They will give birth to a child for you," it was said to him.

"How will children benefit me?" Jesus ('a) answered. "If they live, they will distract me from my religion; and if they die, they will aggrieve me."

6. Zayd ibn 'Alī is reported to have quoted his fathers ('a) as saying: The Apostle of Allah (ṣ) was talking about jihad when a lady asked, "O Allah's Apostle! Do women have anything like the merits of jihad?"

He (ṣ) answered: Yes, they do. In the period between pregnancy and giving birth to a child up to weaning the child, a woman is awarded with the same reward of men guarding the frontiers of their countries for the sake of Allah. However, if a woman dies during that period, she will be awarded the same reward of martyrs.

7. Imam al-Bāqir ('a) is reported to have said: When one of his wives was about to give birth to a child, Imam 'Alī ibn al-Ḥusayn ('a) would order all women to be driven away from the house. Justifying that, he ('a) said, "The first to look at the private parts of the newborn should not be a woman."

8. Mu'ādh is reported to have quoted Imam al-Ṣādiq ('a) on the authority of his fathers ('a) who said: The Apostle of Allah (ṣ) said: Verily, Allah the All-blessed and All-exalted disliked for you, O community, to do the following more than twenty actions and warned you against them. He disliked for you to

play while performing the prayers.

He disliked for you to remind those whom you do favors of your charitable actions.

He disliked for you to laugh while you are standing among graves.

He disliked for you to look at houses from their walls.

He disliked for you to look at the private parts of women, because this causes you blindness.

He disliked for you to talk while copulating with your wives, because this causes babies to be mute.

He disliked for you to sleep before performing the Evening Prayer.

He disliked for you to engage yourselves in discussions after performing the Evening Prayer.

He disliked for you to bathe yourselves outdoors without putting on an apron.

He disliked for you to copulate with your wives outdoors.

He disliked for you to swim in rivers naked; rather, you must wear at least an apron, because there are creatures living in rivers and there are angels living there, too.

He disliked for you to enter public bathrooms naked; rather, you should at least wear an apron.

He disliked for you to speak after saying the adhān statements and before saying the iqāmah statements of the Dawn Prayers; rather, you are allowed to speak after you accomplish the prayers.

He disliked for you to embark on ships when oceans are surging.

He disliked for you to sleep on fenceless roofs. He says in this regard, “I am not responsible for any one who sleeps on a fenceless roof.”

He disliked for men to sleep alone in houses.

He disliked for men to sleep with their menstruous wives; so, if this instruction is violated and the result comes to be the giving birth to a leprous child, then the man should blame none but himself.

He disliked for men to copulate with their wives after having had wet dreams; rather, they should first wash themselves ceremonially from the wet dreams. However, if this instruction is violated and the result comes to be the giving birth to a leprous child, then the man should blame none but himself.

He disliked for men to talk with the leprous without being at least one arm away from him. In this regard, he said, "Run away from the leprous as same as you run away from lions."

He disliked urinating on the bank of a flowing stream.

He disliked for men to relieve nature under a fruitful tree or, specifically, a fruitful date-palm tree.

He disliked for men to wear their shoes while standing up.

He disliked for you to enter a dark house unless you carry a torch or a firebrand.

He disliked puffing while performing a prayer.

9. Imam Abū-'Abdullāh ('a) is reported as saying: The majority of people who will be allowed into Paradise are the weak women. As Allah knows about their weakness, He will have mercy on them.

10. Isḥāq ibn 'Ammār is reported to have said: I asked Imam Abū-'Abdullāh ('a), "Is it lawful for servants to see the hair of their she-masters?"

The Imam ('a) answered, "Yes, it is. They are also allowed to see their legs."

11. According to *Majma' al-Bayān*, Imam al-Ṣādiq ('a) is reported to have said: During one of his visits to the house of his daughter, the Apostle of Allah (ṣ) saw Fāṭimah ('a) wearing a mantle made of camel's hair and using one of her hand for grinding and the other for suckling her baby. This scene made him shed tears; so, he said: O my daughter! Stand the bitterness of this-worldly life so that you will win the sweetness of the otherworldly life. Allah has just revealed to me, saying: "*And soon will your Guardian-Lord give you that wherewith you shall be well-pleased.* (93/5)"

12. According to *al-Libās*, Muḥammad ibn Isḥāq is reported to have said: I asked Imam al-Riḍā ('a), "Is it lawful for the castrated men to enter to our women and bring them water of ablution while their hairs are unveiled before them?"

"No, it is not," the Imam ('a) answered.

13. Imam 'Alī Amīr al-Mu'minīn ('a) used to offer salutation to women, although he was unwilling to offer salutation to young women. Justifying this, he ('a) said: I fear lest their voices appeal to me and, as a result, the sin will be greater than the reward.

14. "Is it lawful for men to shake hands with women who are legal for him to

marry?" Abū-Baṣīr asked Imam Abū-'Abdullāh ('a), who answered: No, it is not, except when they shake hands while there is a dress between their two hands (as a screen).

15. "What is the proper way of women offering salutation to men when they visit them?" al-Sābāṭī is reported to have asked Imam Abū-'Abdullāh ('a), who answered: Women should say, "*al-salāmu 'alaykum*; peace be on you!" and men should answer with the same [i.e. *al-salāmu 'alaykum*; peace be on you].

16. Imam al-Ṣādiq ('a) is reported to have quoted Imam 'Alī ('a) as saying: Any man who becomes hairier, his lust becomes less.

17. Muḥammad ibn Isḥāq is reported to have said: Imam Abū-Ja'far ('a) asked me, "Do you know why women's ordinary dowry is four thousand dirhams?"

"No, I do not," answered I.

The Imam ('a) explained: When the Holy Prophet (ṣ) proposed to Ummu-Ḥabībah the daughter of Abū-Sufyān, she was in Abyssinia. So, al-Najāshī, the king of Abyssinia, gave her a dowry of four thousand dirhams on behalf of the Holy Prophet (ṣ). Since then, people have paid four thousand dirhams as women's dowry. In fact, the value of each dowry should be twelve and a half ounce.

18. Through his chain of authority, al-Sakūnī is reported to have related that Imam 'Alī ('a) passed by a beast that was copulated by a male of its kind. He turned his face away from the scene. "Why did you turn your face away, O Amīr al-Mu'minīn?" he was asked, to which he answered: It is not acceptable for these animals to do what they are doing publicly. Their act is unacceptable unless they hide themselves in a place where no man and no woman should see them.

19. Imam al-Ṣādiq ('a) is reported to have said: Whoever sees a woman and immediately raises his sight towards the sky or closes his eyes against her, will not open his eyes again until Allah decides for him a Paradisiacal woman as wife.

20. He ('a) also said: The first look [at a strange woman] is for you, the second against you, and the third causes you perdition.

21. Imam al-Bāqir ('a) said: There is no objection to men looking at the hair of their mothers, sisters, or daughters.

22. According to *Ṣaḥīfat al-Riḍā*, Imam al-Riḍā ('a) is reported to have quoted his fathers ('a) as saying: Imam 'Alī ibn Abī-Ṭālib ('a) said: Women have ten defects to cover up. When they are married, one defect is covered up. When

they die, all their ten defects are covered up.

23. According to *al-Maḥāsin*, Imam Abū-'Abdullāh ('a) is reported to have said: The Prophet Moses ('a) asked the Lord, "O Lord! What are the best of all deeds in Your sight?"

The answer came as follows: The best of all deeds in My sight is love for children. I have created them professing of Me as their One and Only God. If I cause them to die, I will allow them into My Paradise out of My mercy to them.

24. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) is reported to have said: The filthiest of all sins are the following three ones: Killing beasts, depriving women of their dowries, and refraining from giving the employees their wages.

25. According to *Nawādir al-Ḥikmah*, Imam 'Alī ('a) is reported as saying: Do not ask for high dowries; lest, you will create enmity.

26. Ibn Abī-Ya'fūr is reported to have said: I said to Imam al-Ṣādiq ('a), "I am willing to marry a woman whom I love, but my parents want me to marry another one. What should I do?"

The Imam ('a) answered, "Marry the one you love and leave the one your parents love."

27. Imam al-Ṣādiq ('a) is reported to have quoted his fathers ('a) as saying: The Holy Prophet (ṣ) said: No wife cedes her dowry to her husband as alms before the consummation of their marriage but that Allah will decide for her the reward of manumission of a slave for each dinar of her dowry.

"O Allah's Apostle!" some people asked. "What about donating the dowry to the husband after the consummation of marriage?"

He (ṣ) answered: That will be a sign of love and harmony.

28. Al-Ḥusayn ibn al-Mukhtār is reported to have quoted one of the Holy Imams ('a) as saying: Having married a wealthy woman, Salmān entered her house and found it well furnished. He said, "Is this a precinct? Has the Holy Ka'bah been moved to this place?"

He also found in the house a virgin bondmaiden. "Whose bondmaiden is this?" he asked. "She is owned by your wife," the answer came. He commented, "Whoever buys a bondmaiden and does not sleep with her, will be liable for the sins she may commit."

29. Imam al-Ṣādiq ('a) is reported as saying: Whoever buys a bondmaiden, must sleep with her once every forty days.

30. He ('a) is also reported as saying: When you sleep with a bondmaiden and want to sleep with the other immediately after that, you must first wash yourself.

31. He ('a) is reported on the authority of his fathers ('a) who quoted Imam 'Alī ('a) as saying: Do not use foolish nurses to breastfeed your children, because milk has a greater effect on the suckling children than their inherited traits.

32. The Holy Prophet (ṣ) said: Do not use foolish nurses to breastfeed your children; otherwise, the children will grow on foolishness.

33. According to *Firdaws al-Akhbār*, 'Amr ibn Abī-Salamah is reported to have quoted the Holy Prophet (ṣ) as saying: Verily, Allah the Almighty and All-majestic has divided coyness into ten parts. He then gave women nine parts and left one part for men. Had it not been for that, you might have found women falling under men just like female beasts falling under their males.

34. He ('a) said: The reward a woman wins during the period between her pregnancy to her giving birth to a child up to weaning the child is the same reward granted to those warriors who defend the frontiers of their country for the sake of Allah. If she dies during that period, she will win the reward of martyrs.

35. He ('a) also said: The effeminates have wombs like these of women, but they are turned upside down.

36. He ('a) also said: Once a woman gives birth to a child, the first food she should have is ripe dates. If this is not possible, she should eat dates. If there were any food better than ripe dates for women who give birth to a child, Allah would order Mary ('a) to have when she gave birth to Jesus ('a).

37. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Do not commit adultery; otherwise, Allah will remove the sexual pleasure you find with your women. If you keep yourselves chaste, your women will be kept chaste. Because the family of *so-and-so* committed adultery, their women consequently committed adultery.

38. The Holy Prophet (ṣ) also said: It is not lawful for a wife to sleep before she offers herself to her husband three times by taking off her clothes, entering under his blanket, and sticking her body to his body. When she does these things, she is considered to have offered herself to him.

39. Imam al-Ṣādiq ('a) is reported as saying: As for any one whose anus is sexually touched, Allah has forbidden him from sitting on the brocade seats of Paradise.

40. The Holy Prophet (ṣ) said: Whoever kisses a boy out of sexual lust, Allah will tie him with a fire bridle on the Resurrection Day.

41. Imam 'Alī ('a) is reported as saying: Whoever voluntarily makes others play with him sexually, Allah will cast on him the libido of women.

42. Imam al-Ṣādiq ('a) is reported to have said: Verily, Allah the All-exalted caused the sexual desire of the believers to lie in their loins and the sexual desire of the disbelievers to lie in their anuses.

43. He ('a) is also reported as saying: Whoever accepts to give his daughter in marriage to a drunkard has in fact broken his ties of kith and kin.

44. According to *Firdaws al-Akhbār*, the Imam ('a) said: A spindle in the hand of a righteous wife is as same as a lance in the hand of a warrior who intends for nothing but gaining the pleasure of Allah.

45. He ('a) also said: Order your women to learn spinning, for it is better for them as it gives them more beauty.

46. Anas is reported to have quoted the Holy Prophet (ṣ) as saying: Do not perform any act before you seek the advice of others. If you do not find anyone to seek his advice, you may seek the advice of your wives and then do the opposite of what they suggest, for blessing lies in doing the opposite of their advices.

47. The Holy Prophet (ṣ) said: For righteous women, the best of all means of amusement is the spindle.

48. He ('a) also said: My father Abraham was jealous. Yet, I am more jealous than he was. May Allah humiliate any believer who does not feel jealous!

49. Imam al-Bāqir ('a) is reported as saying: Women's jealousy is envy, which is the origin of disbelief. When feeling jealous, women become furious, and when they are furious, they abandon their faith, except for women who truly yield to Allah.

50. Jābir is reported to have said that the Imam ('a) said to him: Verily, Allah the All-blessed and All-exalted has not created jealousy for women; rather, He created it for men only. Thus, Allah has allowed men to marry four freewomen besides bondmaidens possessed by them, but he did not allow women to marry except one husband at a time. If a wife feels a sexual desire for any other man than her husband, she is then considered as adulteress in the sight of Allah. Only do evil women feel jealous, while true faithful women never feel so.

51. Muḥammad ibn Ismā'īl ibn Bazīgh is reported to have said: I asked Imam

al-Riḍā (ʻa) whether women should cover their heads when castrated men visit them or not. He (ʻa) answered, "Castrated men used to be in the presence of the daughters of Imam Abu'l-Ḥasan (ʻa) but they did not have to veil themselves against them."

I asked, "Were these castrated men free?"

"No, they were not," the Imam (ʻa) answered.

"So," I concluded. "Women must veil themselves when free castrated men visit them. Is this true?"

"No, it is not," the Imam (ʻa) answered.

PART NINE
ETIQUETTES OF TRAVELLING AND RELATED ISSUES

This part of the book is mainly quoted from the book of *man-lā-yaḥḍaruhu'l-faqīh* and *Majmū'atun fi'l-Ādāb*, written by my master and father—may Allah grant him longer lifetime—as well as other reference books.

It consists of eight chapters, as follows:

CHAPTER ONE
ADVANTAGES AND GOOD AND BAD TIMES OF TRAVELLING

1. 'Umar ibn Abi'l-Miqdām reported Imam Abū-'Abdullāh ('a) as saying: The following statement is written in the wisdom book of (Prophet) David's household: A sane Muslim must not be seen moving except for three missions: improvement of his livelihood, supplying himself with provisions for the Promised Day, and seeking lawful pleasures.

2. The Apostle of Allah (ṣ) said: Travel frequently so that you will win good health. Participate in holy wars so that you will win profits. Undertake the Ḥajj pilgrimage so that you will be wealthy.

3. The Holy Prophet (ṣ) also said: Travel frequently. If you do not gain financial profits from your journeys, you will at least gain intellectual profits.

4. He (ṣ) also said: Travelling is the criterion of the reality of people.

5. Imam Abū-'Abdullāh ('a) is reported to have said: When Allah decides to grant a servant of Him an item of sustenance on a certain land, He makes it necessary for him to travel to that land.

6. He ('a) is also reported as saying: Whoever is willing to begin a journey, may begin it on Saturdays. If, on Saturdays, a rock is separated from a mountain, Allah the All-exalted will take it back to its place. Whoever finds his requests difficult to be achieved, may seek their achievement of Tuesdays, for Tuesday is the day on which Allah softened the iron for the Prophet David ('a).

7. Ibrāhīm ibn Yaḥyā al-Madanī quoted the Imam ('a) as saying: It is not bad to begin a journey at the night before Friday.

8. Imam Abū-Ja'far ('a) is reported to have said: The Apostle of Allah (ṣ) began his journeys on Thursdays.

9. He ('a) also said: Thursday is loved by Allah, His Apostle, and the angels.

10. Anas is reported to have said: Friday was the best day for the Apostle of

Allah (ṣ) to begin his journeys on. However, when the Holy Prophet (ṣ) was willing to travel for leading a military campaign, he would pretend to start his journey on another day than Friday.

11. A man from the city of Baghdad wrote a letter to Imam Abu'l-Ḥasan al-Hādī ('a) asking him about starting a journey on the last Wednesday in a month.

The Imam ('a) wrote back: Whoever starts his journey on the last Wednesday in a month so as to oppose those who see evil omen in this day, will be safeguarded from all epidemics, granted wellbeing against all illnesses, and will have all his requests granted to him by Allah.

12. The Apostle of Allah (ṣ) said: You are advised to travel at night, because distances are shorter thereat.

13. Imam Abū-'Abdullāh ('a) is reported to have said: The earth is shrunk at the last hours of night.

14. He ('a) is also reported to have said: If you need to travel for carrying out something, do not begin your journey on Friday; rather, you should wait until the sun rises on Saturday and begin your journey.

15. Abū-Ayyūb al-Khazzāz and 'Abdullāh ibn Sinān asked Imam Abū-'Abdullāh ('a) to explain for them this holy Qur'ānic verse: "*And when the Prayer is finished, then you may disperse through the land, and seek of the Bounty of Allah.* (62/10)"

The Imam ('a) said: Perform the prayer on Friday and disperse through the land on Saturday.

16. He ('a) is also reported to have said: Beware of beginning a journey on the third, fourth, twenty-first, and twenty-fifth days of a month, because these days are unfortunate.

17. He ('a) said: Do not travel and do not go out for carrying out a necessary thing on Mondays.

18. According to *'Uyūn Akhbār al-Riḍā*, Imam al-Riḍā ('a) is reported to have quoted his fathers ('a) who said: Imam 'Alī Amīr al-Mu'minīn ('a) said: Saturday is the day of craftiness and deception. Sunday is the day of wedding and building. Monday is the day of travelling and carrying out one's necessary tasks. Tuesday is the day of war and bloodshed. Wednesday is the day of evil omen as people see this day as unfortunate. Thursday is the day of visiting the rulers and granting one's needs. Friday is the day of delivering speeches and marriage.

19. Abū-Ayyūb al-Khazzāz is reported to have said: As we were willing to go on a journey, we came to say goodbye to Imam Abū-'Abdullāh ('a).

"It seems you are seeking the blessings granted on Mondays. Is this true?"

"Yes, it is," we answered.

He ('a) commented, "Is there any other day more evil-omened than Monday? On Monday, we lost our Prophet and the Divine Revelation was stopped. Do not start your journey on Monday; rather, you should choose Tuesday."

20. Imam al-Ṣādiq ('a) is reported as saying: Whoever travels or marries while the moon is in the Scorpio, will never find goodness.

21. 'Abd al-Malik ibn A'yun is reported to have said: I said to Imam Abū-'Abdullāh ('a), "I am fond of these books of astrology. Whenever I was determined to go on a journey, I first looked into these books. If I read that this day was inauspicious, I would sit in my house and avoid going out, but if I read that this day was auspicious, I would go on my journey."

The Imam ('a) asked, "Is this always true?"

"Yes, it is," I answered.

"Then," the Imam ('a) instructed. "You must burn these books."

22. Imam 'Alī Amīr al-Mu'minīn ('a) disliked for people to travel or marry when the moon is waning.

23. Imam Mūsā ibn Ja'far ('a) is reported as saying: There are six signs of evil omen on the way of travelers: Crows cawing to the right side of the travelers, dogs making their tails erect, wolves howling in the face of the travelers when such wolves sit on their tails and howl and then raise and drop their bodies three times, antelopes passing from the right to the left sides, owls crying, gray-haired women when seen face to face, and mutilated donkeys. However, whoever sees one of these creatures and feels afraid, may say these words:

To You only do I resort, O my Lord, against the evils of what I feel inside me. So, please safeguard me against that.	إِعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي، فَاعْصِمْنِي مِنْ ذَلِكَ.

If he says these words, he will be protected against these signs of evil omen.

24. Al-Ḥalabī is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: It is discommended to begin a journey on the unfortunate days for travelling, such as Wednesdays and other days.

25. The Imam ('a) said: Begin your journey with alms that you should give, and

recite Āyah al-Kursī, and then you may begin your journey any time you whish.

26. He (ʻa) is also reported to have quoted Imam Zayn al-ʻĀbidīn (ʻa) as saying: Go on Ḥajj and ʻUmrah pilgrimages so that your bodies will be healthy, you will be provided with expansive sustenance, and your provisions, as well as the provisions of your family members, will be guaranteed for you.

27. Imam al-Ṣādiq (ʻa) is also reported as saying: If one undertakes the Ḥajj pilgrimage on foot and recites Sūrah al-Qadr, one will not feel the pains of walking.

28. He (ʻa) also said: Whoever recites Sūrah al-Qadr upon riding on the back of his riding animal, will ride off safe and having his sins forgiven. Most certainly, he who recites this Qur'ānic chapter will be heavier than iron for the riding animals. A camel that is used for undertaking the Ḥajj pilgrimage for seven times is turned into one of the blessings of Paradise.

29. Imam Abū-Jaʻfar (ʻa) is reported as saying: If there were something to stop the act of God, I would say that he who recites Sūrah al-Qadr upon going on a journey or upon leaving his house will definitely come back home safe if Allah the All-exalted wills.

CHAPTER TWO

COMMENCING JOURNEYS WITH ALMSGIVING AND RELATED ISSUES

1. 'Abd al-Raḥmān ibn al-Ḥajjāj is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: Give alms and go on a journey any day you wish.

2. Ḥammād ibn 'Uthmān is reported to have said: I asked Imam Abū-'Abdullāh ('a), "Is it really abominable to travel on such days like Wednesdays?"

The Imam ('a) said, "Commence your journey with alms and go any day you wish. Recite Āyah al-Kursī and do cupping any time you wish."

3. Ibn Abī-'Umayr is reported to have said: I used to follow astrology in all of my affairs, because I had acquaintance with this science and applied it to myself. However, I doubted its accuracy; so, I complained to Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a) about that. He said to me, "If you fear something, you should give alms to the first poor man you see and then begin your journey. If you do so, Allah will fend off from you whatever you fear."

4. Imam Abū-'Abdullāh ('a) is reported as saying: Whoever gives something as alms in the beginning of his day, Allah will fend off from him the evil omen of that day.

5. According to *al-Maḥāsin*, 'Abdullāh ibn Sulaymān is reported to have quoted Imam al-Bāqir ('a), or Imam al-Ṣādiq ('a), as saying: Whenever my father was determined to travel on a Wednesday or on another day in which people find evil omen, such as when the moon was waning, he would give something as alms and go on.

6. Muḥammad ibn Muslim is reported to have quoted Imam Abū-Ja'far ('a) as saying: Whenever Imam 'Alī ibn al-Ḥusayn ('a) was determined to travel to one of his orchards, he would buy his safety from Allah the Almighty and All-majestic through giving something as alms. He gave alms exactly once he put his foot in the stirrup. When Allah granted him safety and he was about to come back home, he would praise and thank Allah the Almighty and All-majestic and

again give something within his capacity as alms.

7. The Imam (ʻa) is also reported to have said: When you are willing to go on a journey, you should first buy your safety from your Lord by giving something as alms willingly. You may then go out and say these supplicatory words:

O Allah, I am willing to go on a journey for *such-and-such* purpose. I am hereby buying my safety in this journey with *such-and-such* alms.

اللَّهُمَّ إِنِّي أُرِيدُ سَفَرَ... وَإِنِّي قَدِ
اشْتَرَيْتُ سَلاَمَتِي فِي سَفَرِي هَذَا
بِهَذَا.

You may then give the alms to one who deserves it.

When you arrive home safely, you may repeat the same thing as a sign of gratitude to the Lord.

Carrying sticks

1. According to *Firdaws al-Akhbār*, Anas ibn Mālik is reported to have quoted the Apostle of Allah (ṣ) as saying: Are you too weak to carry in your hands a stick ending with a crutch on which you lean when you are tired, carry water skin, pull away harmful things from your ways, use for killing pests and fighting beasts, and use as the direction when you want to perform the prayers in derelict lands?

2. The Imam (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: To carry a stick is a sign of true faith and a tradition received from the prophets.

3. Ummu-Salamah is reported to have quoted the Apostle of Allah (ṣ) as saying: To walk carrying a stick is a sign of modesty. Whoever walks with a stick, one thousand rewards will be decided for him for each step he makes and will be raised one thousand ranks.

4. Imam ʻAlī Amīr al-Mu'minīn (ʻa) said: Whoever goes on a journey carrying with him a stick made of the leaves of almond and reciting the following Qur'ānic verses, Allah will safeguard him against all predatory beasts, all attacking robbers, and all kinds of fever until he comes back to his family and house. Moreover, he will have seventy-seven angels following one another to implore Allah's forgiveness for him until he comes back home and leaves the stick from his hand. The Qur'ānic verses are the following:

Then, when he turned his face towards the land of Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path." And when he arrived at the watering place in

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن
يَهْدِيَنِي سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ

Madyan, he found there a group of men watering their flocks, and besides them he found two women who were keeping back their flocks. He said: "What is the matter with you?" They said: "We cannot water our flocks until the shepherds take back their flocks: And our father is a very old man." So, he watered their flocks for them; then he turned back to the shade, and said: "O my Lord! Truly am I in desperate need of any good that You send me!" Afterwards, one of the damsels came back to him, walking bashfully. She said: "My father invites you that he may reward you for having watered our flocks for us." So, when he came to him and narrated the story, he said: "Fear not: well have you escaped from unjust people." Said one of the damsels: "O my dear father! Engage him on wages. Truly, the best of men for you to employ is the man who is strong and trusty." He said: "I intend to wed one of these my daughters to you, on condition that you serve me for eight years; but if you complete ten years, it will be grace from you. But I intend not to place you under a difficulty. You will find me, indeed, if Allah wills, one of the righteous." He said: "Be that the agreement between me and you: whichever of the two terms I fulfill, let there be no ill-will to me. Be Allah a witness to what we say." (28/23-8)

مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ
يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ
تَذُودَانِۖ قَالَ مَا خَطْبُكُمَاۖ قَالَتَا لَا نَسْقِى حَتَّىٰ
يُصْدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾
فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى
لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ
إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ
أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَاۚ فَلَمَّا
جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْۖ
نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ
إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُۖ إِنَّ خَيْرَ مَنِ
ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّىٓ أُرِيدُ أَنْ
أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى
ثَمَٰنِىَ حِجَجٍۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ
عِندِكَۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَۚ
سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾
قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَۖ أَيَّمَا ٱلْأَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ
وَكِيلٌ ﴿٢٨﴾

5. The Imam ('a) quoted the Apostle of Allah (ṣ) as saying: Carrying a stick drives poverty away and saves from the proximity of Satan.

6. The Holy Prophet (ṣ) also said: Whoever wishes distances to be made shorter for him, should betake himself a stick made of the leaves of almond tree.

7. He (ṣ) also said: Carry sticks, because this is one of the traditions of the prophets, my brothers. The children of Israel, both the youngsters and the old, used to carry sticks when walking so that they would avoid swaggering.

Surrounding the chin with the turbans

1. According to *Thawāb al-A'māl*, Imam al-Ṣādiq ('a) is reported to have said: Whoever leaves his house surrounding his chin with his turban, I guarantee for him that he will return home safe.

2. He ('a) is also reported as saying: He who goes on a journey but fails to surround his chin with his turban and so he is stricken by a cureless pain, should blame none but himself.

3. Imam Abu'l-Ḥasan ('a) is reported to have said: I guarantee for those who surround their chins with their turbans when willing to go on a journey that they shall not be exposed to robbery, drowning, and burning.

CHAPTER THREE
RECOMMENDED ACTS UPON STARTING JOURNEYS

Supplicatory prayers upon leaving for journeys

1. The Apostle of Allah (ṣ) said: One cannot leave anything for his family members when going on a journey better than a two-unit prayer that he offers upon leaving. The following supplicatory prayer should be said after bidding farewell to the family members:

O Allah, I beseech You on this day to accept as trusts with You my faith, my self, my property, my family members, my children, my neighbors, those who are under my custody, both the present and the absent, and all that which You have granted me as graces from You. O Allah, please place us under your custody, protection, and almightiness. Certainly, protected is he who lies under Your protection, glory be to Your praise, he who seeks Your succor is definitely defended, and there is no deity save You. I put my trust in the Ever-living (Lord) Who never dies. All praise be to Allah Who has not taken to Himself a son, nor has He had any partner in sovereignty, nor does He need any to protect Him from humiliation. And magnify Him with all magnificence. Allah is the Greatest with all greatness. All praise be to Allah with very much praise. All glory be to Allah in morning and evening.

اَللَّهُمَّ إِنِّي أَستَودِعُكَ ٱليَومَ دِينِي
وَنَفسِي وَمَالِي وَأَهلِي وَوَلَدِي
وَجِيرَانِي وَأَهلِ حُزَانَتِي، ٱلشَّاهِدَ
مِنهُمْ وَٱلغَائِبَ، وَجَمِيعَ مَا أَنعَمْتَ
بِهِ عَلَيَّ. اَللَّهُمَّ ٱجعَلنَا فِي كَنَفِكَ
وَمَنْعِكَ وَعِزِّكَ. عَزَّ جَارُكَ، وَجَلَّ
ثَنَاؤُكَ، وَٱمتَنَعَ عَائِذُكَ، وَلاَ إِلٰهَ
غَيرُكَ. تَوَكَّلتُ عَلَىٰ ٱلحَيِّ ٱلَّذِي
لاَ يَمُوتُ وَٱلحَمدُ لِلَّهِ ٱلَّذِي لَمْ
يَتَّخِذْ وَلَداً وَلَمْ يَكُنْ لَهُ شَرِيكٌ
فِي ٱلمُلكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ
ٱلذُّلِّ وَكَبِّرْهُ تَكبِيراً. اللَّهُ أَكبَرُ
كَبِيراً وَٱلحَمدُ لِلَّهِ كَثِيراً وَسُبحَانَ
ٱللَّهِ بُكرَةً وَأَصِيلاً.

2. Whenever he was determined to go on a journey, Imam Abū-Ja'far ('a) gathered all of his family members in a room and then said the same aforesaid supplicatory prayer.

3. Ṣabbāḥ al-Ḥadhdhā' is reported to have said: I heard Imam Mūsā ibn Ja'far ('a) saying: If any one of you who is determined to go on a journey stops at the door of his house facing the direction he is determined to begin his journey from, and recites Sūrah al-Fātiḥah (no. 1) in front of him and to his right and left sides, and recites Āyah al-Kursī in front of him and to his right and left sides, and then says these supplicatory words, Allah the All-exalted will most surely safeguard him and safeguard whatever he carries with him, will grant him safety along with whatever he carries with him, and will help him achieve his goals as well as all of those accompanying him:

O Allah, (please) safeguard me and safeguard whatever is with me, keep me safe and keep safe whatever is with me, and make me and whatever is with me reach my destination through Your excellent and beautiful help.

اَللَّهُمَّ ٱخفَظْنِي وَٱخفَظْ مَا مَعِيَ، وَسَلِّمْنِي وَسَلِّمْ مَا مَعِيَ، وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ بِبَلاَغِكَ ٱلْحَسَنِ ٱلْجَمِيلِ.

The Imam ('a) then added, "O Ṣabbāḥ! Have you noticed that some men are safeguarded while that which they carry with them is not safeguarded, kept safe while that which they carry with them is not kept safe, and made reach their destination while that which they carry with them is lost?"

"Yes," I agreed. "May Allah accept me as ransom for you!"

4. Before going on a journey, Imam al-Ṣādiq ('a) used to say these supplicatory words:

O Allah, (please) make easy our paths to cover, guide us in our march excellently, and grant us the greatest wellbeing.

اَللَّهُمَّ خَلِّ سَبِيلَنَا، وَأَخسِنْ تَسْيِيرَنَا، وَأَعْظِمْ عَافِيَتَنَا.

5. Imam al-Riḍā ('a) is reported to have said: Whenever you leave your house, whether going on a journey or going to a certain place in your city, you may say the following words:

In the Name of Allah (I begin), in Allah do I believe, and in Allah do I put my trust. Only what Allah wills (shall come to pass). There is neither might nor power except with Allah.

بِسْمِ ٱللَّهِ. آمَنتُ بِٱللَّهِ. تَوَكَّلْتُ عَلَىٰ ٱللَّهِ. مَا شَاءَ ٱللَّهُ، لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ.

If you say these words, the angels will slap the faces of the devils who face you on your way and say to them, "You have no way to harm him. He has mentioned the name of Allah, believed in Him, put his trust in Him, and declared that only what Allah wills shall come to pass and there is neither might nor power except with Allah."

6. Imam Abū-Ja'far ('a) is reported to have said: Whoever says the following words upon leaving his house, Allah will forgive him, accept his repentance, save him from whatever aggrieves him, prevent evil to reach him, and safeguard him against evil:

I pray for the protection of Allah against whatever from which the angels of Allah sought His protection; against the evil of this day, the evil of devils, the evil of those who plot against the saints of Allah, the evil of the jinn and human beings, the evil of beasts and pests, and the evil of committing all the prohibitions. I ask for myself the asylum of Allah against the evil of all things.

أَعُوذُ بِاللَّهِ مِمَّا عَاذَتْ مِنْهُ مَلاَئِكَةُ
ٱللَّهِ مِنْ شَرِّ هَذَا ٱلْيَوْمِ، وَمِنْ شَرِّ
ٱلشَّيَاطِينِ، وَمِنْ شَرِّ مَنْ نَصَبَ لأَ
وْلِيَاءِ اللَّهِ، وَمِنْ شَرِّ ٱلْجِنِّ وَٱلإِنْسِ،
وَمِنْ شَرِّ ٱلسِّبَاعِ وَٱلْهَوَامِّ، وَمِنْ شَرِّ
رُكُوبِ ٱلْمَحَارِمِ كُلِّهَا. أُجِيرُ نَفْسِي
بِٱللَّهِ مِنْ شَرِّ كُلِّ شَيْءٍ.

7. Anas ibn Mālik is reported to have said: Whenever the Apostle of Allah (ṣ) was determined to go on a journey, he would repeat these words when he stood up or while he was sitting:

O Allah! To You alone do I leave, to You alone do I turn my face, and to You alone do I hold fast. You are the object of my trust and hope. O Allah! Save me from whatever aggrieves me, whatever I do not care for, and whatever You know better than I do. O Allah! Provide me with piety as my nourishment, forgive me, and guide me to the welfare wherever I turn my face.

اللَّهُمَّ لَكَ ٱنْتَشَرْتُ، وَإِلَيْكَ تَوَجَّهْتُ،
وَبِكَ ٱعْتَصَمْتُ. أَنْتَ ثِقَتِي وَرَجَائِي.
اللَّهُمَّ ٱكْفِنِي مَا أَهَمَّنِي وَمَا لاَ أَهْتَمُّ
لَهُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ
زَوِّدْنِيَ ٱلتَّقْوَى، وَٱغْفِرْ لِي، وَوَجِّهْنِي
إِلَى ٱلْخَيْرِ حَيْثُمَا تَوَجَّهْتُ.

Only then would he leave for a journey.

8. Imam Abū-'Abdullāh ('a) used to say these supplicatory words upon leaving his house to go on a journey:

O Allah, (please) safeguard me and safeguard whatever is with me and make me, as well as whatever is with me, reach my destination through Your excellent help. With Allah do I commence and from Allah do I seek success and in the name of Muḥammad—may Allah's blessings be upon him and his Household—do I turn my face. O Allah, facilitate for me every complication, make easy for me every difficulty,

اَللَّهُمَّ ٱحْفَظْنِي وَٱحْفَظْ مَا مَعِيَ،
وَبَلِّغْنِي وَبَلِّغْ مَا مَعِيَ بِبَلاَغِكَ
ٱلْحَسَنِ. بِٱللَّهِ أَسْتَفْتِحُ، وَبِٱللَّهِ
أَسْتَنْجِحُ، وَبِمُحَمَّدٍ صَلَّى ٱللَّهُ
عَلَيْهِ وَآلِهِ أَتَوَجَّهُ. اَللَّهُمَّ سَهِّلْ لِي
كُلَّ حُزُونَةٍ، وَذَلِّلْ لِي كُلَّ صُعُوبَةٍ،

grant me part of the entire welfare, and fend off from me evil more than I fear with wellbeing that You grant me, in the name of Your mercy, O most Merciful of all those who show mercy.

وَأَعْطِنِي مِنَ ٱلْخَيْرِ كُلِّهِ، وَٱصْرِفْ
عَنِّي مِنَ ٱلشَّرِّ أَكْثَرَ مِمَّا أَحْذَرُ، فِي
عَافِيَةٍ، يَا أَرْحَمَ ٱلرَّاحِمِينَ.

9. Imam al-Ṣādiq (ʿa) also used to say these words upon going on a journey:

I beseech Allah in Whose Hand is both the finest and the greatest of all things and in Whose Hand is the nourishments of the angels and all human beings, to grant us, in this journey of us, security, faith, safety, submission [to Him], understanding, success, blessing, true guidance, gratitude, wellbeing, forgiveness, and determination due to which we will not commit any sin.

أَسْأَلُ اللَّهَ ٱلَّذِي بِيَدِهِ مَا دَقَّ وَجَلَّ،
وَبِيَدِهِ أَقْوَاتُ ٱلْمَلاَئِكَةِ وَٱلنَّاسِ
أَجْمَعِينَ أَنْ يَهَبَ لَنَا فِي سَفَرِنَا أَمْناً
وَإِيمَاناً، وَسَلاَمَةً وَإِسْلاَماً، وَفِقْهاً
وَتَوْفِيقاً، وَبَرَكَةً وَهُدىً، وَشُكْراً
وَعَافِيَةً، وَمَغْفِرَةً وَعَزْماً لاَ يُغَادِرُ ذَنْباً.

10. Imam al-Ṣādiq (ʿa) is also reported to have said: Whoever says these words upon leaving his house for a journey, will be kept in the guarantee of Allah until he comes back home:

Allah is the Most Great. Allah is the Most Great. Allah is the Most Great. In the Name of Allah do I enter. In the Name of Allah do I leave. In Allah do I place my trust. There is neither might nor power except through Allah, the All-high and All-great. May Allah pour His blessings upon Muḥammad and upon all the members of his Household. O Allah, (please) grant me easiness in the beginning of this affair of mine. O Allah! I pray for Your protection against the evils of myself, the evils of others, and the evil of every living creature that You hold by its forelock. Surely, my Lord is on the right path.

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ. بِسْمِ
ٱللَّهِ دَخَلْتُ، وَ بِسْمِ ٱللَّهِ خَرَجْتُ،
وَعَلَىٰ ٱللَّهِ تَوَكَّلْتُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ
إِلاَّ بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ. وَصَلَّىٰ ٱللَّهُ
عَلَىٰ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ. اللَّهُمَّ
ٱفْتَحْ لِي فِي وَجْهِي هٰذَا بِخَيْرٍ. اللَّهُمَّ
إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ
شَرِّ غَيْرِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ
آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ.

You may then add the following supplicatory words:

I put my trust in Allah. Only that which Allah wills shall come to pass. There is no power except through Allah. O Allah, I beseech You for success in what I am leaving to do and pray Your protection against failure in what I am leaving to

تَوَكَّلْتُ عَلَىٰ ٱللَّهِ. مَا شَاءَ ٱللَّهُ. لاَ
قُوَّةَ إِلاَّ بِٱللَّهِ. ٱللَّهُمَّ إِنِّي أَسْأَلُكَ
خَيْرَ مَا خَرَجْتُ لَهُ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا خَرَجْتُ لَهُ. ٱللَّهُمَّ أَوْسِعْ

do. O Allah, (please) expand Your favors to me, make perfect Your graces to me, make me desire for what You have in possession, and cause me to die following Your path and carrying the principles You have instructed and the principles of Your Messenger.

عَلَيَّ مِنْ فَضْلِكَ، وَأَتْمِمْ عَلَيَّ مِنْ نِعْمَتِكَ، وَٱجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ، وَتَوَفَّنِي عَلَىٰ سَبِيلِكَ وَعَلَىٰ مِلَّتِكَ وَمِلَّةِ رَسُولِكَ.

You may then recite Āyah al-Kursī, Sūrah al-Falaq, and Sūrah al-Nās. You may then recite Sūrah al-Tawḥīd three times before you, repeat it once over you, once under you, three times behind you, three times to your right side, and three times to you left side. Then, you may place your trust in Allah and begin your journey.

Evil-repelling supplication

1. The Apostle of Allah (ṣ) used to say the following evil-repelling supplication at night before going on a journey:

O lands! Your and my Lord is Allah. I seek the protection of Allah against your evils, the evils of whatever is there in you, the vices of whatever is created in you, and the vices of whatever creeps on you. I also seek the protection of Allah against beasts and black pests, the evils of serpents and scorpions, the evils of those dwelling in this town, and the evils of fathers and whatever they beget. O Allah, O Lord of the heavens and whatever they shade, the Lord of the lands and whatever they carry, the Lord of winds and whatever the load, the Lord of the devils and whomever they misguide! I beseech You to pour blessings upon Muḥammad and upon Muḥammad's Household; and I beseech You to grant me the welfare of this night, the welfare of this day, the welfare of this month, the welfare of this year, the welfare of this country and its population, the welfare of this town and its inhabitants, and the welfare of whatever exists in it. I seek Your protection against its evils, the evil of whatever is there in it, and the evil of every living creature that

يَا أَرْضُ، رَبِّي وَرَبُّكِ ٱللَّهُ. وَأَعُوذُ بِٱللَّهِ مِنْ شَرِّكِ، وَشَرِّ مَا فِيكِ، وَسُوءِ مَا خُلِقَ فِيكِ، وَسُوءِ مَا يَدِبُّ عَلَيْكِ. وَأَعُوذُ بِٱللَّهِ مِنْ أَسَدٍ وَأَسْوَدَ، وَمِنْ شَرِّ ٱلْحَيَّةِ وَٱلْعَقْرَبِ، وَمِنْ شَرِّ سَاكِنِ ٱلْبَلَدِ، وَمِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ. اللَّهُمَّ رَبَّ ٱلسَّمَاوَاتِ وَمَا أَظْلَلْنَ، وَرَبَّ ٱلْأَرَضِينَ وَمَا أَقْلَلْنَ، وَرَبَّ ٱلرِّيَاحِ وَمَا ذَرَيْنَ، وَرَبَّ ٱلشَّيَاطِينِ وَمَا أَضْلَلْنَ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ خَيْرَ هَذِهِ ٱللَّيْلَةِ، وَخَيْرَ هَذَا ٱلْيَوْمِ، وَخَيْرَ هَذَا ٱلشَّهْرِ، وَخَيْرَ هَذِهِ ٱلسَّنَةِ، وَخَيْرَ هَذَا ٱلْبَلَدِ وَأَهْلِهِ، وَخَيْرَ هَذِهِ ٱلْقَرْيَةِ وَأَهْلِهَا، وَخَيْرَ مَا فِيهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي

عَلَى صِرَاطٍ مُسْتَقِيمٍ.

You hold by its forelock. Surely, my Lord is on the right path.

Supplicatory prayers upon riding and starting journeys

1. Imam al-Ṣādiq (ʻa) is reported to have uttered this Qur'ānic verse once he put his feet in the stirrup:

سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ

Hallowed is He Who subjected this unto us, and we (*by ourselves*) were not able to attain this. (43/13)

He would then glorify the Lord seven times (i.e. repeating the statement of *subḥānallāhi*), praise Him seven times (i.e. *alḥamdulillāhi*) and profess of Him as the One and Only God seven times (i.e. *lā'ilāha'illallāhu*).

2. Al-Aṣbagh ibn Nubātah is reported to have said: One day, I fixed the stirrup for Imam ʻAlī Amīr al-Mu'minīn (ʻa) so that he would ride on the animal easily. He raised his head towards me and smiled.

"O Leader of the Faithful!" I said. "May Allah's peace be upon you! I saw you raise your head and smile in my face. Why is that?"

The Imam (ʻa) mentioned the reason, saying: O Aṣbagh! One day, I fixed the stirrup for the Apostle of Allah (ṣ) just as you have done; so, he raised his head and smiled in my face. I asked him about the reason as you did, and he gave me the same answer that I will now give to you:

I fixed the stirrup of the gray mule of Allah's Apostle (ṣ) so that he would ride on it easily. So, he raised his head towards the sky and smiled.

"O Allah's Apostle!" I said. "You have raised your head towards the sky and smiled. Why is that?"

He (ṣ) explained: O ʻAlī! Whoever rides on an animal that Allah grants him out of His graces and then recites these Qur'ānic verses after which he says these supplicatory words, Allah, the All-generous Lord, will say to the angels: O My angels! This servant of Mine knows that none can forgive sins save Me. Be the witnesses! I have forgiven his sins.

The Qur'ānic verses are the following:

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne of authority. He draws the night as a veil over the day, each seeking the other in rapid succession. He created the sun, the moon, and the stars, all governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! Call on your Lord with humility and in private, for Allah loves not those who trespass beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing in your hearts, for the mercy of Allah is always near to those who do good. (7/54-6)

يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ
وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ أَلَا لَهُ
ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾
ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُۥ لَا يُحِبُّ
ٱلْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ
بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ
رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

The supplicatory prayer is the following:

I seek forgiveness of Allah; there is no god save Him, the Ever-living and Self-Subsisting; and to Him do I turn in repentance. O Allah, please forgive me my sins, because none can forgive sins save You.

أَسْتَغْفِرُ ٱللَّهَ ٱلَّذِي لاَ إِلٰهَ إِلاَّ هُوَ
ٱلْحَيُّ ٱلْقَيُّومُ وَأَتُوبُ إِلَيْهِ. ٱللَّهُمَّ
ٱغْفِرْ لِي ذُنُوبِي، فَإِنَّهُ لاَ يَغْفِرُ
ٱلذُّنُوبَ إِلاَّ أَنْتَ.

3. Imam al-Riḍā (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: When one of you rides on his riding animal and mentions the name of Allah, an angel will ride behind him to guard him until he rides off. Yet, if he rides without mentioning the name of Allah, a devil will ride behind him and order him to sing. If he says, "I cannot sing," the devil will say to him, "So, make wishes!" So, the man keeps on making fake wishes until he rides off.

4. The Imam (ʻa) also said: Whoever says these words upon riding on an animal, will have himself and his riding animal safeguarded until he rides off:

In the Name of Allah (I begin). There is no power save with Allah. All praise be to Allah Who made this subservient to us and we were not able to do it.

بِسْمِ ٱللَّهِ، وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ. ٱلْحَمْدُ
لِلَّهِ ٱلَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ.

5. According to another narration, the following words are recommendably said upon riding on a riding animal:

All praise be to Allah Who guided us to Islam, taught us the Qur'ān, and endued us with Muḥammad, may Allah's blessings be upon him and his Household. "Glory be to Him Who made this subservient to us and we were not

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي هَدَانَا لِلإِسْلاَمِ،
وَعَلَّمَنَا ٱلْقُرْآنَ، وَمَنَّ عَلَيْنَا بِمُحَمَّدٍ،
صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ. ﴿سُبْحَانَ ٱلَّذِي

able to do it. Surely, to our Lord we must return." All praise be to Allah the Lord of the worlds. O Allah! It is You alone Who help us to be carried on the backs and Whose help is sought to accomplish all affairs. And it is You alone Who accompany us in travels and manage the affairs of our family members, properties, and children on behalf of us. O Allah, You are my supporter and helper.

سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ. وَإِنَّا
إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ.﴾ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ. اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى
الظَّهْرِ، وَالْمُسْتَعَانُ عَلَى الأَمْرِ، وَأَنْتَ
الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي
الأَهْلِ وَالْمَالِ وَالْوَلَدِ. اللَّهُمَّ أَنْتَ عَضُدِي
وَنَاصِرِي.

Once your riding animal moves, you may repeat the following supplicatory prayer while being on your way:

I begin my journey depending upon the might and power of Allah, but not upon my might and power; rather, I rely upon Allah's might and power. O my Lord, I denounce before You any mighty and power that I may claim. O Allah, I do beseech You to grant me the blessings of this journey of mine and the blessings of those going on it. O Allah, I do beseech You to grant me, out of Your expansive favors, sustenance that is legally gotten and pleasant, which You may drive to me while I enjoy the wellbeing You bestow upon me, out of Your might and Your omnipotence. O Allah, I have begun this journey trusting in none save You and hoping for none save You. So, in this journey, please endue me with the ability to thank You and endue me with wellbeing from You, and lead me to obey and worship You until You are pleased with me and even beyond Your pleasure, O Lord of majesty and honoring, in the name of Your mercy; O most Merciful of all those who show mercy.

خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ، بِغَيْرِ
حَوْلٍ مِنِّي وَلاَ قُوَّةٍ، وَلَكِنْ بِحَوْلِ
اللَّهِ وَقُوَّتِهِ. بَرِئْتُ إِلَيْكَ يَا رَبِّ
مِنَ الْحَوْلِ وَالْقُوَّةِ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ بَرَكَةَ سَفَرِي هَذَا وَبَرَكَةَ
أَهْلِهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
فَضْلِكَ الْوَاسِعِ رِزْقاً حَلاَلاً طَيِّباً
تَسُوقُهُ إِلَيَّ وَأَنَا خَافِضٌ فِي
عَافِيَةٍ، بِقُوَّتِكَ وَقُدْرَتِكَ. اللَّهُمَّ
إِنِّي سِرْتُ فِي سَفَرِي هَذَا بِلاَ
ثِقَةٍ مِنِّي بِغَيْرِكَ، وَلاَ رَجَاءٍ
سِوَاكَ، فَارْزُقْنِي فِي ذَلِكَ
شُكْرَكَ وَعَافِيَتَكَ، وَوَفِّقْنِي
لِطَاعَتِكَ وَعِبَادَتِكَ حَتَّى تَرْضَى
وَبَعْدَ الرِّضَا، يَا ذَا الْجَلاَلِ
وَالإِكْرَامِ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ.

Seeing off

1. The Holy Prophet (ṣ) saw Ja'far al-Ṭayyār off when he had ordered him to go to Abyssinia and provided him with these supplicatory words:

O Allah, please be kind to him through making easy for him every difficulty. Verily, it is easy for You to make easy every difficulty, for You indeed

اللَّهُمَّ الْطُفْ بِهِ فِي تَيْسِيرِ كُلِّ
عَسِيرٍ، فَإِنَّ تَيْسِيرَ كُلِّ عَسِيرٍ

have power over all things. I beseech You to grant him easiness and permanent wellbeing in this world and in the Next World.

عَلَيْكَ يَسِيرٌ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَسْأَلُكَ لَهُ الْيُسْرَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدُّنْيَا وَالآخِرَةِ.

2. Bidding farewell to someone, the Holy Prophet (ṣ) said: May Allah provide you with piety, forgive your sins, and make you meet welfare wherever you are.

3. Along with Imam ʻAlī Amīr al-Mu'minīn (ʻa), Abū-Dharr was seen off by al-Ḥasan, al-Ḥusayn, ʻAqīl ibn Abī-Ṭālib, ʻAbdullāh ibn Jaʻfar, and ʻAmmār ibn Yāsir. Then, Imam ʻAlī addressed them, saying, "Bid farewell to your brother. Every one who is about to go on a journey must eventually leave, and every one seeing him off must return."

Each one of these persons said a word on this occasion. As for al-Ḥusayn ibn ʻAlī (ʻa), he said, "May Allah have mercy upon you, O Abū-Dharr! Those people tried to humiliate you through difficulties, only because your prevented them from carrying off your faith; therefore, they prevented you from living their own lifestyle. In the morrow, they will desperately be in urgent need for that which you prevented them from taking from you, while you are always too well-off to need that which they deprived you of."

Answering them, Abū-Dharr spoke, "May Allah have mercy upon you all, O members of the best Household! Nothing comforts me in this worldly life except you. Whenever I remember you, I remember your grandfather, the Apostle of Allah (ṣ)."

4. Upon seeing off the believers, the Apostle of Allah (ṣ) said: May Allah provide you with piety, direct you to all that which brings about welfare to you, grant you all of your requests, protect your faith and your worldly affairs for you, and cause you to return home safe.

5. According to another narration, Imam Abū-Jaʻfar (ʻa) is reported to have said: Whenever the Apostle of Allah (ṣ) saw someone off, he would hold him from the hand and say: May Allah choose the best companionship for you, grant you perfect assistance, make easy for you everything difficult, make near for you the remote, save you from whatever aggrieves you, safeguard your faith and your trusts and the results of your deeds, and direct you to every item of welfare. Adhere to piety to Allah. I entrust you with Allah. Move on the blessings of Allah the Almighty and All-majestic.

Bidding Farewell

1. Upon bidding farewell to somebody, you may say these words:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ
وَخَوَاتِيمَ عَمَلِكَ. أَخسَنَ اللَّهُ لَكَ
الصَّحَابَةَ، وَأَعْظَمَ لَكَ الْعَافِيَةَ،
وَقَضَى لَكَ الْحَاجَةَ، وَزَوَّدَكَ
التَّقْوَى، وَوَجَّهَكَ لِلْخَيْرِ حَيْثُمَا
تَوَجَّهْتَ، وَرَدَّكَ اللَّهُ سَالِماً غَانِماً.

I entrust Allah with your faith, your trusts, and the results of all your deeds. May Allah choose for you the best companions, grant you the greatest wellbeing, endue you with excellent accomplishment of your deeds, provide you with piety, direct you to the good wherever you turn your face, and cause you to return safe and successful.

2. According to *al-Maḥāsin*, Imam al-Ṣādiq (ʻa) is reported to have said: Having bid farewell to someone, the Apostle of Allah (ṣ) said: May Allah keep you safe and grant you success.

CHAPTER FOUR
OBSERVING MORALITY, GOOD COMPANIONSHIP, RIGHTS OF OTHERS, AND NICE FRIENDSHIP IN TRAVEL

1. Abū-Rabī' al-Shāmi is reported to have said: We were in the presence of Imam Abū-'Abdullāh ('a) whose house was suffocated with people when he ('a) declared: He does not belong to us that does not act excellently towards his companion, does not show good mannerism towards his friends, does not behave gently towards those who share him in a meal, and does not act graciously towards those who deals with him graciously.

2. Imam al-Ṣādiq ('a) is also reported to have quoted his father ('a) as saying: No importance is shown to those who make the pilgrimage to the House of Allah unless they enjoy the following three characters; good mannerism through which they treat their companions gently, self-possession through which they control themselves when they are enraged, and abstinence that prevent them from violating the prohibitions of Allah.

3. He ('a) is also reported as saying: It is unmanly to divulge what you have faced in your journeys, whether good or bad.

4. 'Ammār ibn Marwān is reported to have said: Giving me an advice, Imam Abū-'Abdullāh ('a) said: I advise you to be pious to Allah, to fulfill your trusts, and to act excellently towards those who accompany you. There is no power save through Allah.

5. Abū-Baṣīr is reported to have said: I said to Imam Abū-'Abdullāh ('a), "It happens that sometimes one accompanies wealthy people in a journey and he thus becomes the less wealthy amongst them. So, when they spend according to their financial capacities, he fails to do the same. What do you advise such a man?"

The Imam ('a) said: I dislike for people to humiliate themselves. Such a man must accompany those who are like him in spending.

6. Imam Abū-Ja'far ('a) is reported to have said: If you can take the lead among

those with whom you associate, then do it.

7. The Holy Prophet (ṣ) is reported as saying: Choose your companion before you go on a journey.

8. The Imam (ʻa) said: Whenever two persons accompany each other on a journey, the gentler to his companion will be the winner of the greater reward and will be more beloved to Allah the Almighty and All-majestic [than the other is].

9. Imam ʻAlī Amīr al-Mu'minīn (ʻa) said: In journeys, do not accompany those who do not see that you owe them the same favors they owe you.

10. The Apostle of Allah (ṣ) said: It is a Prophetic tradition that the companions on a journey distribute their expenses equally among them. This will make them more pleasant to each other and make them enjoy better mannerism.

11. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Accompany one with whom you adorn yourself, but do not accompany one who adorns himself with you.

12. He (ʻa) is also reported as saying: He who passes a night alone in a house is devil. Two people who pass a night in a house are considered a community. Three people are considered entertainment of one another.

13. Shihāb ibn ʻAbd-Rabbih is reported to have said: I said to Imam Abū-ʻAbdullāh (ʻa), "As you know, I am wealthy, open-handed, and financially benevolent to my companions. It happens that when I accompany them on the way to Makkah, I give them liberally from my own money."

The Imam (ʻa) advised: Shihāb! Do not do that. If you take out what you have and they take out what they have, you will be wronging them, and if they withhold and you give, then you will have humiliated them; rather, you must accompany only those who are as wealthy as you are.

14. Imam Abū-Jaʻfar (ʻa) said: When you choose a companion, you must choose one who is equal to you in spending (i.e. financial capacity), but do not accompany one who spends on you, because such an act is considered humility for the believers.

15. The Apostle of Allah (ṣ) said: The best company in the sight of Allah the Almighty and All-majestic is that which is formed of four persons only. A company of more than seven will always lead to excessive clamor.

16. Imam al-Ṣādiq (ʻa) said: One of the rights of a companion who falls sick during a journey is that his companions should reside caring for him for three days.

17. The Imam ('a) is also reported to have quoted the Holy Prophet (ṣ) as saying: The most beloved expenditure in the sight of Allah is that which is based on economization. Verily, Allah dislikes wasting, except in journeys undertaken for performing the Ḥajj or 'Umrah pilgrimages.

18. The Imam ('a), having been willing to go on a journey for performing the ritual Ḥajj pilgrimage, said: Whoever is ill-mannered and disregardful of the rights of neighborhood, must not join us on this journey.

19. Al-Ḥalabī is reported to have said: I asked Imam al-Ṣādiq ('a), "It happens that some wealthy and poor people accompany each other on a journey; so, the wealthy assume the expenditure of the poor ones. Is this acceptable?"

The Imam ('a) answered, "It is acceptable only when the wealthy do so with full satisfaction."

20. The Holy Prophet (ṣ) said: The chief of a group of people must act as their servant.

21. According to *Sharaf al-Nabī*, the Holy Prophet (ṣ) is reported to have been on a journey when he asked his companions to slaughter a sheep. One of them offered, "I will slaughter it."

Another one offered, "I will strip off its skin."

A third one offered, "I will cut its meat into pieces."

A fourth one offered, "I will cook its meat."

So, the Apostle of Allah (ṣ) offered, "I will pick up firewood for you."

"O Allah's Apostle!" they said. "May Allah accept our fathers and mothers as ransoms for you! Do you tire out yourself. We will do this mission on behalf of you."

Yet, he (ṣ) said, "I am sure you can do so, but Allah the Almighty and All-majestic dislikes for His servant to distinguish himself from the other group when accompanying them."

So, the Holy Prophet (ṣ) went to collect firewood.

Etiquettes of going on journeys

1. Whenever he went on a journey, the Holy Prophet (ṣ) would take with him a comb, a tooth-cleansing stick, and a kohl jar.

2. Ḥammād ibn 'Īsā is reported to have quoted Imam Abū-'Abdullāh ('a) as saying: Advising his son, Luqmān (the wise) said: When you accompany a

group of people on a journey, try to seek their advice frequently in your and their affairs. Always smile in their faces. Serve them with your food generously. Respond to their invitations whenever they invite you. Lend a helping hand to them whenever they seek your help.

Make use of long silence, very much praying, and magnanimity through offering them to participate in your riding animal, water, and food.

When they ask you to testify to them rightfully, you should respond. When they ask your advice, you should exert all your efforts in giving them the best advice. Then, do not make a decision before you make sure of the issue and look into it from all aspects. Before you respond to them when they ask you for an advice, you should use your reason and wisdom incessantly while you are waking up, sleeping, eating, and praying until you become able to give a perfect opinion. Whoever fails to give those who seek his advice a perfect opinion, Allah will deprive him of sagacity and qualification for trustworthiness.

When your companions walk, you must walk with them. When they do some activity, you must take part in it. When they give something as alms or as loan, you must participate with them.

Always listen to the words of those who are older than you are; and if they order or ask you to do something, you must always say, 'yes,' but never say, 'no,' because answering with no is a sign of failure and meanness.

Whenever you hesitate about a certain way, you must reside there; and whenever you doubt a destination, you must stop there and consult with each other.

When you see one man on your way, try not to ask him about the correct direction or not to ask him to guide you, because one person in a derelict land is suspicious, since he might be a spy of robbers or one of the troops of Satan whose intention is to confuse you.

Likewise, beware of the two persons you face on your way unless you know about them things that I do not expect. Verily, the wise can recognize the truth through one sight of him, and the witness can see what the absent cannot.

O son! When the time of a prayer comes, do not postpone performing it for any reason; rather, you must perform it as soon as its first time comes, to rest yourself from its liability, because prayer is the origin of one's faith. Even if you stand on the head of a lance, try to participate in congregational prayers.

Never sleep while you are on the back of your riding animal, because this may cause it wounds. Besides, such a deed is not done by wise people unless there is a canopy installed on the back of the riding animal wherein you can extend and loosen your knuckles.

When you are about to reach your destination, ride off your animal and feed it before you feed yourself, because your riding animal is for yourself.

Whenever you are willing to reside somewhere, you should choose the lands of the best colors, the smoothest soil, and the most verdant. Yet, you should offer a two-unit prayer before you sit there.

When you want to relieve nature, try to find a deep land. When you want to leave that place, you should first offer a two-unit prayer and then bid farewell to the land on which you resided and offer salutation to its inhabitants and it. Verily, there are angels living in every spot of land.

If possible, try to give alms before you have any food.

As long as you are riding on the back of your animal, always recite the Book of Allah the Almighty and All-majestic. As long as you are doing an activity, try to mention statements of glorification of the Lord. As long as you are in a spare time, try to supplicate to the Lord. Beware of walking from the beginning to the end of nights and beware of raising your voice while you are walking.

Giving food generously and acting courteously on journeys

1. The Apostle of Allah (ṣ) said: To carry delicious food in journeys is a sign of honor.

2. Whenever he went on a journey towards Makkah for undertaking the Ḥajj or 'Umrah pilgrimages, Imam 'Alī ibn al-Ḥusayn ('a) used to carry with him the best of foods, such as almond, sugar, and sweetened and roasted flour soup.

3. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) said: It is unmanly to divulge what you have faced in your journeys, whether good or bad.

4. He ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: To carry delicious food in journeys is a sign of honor.

5. Abū-Dharr is reported to have stood up by the Holy Ka'bah and declared, "I am Jundub ibn al-Sakan."

Upon hearing him, people surrounded him to hear what he wanted to say. So, he said, "If you are willing to go on a journey, you will most surely supply yourselves with food that can keep you sound throughout your journey. Why do you not then supply yourselves with provisions that keep you sound for the journey to the Resurrection Day?"

"You may guide us," a man stood up and said.

So, Abū-Dharr spoke, "Observe fasting on the terribly hot days so that this will be your provisions for the resurrection. Go on Ḥajj pilgrimage so that this will be your provisions for facing the horrible situations. Offer a two-unit prayer at the darkest hours of night so that this will be your provisions for your loneliness in your graves. Say good wording only, keep silent against an evil word, or give alms to a poor person in the hope of salvation, O poor human, on the difficult days. From the worldly pleasures, earn two dirhams only; use one dirham in covering the necessities of your dependants, and use the other in advance for your otherworldly life. Any extra dirham will bring you harm and will never bring you benefit; so, do not seek for it. Likewise, throughout your worldly life, divide your life into two words; use one word for seeking the legal means and use the other word for seeking the otherworldly pleasures. Any extra word will bring you harm and will never bring you benefit; so, do not say it. Unfortunately, people are killed by the care for a day they do not know whether they will live to experience it or not."

6. Advising his son, Luqmān said: O son! Verily, this world is a bottomless ocean in which a great number of people are exposed to perdition. So, choose your faith in Allah as your ship, choose trust in Allah as the sail of your ship, and choose piety to Allah as your provisions. If you are then redeemed, then this will be out of Allah's mercy to you; but if you perish, then this will be because of the sins you committed.

O son! Take a trip carrying with you your sword, sandals, turban, ropes, water skin, threads, and needle. Provide yourself with medicines that may be in benefit of your companions and you. Always agree with your companions unless they invite you to commit an act of disobedience to Allah the Almighty and All-majestic.

7. According to another form of this narration, Luqmān said, "Carry with you your bow and your rag."

8. Imam al-Ṣādiq ('a) is reported to have said when he was asked to define chivalry, "Do you think that chivalry is based on wickedness and profligacy? No! Chivalry and courtesy are based on serving food, donating, noticeable good mien, and abstinence from harming the others. However, the earlier is slyness and wickedness. Do you know what courtesy is?"

"No, we do not," the attendants answered.

The Imam ('a) explained, "By Allah! Courtesy has nothing to do with extending the rugs of food in the yard of one's house; rather, true courtesy can be classified into two kinds; courtesy in homelands and courtesy on journeys. As for courtesy in homelands, it is to recite the Holy Qur'ān, to frequent to mosques, to help one's brethren-in-faith accomplish their demands, and to do obvious favors to one's servants, because this pleases the friends and suppresses the enemies.

As for courtesy on journeys, it is to provide much food, to carry delicious food, to give generously that food to the companions, to keep secrets the affairs of the companions after leaving them, and to joke with them frequently without saying what arises the wrath of Allah the Almighty and All-majestic.

I swear by Him Who sent my grandfather Muḥammad (ṣ) with the truth! Allah the Almighty and All-majestic provides His servants with sustenance according to the scope of their courtesy. The Divine help is poured down according to the scope of generous giving, and patience is poured down according to the intensity of tribulation."

Nobilities of Character

Translation of

MAKĀRIM AL-AKHLĀQ

Al-Hasan ibn al-Fadl al-Tabarsi

Translator:

Badr Shahin & Abdullah Shahin

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Translation of

MAKĀRIM AL-AKHLĀQ

AL-ḤASAN IBN AL-FAḌL AL-ṬABARSĪ

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE ALL-BENEFICENT, THE ALL-MERCIFUL

TRANSLITERATION TABLE

Symbol	***Transliteration***	***Symbol***	***Transliteration***
ء	*’*	أ	*a*
ب	*b*	ت	*t*
ث	*th*	ج	*j*
ح	*ḥ*	خ	*kh*
د	*d*	ذ	*dh*
ر	*r*	ز	*z*
س	*s*	ش	*sh*
ص	*ṣ*	ض	*ḍ*
ط	*ṭ*	ظ	*ẓ*
ع	*‘*	غ	*gh*
ف	*f*	ق	*q*
ك	*k*	ل	*l*
م	*m*	ن	*n*
هـ	*h*	و	*w*
ي	*y*	ة	*ah*

Long Vowels		***Short Vowels***	
آ	*ā*	ـَ	*a*
و	*ū*	ـُ	*u*
ي	*ī*	ـِ	*i*

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PREFACE

In the Name of Allah; the All-beneficent, the All-merciful

All praise is due to Allah, Lord of the worlds. Allah's blessings, salutations, mercy, and benedictions be upon the Chief of the Apostles and the Seal of the Prophets, our Prophet Muḥammad, and upon the members of his Household: the immaculate, pure, Divinely chosen, essence of all knowledge, frequently visited by the angels, and the object of the Divine Revelations.

I bear witness that Islam is the very religion that Allah the Almighty and All-majestic has decided for His servants in its capacity as the one and only true religion of the Lord-Cherisher Who thus says, "Whoso seeks as religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter. (3/85)"

This is the English translation of one of the reference books that comprise the heritage of the Holy Imams (ʻa); namely, *Makārim al-Akhlāq*.

The Author of the Book

The author of the current book is Shaykh Raḍī al-Dīn Abū-Naṣr al-Ḥasan, the son of Shaykh Abū-ʻAlī al-Faḍl ibn al-Ḥasan ibn al-Faḍl al-Ṭabarsī, who is titled as *amīn al-islām wa'l-dīn*; meaning, the trustee on Islam and the faith of Islam.

He was born in the city of Ṭabaristān, which is currently known as Māzindarān, a province northern Iran, from which he received his nickname al-Ṭabarsī.

His father, Abū-ʻAlī al-Faḍl ibn al-Ḥasan ibn al-Faḍl al-Ṭabarsī, is the author of the famous book on Qur'ānic exegesis entitled *Majma' al-Bayān fī Tafsīr al-Qur'ān*. He was one of the most well-versed scholars and he was known for his virtuousness and trustworthiness.(1)

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(1) Muḥammad Bāqir al-Mūsawī, *Rawḍāt al-Jannāt* 5:357.

His son, Abu'l-Faḍl 'Alī ibn al-Ḥasan al-Ṭabarsī, was also one of the prominent scholars. He wrote the famous book entitled *Mishkāt al-Anwār*. Thus, the author, his father, and his son were among the famous and prominent scholars.

Describing the author, Mīrzā al-Afandī, in *Riyāḍ al-'Ulamā'*, writes down, "Al-Ḥasan ibn al-Faḍl, the perfect and virtuous scholar, the defender of the truth, the prominent scholar of Muslim jurisprudence and traditions, wrote his famous book *Makārim al-Akhlāq*. He reported from his father. Shaykh Muhadhdhib al-Dīn Ḥusayn ibn Raddah reported from him... etc."(1)

About him, al-Ḥurr al-'Āmili(2) writes down, "He was virtuous transmitter of traditions."

Introducing the author of this book, al-Fāḍil al-Nūrī writes down in *Mustadrakāt al-Wasā'il*,(3) "He was perfectly virtuous master scholar and traditionist..."

Although a great number of scholars and biographers have written the author's biography, none of them mentioned the date and place of his birth. They have only mentioned that he lived in the sixth century of Hegira. However, Sayyid Muḥsin al-'Āmilī wrote down, "Ḥasan ibn al-Faḍl died in the city of Sabzawār at the night of the 'Īd al-Aḍḥā (i.e. the tenth of Dhu'l-Ḥijjah) in the year AH 548 and was buried in the holy shrine of Imam al-Riḍā ('a) in the city of Mashhad where he had lived in the year AH 523."

Makārim al-Akhlāq

Meaning, nobilities of character, the *Makārim al-Akhlāq* book is one of the most precious, useful, and well-ordered books that comprises the nobilities of character and the recommended etiquettes of every act and activity in the various fields of life, as reported from the Holy Prophet (ṣ) and the Holy Imams ('a). It also comprises the ethos, morality, and lifestyle of the Holy Prophet (ṣ). The book is mainly quoted from the book of the author's father that is entitled *al-Ādāb al-Dīniyyah lil-Khizānah al-Ma'īniyyah*. In the same way as the current book is a supplement of the aforesaid one written by the author's father, the book of *Mishkāt al-Anwār*, written by the author's son, is considered to have been supplement of the current book.(4)

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(1) Mīrzā al-Afandī, *Riyāḍ al-'Ulamā'* 1:297.

(2) *Amal al-Āmil* 2:75.

(3) Al-Amīnī, *A'yān al-Shī'ah* 23:5.

(4) Shaykh al-Baḥrānī, *Lu'lu'at al-Baḥrayn* p. 347.

Describing the book, 'Allāmah al-Majlisī states that it is as famously clear as sunlight.(1) The author wrote this book during the lifetime of his father, as is proven from some chapters of the book. The book, in its both versions the Arabic and the Persian, is widely known for all readers. It is worth mentioning that the author himself is said to have translated it into Persian, although this claim has not been yet proven.(2)

The book was first published in Egypt in Sha'bān AH 1302. As it became highly demanded by readers, the book was reprinted more than once, although some people distorted many of its contents on purpose. For this reason, the book was reprinted in Tehran in AH 1314, although Mr. Ya'qūb Sergeis claims that the book was earlier printed in Iran in AH 1311.

The author of this book also authored a similar book, but he could not finish it. In the introduction to *Mishkāt al-Anwār*, Abu'l-Faḍl 'Alī ibn al-Ḥasan al-Ṭabarsī, the son of the author of this book, writes down that when his father wrote *Makārim al-Akhlāq* and all people found his book interesting, he was determined to author another similar one that would comprise the other etiquettes and teachings of the Holy Prophet and Imams ('a) that were not mentioned in his previous book, but death came upon him before he could complete it.

One of the points of evidence that demonstrates the preciousness of this book is that it is considered by 'Allāmah al-Majlisī as one of the leading reference books on which he relied in compiling his encyclopedic book of *Biḥār al-Anwār*.

Due to the importance of this reference book, the Ansariyan Publications entrusted the task of translating this book into English to Mr. Badr Shahin and Mr. Abdullah al-Shahin, praying to the Almighty to make the gentle readers get benefit from the remarkable teachings and instructions mentioned therein and ascribed to the Holy Prophet and Imams, peace be upon them all, and to accept this humble work as a means of seeking proximity to Him.

The Ansariyan Publications Team

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(1) 'Allāmah al-Majlisī, *Biḥār al-Anwār* 1: 28.

(2) Mīrzā al-Afandī, *Riyāḍ al-'Ulamā'* 1:298.

INTRODUCTION

All praise be to Allah, the One and Only, the Everlasting, Who begets not, nor is He begotten, and there is none like Him, and blessing and peace be on His chosen servant and preferred messenger, whom He sent to all human beings as bringer of good news, warner, inviter to Allah, and luminous lantern; and blessings be upon the members of his household; the leaders to true guidance and the lights in darkness, from whom Allah has kept away all uncleanness and whom He purified with thorough purification; and peace be on whoever follows the true guidance.

To begin with, Allah, most Glorified and Exalted is He, has rendered the following of His Prophet's example to be the key to attaining His pleasure and the way that takes to the gardens of Paradise. He thus says in the Holy Qur'ān, "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Last Day and remembers Allah much. (33/21)"

The Almighty Lord has also decided obedience to and imitation of the Holy Prophet (ṣ) to be the cause for love for Him and the means for winning His mercy. He, the Almighty, thus says, "Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful. (3/31)"

These facts, which form a great victory for those who apply them to their conducts, have encouraged me to compile a book containing the Holy Prophet's high morals and nobilities as well as the teachings and instructions he (ṣ) ordered his community to follow. He (ṣ) thus declared, "Certainly, I was sent but to perfect nobilities of characters."

Generally speaking, to know about something must come first and to act upon what you know must follow.

I found the words, discourses, and sermons of Imam 'Alī ibn Abī-Ṭālib Amīr al-Mu'minīn (i.e. the Leader of the Faithful) containing the reality of the ethos of the prophets, which can be summed up in the conduct of total retirement from all people and perfect devotion to Allah the Almighty in all affairs of hope and fear as well as all affairs appertained to this worldly life as well as the Hereafter.

Proving the Holy Prophet Muḥammad (ṣ) to have been the most excellent example of following the ethos of the prophets ('a), Imam 'Alī ('a), tending to urge us and persuade us into following the example of the Holy Prophet (ṣ), is reported to have said in reply to some false claims of someone:

"He claims according to his own thinking that he hopes for Allah. By Allah the Great, he tells a lie. The position is that his hope in Allah does not appear through his action although the hope of every one who hopes is known through his action. Every hope is so, except the hope in Allah the Sublime if it is impure; and every fear is established except the fear for Allah if it is unreal.

He hopes for big things from Allah and hopes for small things from men but he gives to man such consideration as he does not give to Allah.

What is the matter with Allah, glorified be His praise? He is accorded less consideration than what is given to His creatures. Do you ever fear to be false in your hope in Allah? Or do you not regard Him as the centre of your hope?

Similarly, if a man fears man he gives him such consideration out of his fear, which he does not give to Allah. Thus, he has made his fear from men ready currency; while his fear from the Creator mere deferment or promise. This is the case of every one in whose eye this world appears big and important and in whose heart its position is great. He prefers it to Allah the All-exalted; so, he inclines towards it and becomes its devotee.

Certainly, in Apostle of Allah—peace and blessings of Allah be upon him and his progeny—was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constrained for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

If you want, I, as a second example, will relate to you concerning (the prophet) Moses ('a), the Interlocutor of Allah, when he said, 'O Allah! I need whatever good You may grant me (the Holy Qur'ān, 28/24).'

By Allah, Moses asked His Lord only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.

If you desire, I can give you a third example; that is (the prophet) David. He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and say to his companions, 'Which of you will help me by purchasing it?'

He used to eat barley bread bought out of its price.

If you desire, I will tell you about Jesus the son of Mary (ʻa). He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grow from the earth for the cattle. He had no wife to allure him, nor any son to give grief, nor wealth to deviate his attention, nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.

You should follow the example of your Prophet the pure and chaste; may Allah bless him and his descendants. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved person before Allah is he who follows His Prophet and who treads in his footsteps.

He took the least share from this world and did not take a full glance at it. Of all the people of the world, he was the least satiated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah the Glorified hated a thing, he too hated it; when he knew that Allah held a thing low, he too held it low; and when he knew that Allah held a thing small, he too held it small. If we love what Allah and His Prophet hate and hold great what Allah and His prophet hold small, that would be enough isolation from Allah and transgression of His commands.

The Prophet (ṣ) used to eat on the ground and sit like a slave. He repaired his shoe with his own hands and patched his clothes with his own hands. He rode an unsaddled ass and seated someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives, 'O so-and-so, take it away out of my sight because if I look at it I recall the world and its allurements.' Thus, he removed this world from his heart and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently, he removed it from his mind, let it go away from his heart and kept it hidden from his eyes. In the same way, he who hates a thing should hate to look at it or to hear about it.

Certainly, there was in the Prophet of Allah all that would apprise you of the evils of this world and its defects; namely, that he remained hungry along with his chief companions, and despite his great nearness, the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allah honored Muḥammad—peace and blessings of Allah be upon him and his descendants—as a result of this or disgraced him. If he says that Allah disgraced him, he certainly lies and perpetrates a great untruth. If he says Allah honored him, he should know that Allah dishonored the others when He extended the benefits of the world for him but held them away from him who was the nearest to Him of all men.

Therefore, one should follow His Prophet, tread in his footsteps and enter through his entrance; otherwise, he will not be safe from ruin. Certainly, Allah made Muḥammad—peace and blessing of Allah be upon him and his descendants—a sign for the Day of Judgment, a conveyor of tidings for Paradise and a warner against retribution. He left this world hungry but entered upon the next world safe. He did not lay one stone upon another to make a house till he departed and responded to the call of Allah. How great is Allah's blessing in that He blessed us with the Prophet as a predecessor whom we follow and a leader behind whom we tread.

By Allah, I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off, but I said, 'Get away from me. Only in the morning do people realize the advantage of and speak highly of the night journey.'"(1)

This sermon is sufficient indication of my purpose in general.

I will hereinafter refer in details to the nobilities of the Holy Prophet's morality in all of his conducts, manners, and behaviors, including the way of his sitting, standing up, going on a journey, settling in his homeland, eating, and drinking, as well as all that which have been reported from him and from the Holy Imams (ʿa), the truthful, concerning the general affairs of people.

Finally, I beseech Allah to grant me success to complete this book. Verily, Allah is able to do whatever He wills; and it is easy and simple for Him to make easy every difficulty.

---

(1) *Nahj al-Balāghah*, Sermon no. 160.

CHAPTER FIVE

HAVING THE LUGGAGE SAFEGUARDED, ASKING THE LORD FOR THE BEST OF CHOICES, AND ETIQUETTES OF PRAYING FOR HAVING THE MISSIONS ACCOMPLISHED

Having the luggage safeguarded

1. Imam al-Ṣādiq ('a) is reported to have said: If one recites Āyah al-Kursī every night during a journey, he, as well as whatever is with him, will be in safety. One may add the following supplicatory prayer:

O Allah, (please do) make me learn lessons while I am walking (in this journey), ponder (over the creation of things) while I am silent, and mention You while I am talking.

اَللَّهُمَّ اجْعَلْ مَسِيرِي عِبَراً، وَصَمْتِي تَفَكُّراً، وَكَلاَمِي ذِكْراً.

2. I heard Sayyid Nāṣiḥ al-Dīn Abu'l-Barakāt al-Mashhadī reporting Muḥammad ibn 'Īsā to have quoted some man as saying: While he was in Khurāsān, Imam Abu'l-Ḥasan al-Riḍā ('a) sent me as gift some clothes among which there was a piece of clay.

"What is this piece of clay?" I asked the messenger, who answered, "This is a piece of clay taken from Imam al-Ḥusayn's holy tomb. Whenever the Imam (ṣ) sent something as gift, he would place a piece of this clay with it and say: This is security by the permission of Allah."

3. The Imam ('a) is reported to have said: Two brothers came to the Apostle of Allah (ṣ) and said, "O Allah's Apostle! We are willing to travel to Shām for doing some business. You may teach us what to say."

The Holy Prophet (ṣ) instructed, "When you, during your journey, reside in a place and perform the Evening Prayer, you should say the *Tasbīḥ al-Zahrā'* litany (i.e. litany of Lady Fāṭimah al-Zahrā')(1) and then recite Āyah al-Kursī.

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(1) *Tasbīḥ al-Zahrā'* is a famous litany comprising one hundred words of praising Allah the Almighty. The most famous and considerable form of it is to say *allāhu-akbar(u)* (Allah is the Greatest) thirty-four times, *alḥamdu-lillāh(i)* (all praise be to Allah)

You may then sleep. If you do so, you will be safeguarded against all things."

The two men travelled and a bang of robbers tracked them until they resided at a place. So, the robbers sent their servant to see whether the two men were alert or asleep. As the two men had carried out the instructions of the Holy Prophet (ṣ), the robbers' servant came towards them and found that there were two walls surrounding each of them.

He returned to the robbers and told that he saw nothing but two walls. "Shame on you!" the robbers rebuked. "You are liar. You have been weak and coward to approach them."

However, they all came towards the two men and saw nothing but two walls surrounding them. They went around the walls and could not see any human being there. So, they returned to their center.

The next morning, the robbers came to the two men and asked, "Where were you last night?"

They answered, "We were here. We did not leave our place."

"So," the robber said. "Tell us about your story."

When the two men told them that they had visited the Holy Prophet (ṣ) who instructed them to say these words and they followed his instructions, the robbers said to them, "You may go. By Allah, we will never track you. No thief can ever rob you after you have said these words."

Praying for the best in business

1. 'Abd al-Raḥmān ibn Sayābah said: One year, I traveled to Makkah carrying with me my commodity, which was cloth that I found no market to sell. So, some of my companions advised me to send it to Egypt or the Yemen instead of taking it back with me to al-Kūfah. However, each of them gave me a different advice that confused me.

One day after the accomplishment of the rituals of the Ḥajj pilgrimage, I visited the Righteous Servant ('a) in Makkah and informed him of the whole story, saying, "May Allah accept me as ransom for you! Give me your opinion so that I will act upon it."

The Imam ('a) said, "You may cast lots between Egypt and the Yemen. Thereafter, relegate your affair to Allah only. You may send your commodity to

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thirty-three times, and *subḥānallāh(i)* (all glory be to Allah) thirty-three times. [*Translator*] the country whose name is shown through that lot."

"May Allah accept me as ransom for you!" I said. "How should I cast the lot?"

The Imam ('a) instructed, "On a parchment, write down the following words:

In the Name of Allah, the All-beneficent, the All-merciful. O Allah! Verily, You are Allah save Whom there is no other deity. You are the knowing of the unseen and the seen. You are the All-knowing while I only learn. So, please choose for me the better of the two choices I have so that I will place my trust in You and act upon it.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. اللَّهُمَّ
أَنْتَ اللَّهُ الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ، عَالِمُ
الْغَيْبِ وَالشَّهَادَةِ. أَنْتَ الْعَالِمُ وَأَنَا
الْمُتَعَلِّمُ. فَانْظُرْ لِي فِي أَيِّ الأَمْرَيْنِ
خَيْرٌ لِي حَتَّى أَتَوَكَّلَ عَلَيْكَ فِيهِ
وَأَعْمَلَ بِهِ.

You may then write down, 'Egypt, by the will of Allah.' You should then write the same words on another parchment, but instead of *Egypt*, you may write down: *Yemen*. Then, write down the same words on a third parchment, but write down after that: '*Keep the luggage with me and do not send it to any country.*'

You may then gather the three parchments in one hand and distribute them among your companions and order them to conceal them from you. You may then stretch your hand and choose one parchment. After placing your trust in Allah, act upon what is written on the parchment you have chosen."

2. Imam Abū-Ja'far Muḥammad ibn 'Alī ('a) is reported to have said: Whenever Imam 'Alī ibn al-Ḥusayn ('a) had the intention to go on Ḥajj or 'Umrah pilgrimages, or to manumit a slave, or to purchase something, or to sell something, he would perform the ritual ablution and offer the two-unit prayer of *istikhārah* (i.e. asking Allah the Almighty to make one choose for the best of two or more choices through a certain process when one fails to decide on a certain choice) in which he recited Sūrah al-Raḥmān (no. 55) and Sūrah al-Ḥashr (no. 59). When he accomplished the prayer, he would repeat the supplicatory prayer of *istikhārah* two hundred times (i.e. to say: *'astakhīrullāha*). He then recited Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās. He then recited the following supplicatory prayer:

O Allah, I have had the intention to do something that You know best. If You know that this matter achieves welfare to me in my religious, this-worldly, and otherworldly affairs, then please decide it for me. But if You know that it will cause me evil in my religious, this-worldly, and otherworldly affairs, then please dispel it from

اللَّهُمَّ إِنِّي قَدْ هَمَمْتُ بِأَمْرٍ قَدْ
عَلِمْتَهُ. فَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ خَيْرٌ
لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي،
فَاقْدِرْهُ لِي. وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ
شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي

me. O my Lord, please grant me true guidance, whether I hate or love that. In the Name of Allah, the All-beneficent, the All-merciful; only that which Allah wills shall come to pass. There is no might and no power except through Allah. Sufficient to me is Allah; and He is the most excellent Guardian.

فَاصْرِفْهُ عَنِّي. رَبِّ هَبْ لِي رُشْدِي وَإِنْ كَرِهَتْ ذَلِكَ أوْ أحَبَّتْ نَفْسِي. بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. مَا شَاءَ اللَّهُ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

He would then go on and make his mind.

Praying for having the missions accomplished

1. When you are willing to go out for having one of your missions accomplished, you may offer a two-unit prayer immediately after sunrise and absence of twilight, reciting in each unit Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, and Sūrah al-Kāfirūn. Upon accomplishing the prayer, you may say these supplicatory words:

O Allah, I have begun this day seeking part of Your favors as You ordered me to do; so, please provide me out of Your favor with sustenance that is excellent, expansive, legal, and pleasant. And, please, grant me wellbeing in what You give me as sustenance. I begin this day depending on the might and power of Allah. I begin this day confessing that I have neither might nor power; rather, I depend upon Your might and power. I thus denounce before You any might or power that I may claim for myself. O Allah, I beseech You to grant me the blessings of this day; so, please, grant me blessings in all of my affairs; O most Merciful of all those who show mercy. May Allah bless Muḥammad and his immaculate Household!

اللَّهُمَّ إِنِّي غَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أمَرْتَنِي، فَارْزُقْنِي مِنْ فَضْلِكَ رِزْقاً حَسَناً وَاسِعاً حَلاَلاً طَيِّباً. وَأعْطِنِي فِي مَا رَزَقْتَنِيَ الْعَافِيَةَ. غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ. غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ وَلَكِنْ بِحَوْلِكَ وَقُوَّتِكَ، وَأَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ. اللَّهُمَّ إِنِّي أسْأَلُكَ بَرَكَةَ هَذَا الْيَوْمِ. فَبَارِكْ لِي فِي جَمِيعِ أمُورِي يَا أرْحَمَ الرَّاحِمِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ.

When you reach the marketplace, you may say these supplicatory words:

I bear witness that there is no god save Allah; One and Only and having no partner in Godhead. To Him is the Kingdom and to Him is (all) praise. He gives life and causes to die and causes to die and gives life, while He is ever-living and never dies. In His Hand is the entire goodness and He has

أشْهَدُ أنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لاَ يَمُوتُ.

power over all things. I bear witness that Muḥammad is His servant and messenger. O Allah, I do beseech You to grant me the welfare of these places and the goodness of their dwellers, and I pray for Your protection against their evils and the evils of their people. O Allah, I pray for Your protection against that I may transgress or a transgression may be committed against me, or that I may commit a wrongdoing or a wrongdoing may be committed against me, or that I may oppress others or oppression is committed against me. I also pray for Your protection against Iblīs (Satan), his troops, and the wicked Arabs and non-Arabs. Sufficient to me is Allah. There is no deity save Him. In Him do I place my trust, and He is the Lord of the Great Throne.

بِيَدِهِ ٱلْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ أَهْلِهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَمِنْ شَرِّ أَهْلِهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَبْغِيَ أَوْ يُبْغَى عَلَيَّ، أَوْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ، وَأَعُوذُ بِكَ مِنْ إِبْلِيسَ وَجُنُودِهِ وَفَسَقَةِ الْعَرَبِ وَالْعَجَمِ. حَسْبِيَ اللَّهُ، لاَ إِلَهَ إِلاَّ هُوَ. عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

When you are willing to purchase something, you may say these supplicatory words first:

O Ever-living! O Self-subsisting! O Eternal! O All-clement! O All-merciful! I beseech You in the name of Your help and omnipotence and in the name of all that which Your knowledge comprehends, to provide me with commerce that is greatest in profit, most expansive in sustenance, and most profitable in end result.

يَا حَيُّ، يَا قَيُّومُ، يَا دَائِمُ، يَا رَؤُوفُ، يَا رَحِيمُ، أَسْأَلُكَ بِعَوْنِكَ وَقُدْرَتِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تَقْسِمَ لِي مِنَ التِّجَارَةِ الْيَوْمَ أَعْظَمَهَا رِزْقاً وَأَوْسَعَهَا فَضْلاً وَخَيْرَهَا لِي عَاقِبَةً.

If you are willing to purchase a riding animal or an animal whose meat is edible, you may say this supplicatory prayer:

O Allah, please provide me with the most enduring of these animals, the most profitable, and the best in end result.

اللَّهُمَّ ارْزُقْنِي أَطْوَلَهَا حَيَاةً، وَأَوْسَعَهَا مَنْفَعَةً، وَخَيْرَهَا عَاقِبَةً.

The aforesaid supplicatory prayers are reported from Imam al-Ṣādiq (ʿa).

2. The Imam (ʿa) is also reported to have said: When you purchase any commodity, you may say:

Allah is the Most Great.

اللَّهُ أَكْبَرُ.

You may then repeat each of the following statements three times:

O Allah, I have purchased this thing seeking

اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ

فَضْلِكَ، فَاجْعَلْ لِي فِيهِ فَضْلاً.

part of Your favors. So, please make part of Your favor lie in it.

اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ رِزْقِكَ، فَاجْعَلْ لِي فِيهِ رِزْقاً.

O Allah, I have purchased this thing seeking part of Your sustenance. So, please provide me with part of Your sustenance through it.

CHAPTER SIX
ETIQUETTES OF WALKING, ABOMINATION OF WALKING ALONE, AND MISCELLANEOUS SUPPLICATORY PRAYERS

Walking

1. Imam al-Ṣādiq ('a) is reported to have said: Walk both slowly and quickly, for this lessens your tiredness.

2. The Holy Prophet (ṣ) is reported to have caught some people who complained to him about tiredness they had encountered because of walking for a long distance. Instructing them, he (ṣ) said: You may seek the help of quick walking.

3. Imam Abū-'Abdullāh ('a) is reported to have said: Quick walking does away with the believers' brilliance.

4. He ('a) is also reported as saying: Walking rapidly causes neck aches.

5. The Holy Prophet (ṣ) said: Walking rapidly removes brilliance.

6. Mu'āwiyah ibn 'Ammār is reported to have asked Imam Abū-'Abdullāh ('a), "Is it obligatory upon one who is financially indebted to others to undertake the Ḥajj pilgrimage?"

The Imam ('a) answered: Yes, it is. Verily, those Muslims who have the ability to walk to Makkah are binding by undertaking the obligatory Ḥajj. The majority of those who undertook the Ḥajj pilgrimage with the Apostle of Allah (ṣ) went there walking. Passing by the region of Kurā' al-Ghamīm, the Holy Prophet (ṣ) said to those who complained to him about tiredness because of walking, "You may tie your backs and depend upon your bellies in walking." When they did, they were relaxed from tiredness.

7. However, another narration reads that the Holy Prophet (ṣ) prayed to the Lord for these people and said, "You will face goodness!" He (ṣ) also said to them, "I advise you to walk rapidly in the early morning and in the early evening. This is so because the earth shrinks at night."

8. Abū-Baṣīr is reported to have said: I asked Imam Abū-'Abdullāh ('a) to explain to me these words of Allah the Almighty and All-majestic: "*Pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it.* (3/97)"

The Imam ('a) explained, "It is incumbent upon everyone to leave his house and go walking if he has nothing to afford his journey to Makkah."

I asked, "If one is unable to walk, how can he undertake the Ḥajj?"

The Imam ('a) answered, "He may walk and ride."

I further asked, "If one cannot do that, what should he do?"

The Imam ('a) explained, "He may accompany a group and work as their servant."

9. Imam al-Ṣādiq ('a) is reported to have said: Some of those who were undertaking the Ḥajj pilgrimage walking came to the Apostle of Allah (ṣ) and complained to him about the tiredness they encountered because of walking such a long distance. The Holy Prophet (ṣ) instructed, "You may walk quickly."

When they did, they were relaxed from tiredness.

10. The Imam ('a) is also reported to have said: When the Apostle of Allah (ṣ) arrived in the region of Kurā' al-Ghamīm, some people who were walking to Makkah lined themselves on his way to ask him to pray to the Lord for them. So, the Holy Prophet (ṣ) prayed to the Lord for them, saying, "O Allah, please grant them their rewards and grant them strength."

He ('a) then instructed, "If you assume quick walking, your bodies will be lighter and you will cover the way easily."

When they followed his instructions, they found their bodies helping them more to walk.

11. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: The riders have priority over the pedestrians to use the path. Likewise, those wearing sandals have priority over the barefooted.

12. The Imam ('a) is also reported to have said: It is not acceptable for women to walk in the middle of the public way; rather, they are required to walk on the two extremes of it.

13. The Imam ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Women are not required to take the middle of the public ways; rather, they should walk on the edges of the public ways.

Disapproval of travelling alone

1. Imam Abū-'Abdullāh ('a) is reported to have said: The Apostle of Allah (ṣ) said to his companions, "May I tell you of the evilest of all people?"

"Yes, you may, O Allah's Apostle!" they said.

So, he (ṣ) explained, "The evilest of all people are those who walk alone, deprive others of assistance, and hit the slaves."

2. The Imam ('a) is also reported to have said: The Holy Prophet (ṣ) said to Imam 'Alī ('a): O 'Alī! Do not go on a journey alone, because Satan always attacks those who are alone, while he draws himself away from the two.

3. Imam al-Kāẓim ('a) is reported to have said: The Apostle of Allah (ṣ) invoked Allah's curse upon the following three categories of people: those who eat food alone, those who sleep alone in a house, and those who cover a distance in a derelict land riding alone.

4. Ismā'īl ibn Jābir is reported to have said: I was in the presence of Imam al-Ṣādiq ('a) in Makkah when a man from the people of al-Madīnah came to him. The Imam ('a) asked him, "Who was your companion in this journey?"

The man answered, "No one has accompanied me."

The Imam ('a) said, "If I had a stronger relationship with you, I would have disciplined you excellently. One who walks alone is devil, two people who walk alone are two devils, three people are companions, and four are comrades."

5. Imam Mūsā ibn Ja'far ('a) is reported to have said: Whoever has to travel alone should say these supplicatory words:

Only that which Allah wills shall come to pass. There is neither might nor power except through Allah. O Allah, please entertain my loneliness, help me against my being alone, and safeguard me in my absence.

مَا شَاءَ اللَّهُ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.
اَللَّهُمَّ آنِسْ وَحْشَتِي، وَأَعِنِّي عَلَى
وَحْدَتِي، وَأَدِّ غَيْبَتِي.

Supplicatory prayer of the lost

1. Imam al-Ṣādiq ('a) is reported to have said: When you lose your way, you may raise your voice with these words:

O Ṣāliḥ! (*or* O Abū-Ṣāliḥ!) Guide me to the right way! May Allah have mercy upon you!

يَا صَالِحُ –أو: يَا أَبَا صَالِحٍ! أَرْشِدُونَا
إِلَى الطَّرِيقِ، يَرْحَمُكُمُ اللَّهُ.

2. It is reported that the angel assigned to monitor land roads is named Ṣāliḥ, while the one assigned to monitor seaways is called Ḥamzah.

3. The Imam (ʻa) is reported to have said: When you anticipate the harm of ghouls, you should recite the adhān statements.

4. Abū-ʻUbaydah al-Ḥadhdhā' is reported to have said: I was travelling in the company of Imam al-Bāqir (ʻa) when I lost my camel. So, he (ʻa) instructed me, saying: You may now offer a two-unit prayer and then repeat these words:

O Allah! O He who restores the lost and guides against straying off! Please, restore my lost animal to me, because it is part of Your favors and donations.

اللَّهُمَّ رادَّ الضَّالَّةِ، هَادِياً مِنَ الضَّلاَلَةِ، رُدَّ عَلَيَّ ضَالَّتِي، فَإِنَّهَا مِنْ فَضْلِكَ وَعَطَائِكَ.

The Imam (ʻa) then said, "Abū-ʻUbaydah! Come to ride with us."

I rode with the Imam (ʻa) and on our way, we saw something black on the road. Pointing to it, the Imam (ʻa) said to me, "Abū-ʻUbaydah! This is your camel."

When we approached it, it was really my camel standing there.

Supplicatory prayers upon residing in a place

1. The Holy Prophet (ṣ) said to Imam ʻAlī (ʻa): O ʻAlī! When you reside in a place, you may say:

O my Lord, (please do) enable me to reside in a blessed place of residence; and You are the best of those who enable to reside.

رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكاً، وَأَنْتَ خَيْرُ ٱلْمُنْزِلِينَ.

2. However, according to another narration, the supplement of the abovementioned supplicatory prayer reads as follows:

… And support me with that with which You supported the righteous ones, and grant me safety and wellbeing every time and on every occasion. I seek protection of all of the Perfect Words of Allah against the evil of whatever He created, originated, and fashioned.

... وَأَيِّدْنِي بِمَا أَيَّدْتَ بِهِ الصَّالِحِينَ، وَهَبْ لِيَ السَّلاَمَةَ وَالْعَافِيَةَ فِي كُلِّ وَقْتٍ وَحِينٍ. أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ.

You may then offer a two-unit prayer and say this supplicatory prayer:

O Allah, please provide us with the welfare of this area and protect us from its evils. O Allah, please feed us with its fruits, protect us against its epidemics, endear us to its

اللَّهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ، وَأَعِذْنَا مِنْ شَرِّهَا. اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَاهَا، وَأَعِذْنَا مِنْ وَبَائِهَا، وَحَبِّبْنَا إِلَى أَهْلِهَا،

inhabitants, and endear its righteous inhabitants to us.

وَحَبِّبْ صَالِحِي أهْلِهَا إِلَيْنَا.

When you are willing to leave the area, you may offer a two-unit prayer, beseech Allah to protect and safeguard you, and bid farewell to the area and its inhabitants, because each area is inhabited by angels. You may thus say:

Peace be upon the guarding angels of Allah. Peace be upon us and upon the righteous servants of Allah. So be upon them Allah's mercy and blessings.

السَّلاَمُ عَلَى مَلاَئِكَةِ اللّهِ الْحَافِظِينَ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللّهِ الصَّالِحِينَ، وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ.

Supplicatory prayers upon returning home after a journey

1. Upon his return from Khaybar, the Holy Prophet (ṣ) is reported to have said:

We have returned repentant by the will of Allah. We have returned serving, bowing, prostrating, and praising our Lord. O Allah, all praise be to You for You have safeguarded me in my journey and in my homeland. O Allah, please render this return of me to be blessed, fortunate, and attached with pure repentance due to which You decide happiness for me, O most Merciful of all those who show mercy.

آيِبُونَ تَائِبُونَ إِنْ شَاءَ اللّهُ، عَابِدُونَ رَاكِعُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ. اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حِفْظِكَ إِيَّايَ فِي سَفَرِي وَحَضَرِي. اللَّهُمَّ اجْعَلْ أوبَتِي هَذِهِ مُبَارَكَةً مَيْمُونَةً مَقْرُونَةً بِتَوْبَةٍ نَصُوحٍ تُوجِبُ لِي بِهَا السَّعَادَةَ، يَا أرْحَمَ الرَّاحِمِينَ.

Supplicatory prayer upon entering a city or a town

1. The Holy Prophet (ṣ) said to Imam ʻAlī (ʻa): When you are willing to enter a city or a town, you may say these supplicatory words while you look at it:

O Allah, I beseech You to grant me the welfare of this place and to protect me from its evils. O Allah, endear us to its inhabitants, and endear its righteous inhabitants to us.

اللّهُمَّ إني أسألك خيْرَها، وأعوذ بك من شرِّها. اللّهُمَّ حَبِّبْنَا إلى أهلِها، وَحَبِّبْ صَالِحِي أهْلِهَا إلَيْنَا.

Supplicatory prayer upon resuming a journey

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Whenever the Apostle of Allah (ṣ) came down a height, he would say *subḥānallāhi*, and whenever he climbed a height, he would say *allāhu-akbaru.*

2. The Apostle of Allah (ṣ) said: I swear by Him Who grasps the soul of Abu'l-Qāsim in His Hand! No one utters the *tahlīl* statement (i.e. *lā'ilāha'illallāhu*;

there is no deity but Allah) and utters the *takbīr* statement (i.e. *allāhu-akbaru*) upon climbing a height but that everything lying behind him and in front of him will repeat his statements until he reaches a flat.

Supplicatory prayer upon embarking ships

1. The following supplicatory prayer is reported to be said upon embarking ships:

In the Name of Allah, the True King: "*They have esteemed not Allah as is His rightful due, while the whole earth shall be in His grip on the Day of Judgment and heavens rolled up shall be in His right hand. Hallowed is He and Exalted is He, high above what they associate with Him.*" "*In the name of Allah be its sailing and its anchorage! Verily, my Lord is Oft-Forgiving, the Most Merciful.*"

بِسْمِ اللَّهِ الْمَلِكِ الْحَقِّ. ﴿وَمَا قَدَرُوا۟
ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ
يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ
بِيَمِينِهِۦ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ﴾
﴿بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ
رَّحِيمٌ﴾

Supplicatory prayer upon crossing a bridge

1. When you reach a bridge, you may say the following supplicatory prayer upon putting your first step on it:

In the Name of Allah: O Allah, please fend off from me Satan the accursed.

بِسْمِ اللَّهِ. اللَّهُمَّ ادْحَرْ عَنِّيَ
الشَّيْطَانَ الرَّجِيمَ.

2. Imam al-Ṣādiq ('a) is reported as saying: On the top of every bridge, there is a devil. So, when you reach such a place, you should say:

In the Name of Allah.

بِسْمِ اللَّهِ.

If you say so, the devil will leave you.

3. Imam al-Ṣādiq ('a) said: When you, being on a journey or in a derelict land, fear a genie or a human being, you may put your right hand on the top of your head and recite the following Qur'ānic verse with an audible voice:

Do they seek for other than the religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will, and to Him shall they all be brought back.

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

Words to be said to those returning from the Ḥajj pilgrimage or other journeys

1. Imam al-Ṣādiq (ʻa) said: The Holy Prophet (ṣ) used to receive those who had just come back from the Ḥajj pilgrimage with these words:

May Allah accept your rituals, compensate you for your expenditure, and forgive your sin!

تَقَبَّلَ اللّٰهُ مِنْكَ، وَأخْلَفَ عَلَيْكَ نَفَقَتَكَ، وَغَفَرَ ذَنْبَكَ.

2. Imam al-Ṣādiq (ʻa) also said: Whoever embraces a pilgrim upon his return back from the Ḥajj pilgrimage along with the dust on his body because of the journey, is awarded like one who kissed the Black Stone.

3. Before doing anything else, the first thing one who returns from a journey and enters his house should do is to pour some water over his head, offer a two-unit prayer, prostrate himself before Allah, and thank Him one hundred times. Such is what has been reported from the Holy Imams (ʻa).

4. When Jaʻfar al-Ṭayyār returned from Abyssinia, the Holy Prophet (ṣ) embraced and kissed him between his eyes. He (ṣ), expressing his great joy, said, "I do not know which matter has gladdened me more: the return of Jaʻfar or the conquest of Khaybar!"

5. Receiving each other, the companions of Allah's Apostle (ṣ) used to shake hands, but they used to hold close and embrace those who had just come back from a journey.

CHAPTER SEVEN
TREATING RIDING ANIMALS KINDLY; AND THEIR OWNERS' DUTIES TOWARDS THEM

1. Abū-Dharr is reported to have said: I heard the Apostle of Allah (ṣ) saying: The riding animals say this prayer: O Allah, provide me with a faithful owner who always supplies me with food and water and who does not load on my back what is beyond my capacity.

2. Imam al-Ṣādiq ('a) is reported to have said: When a riding animal is bought by someone, it will first pray: O Allah, please make him treat me mercifully.

3. The Imam ('a) is also reported as saying: Make use of riding animals, for they are adornments for you and they help you accomplish your works. Their sustenance is provided to them by Allah.

4. Through his chain of authority, al-Sakūnī quoted the Apostle of Allah (ṣ) as saying: Verily, Allah the All-blessed and All-exalted loves lenience and helps people to act leniently. So, when you ride on skinny riding animals, you should give rest to them by riding off from time to time. In derelict lands, keep riding on them until you reach grassy lands, where you should give them opportunity to provide themselves with fodder and water.

5. Imam 'Alī ('a) said: The first thing you should do when you ride on animals during journeys is to give them fodder and water whenever you ride off them.

6. Imam Abū-Ja'far ('a) said: When you are travelling through fertile lands, try to slow down, but when you are cutting derelict lands, try to hurry.

7. Imam al-Ṣādiq ('a) is reported as saying: Whoever purchases a riding animal will have the right to ride on its back, while Allah will provide it with its sustenance.

8. The Holy Prophet (ṣ) is reported to have said: Those who own riding animals are required to observe duties incumbent upon them towards these animals, which are as follows: They should start with providing them with fodder

whenever they reside in an area. They should bring them near water whenever they pass by it. They should never hit them on the faces, because these animals glorify the praise of their Lord. They should not stand up over their backs except in states of fighting for the sake of Allah. They should not overburden them. They should never force them to walk beyond their capacities.

9. Imam al-Ṣādiq ('a) is reported to have said: To have a riding animal on whose back one may ride for accomplishing his missions and for helping his brethren-in-faith accomplish their deeds is a sign of happiness.

10. He ('a) said: Saddles are accursed places for women to ride on.

11. He ('a) also said: To have an unruly riding animal is a sign of wretchedness.

12. He ('a) also said: Riding on the back of animals is joy.

13. "At which situations am I allowed to hit the animal on which I ride?" a man asked Imam al-Ṣādiq ('a), who answered, "Only in situations when the animal refuses to move like their refusal to move towards their mangers."

14. Imam al-Ṣādiq ('a) is also reported to have said: You may hit your riding animals when they stumble, but you are not allowed to hit them when they bolt, because they can see things that you cannot see.

15. The Holy Prophet (ṣ) is reported to have said: When a riding animal stumbles with its rider and he says to it, 'Miserable be you!" the animal will answer back, "The more miserable of the two of us is the one that disobeys the Lord more than the other does."

16. Imam 'Alī Amīr al-Mu'minīn ('a), once, said, "My riding animal has never stumbled!"

"Why is that?" he was asked.

He ('a) answered, "That is because I never drove it to tread on plants."

17. Imam 'Alī ('a) is also reported to have said: Never hit the animals on their faces and never curse them, because Allah the Almighty and All-majestic curses those who curse animals.

18. The Holy Prophet (ṣ) said: When animals are cursed, the same curse is invoked on their owners.

19. He (ṣ) also said: Do not hip on riding animals and do not put seats on their backs.

20. He (ṣ) also said to Imam 'Alī ('a): O 'Alī! Do not allow two more persons to ride with you on the back of your riding animal, because the one sitting in

the front will be cursed.

21. The Imam ('a) said: Every thing has inviolability. As for riding animals, their inviolability lies in their faces.

22. Through his chain of authority, al-Sakūnī is reported to have said: As the Holy Prophet (ṣ) saw a hobbled she-camel while there was load on its back, he said: Where is the owner of this camel? He definitely lacks humanity. Let him prepare himself for litigation in the morrow.

23. Although he went on Ḥajj pilgrimage for forty times riding on the same camel, Imam 'Alī ibn al-Ḥusayn ('a) never beat it with a lash.

24. Ummu-Salamah is reported to have said: I heard the Apostle of Allah (ṣ) saying: The angels never escort a caravan hanging rings in their animals' neck.

Narrations about Camels

1. Imam al-Ṣādiq ('a) said: Beware of acquiring red-colored camels, because they live the shortest lifetime among all kinds of camels.

2. He ('a) also said: Purchase the camels whose legs are black, because they live the longest lifetime among all kinds of camels.

3. The Holy Prophet (ṣ) warned against overstepping a caravan of camels. "O Allah's Apostle!" he (ṣ) was asked. "Why is that?"

He (ṣ), mentioning the reason, said, "That is because there must be a devil between each couple of camels in a caravan."

4. The Holy Prophet (ṣ) also warned people against eating the meat of camels that feed on impurities, drinking their milk, loading food on their backs, and riding on their backs before they are deprived of eating such impurities for forty nights.

Horses and other animals

1. The Apostle of Allah (ṣ) said: The entire goodness is bound to the foreheads of horses up to the Resurrection Day. Whoever rides on horses and gives charity for the sake of Allah is awarded the same reward of one who opens his hand with alms forever.

2. The Apostle of Allah (ṣ) is also reported to have said: Do not pull horses from their foreheads, manes, and tails. Verily, all goodness lies in their foreheads; their manes help them keep themselves warm, and their tails are their weapons for defending themselves.

3. He (ṣ) also said: The fortunate horses are the light dark and the red-colored

ones as well as the deep-black ones, the ones having a blaze, and the ones whose right legs are purely white.

4. Imam al-Riḍā (ʻa) is reported as saying: There is a devil lying on the nostril of every animal. So, before you bridle an animal, mention the name of Allah the Almighty and All-majestic.

5. Abū-ʻUbaydah is reported to have quoted Imam al-Bāqir (ʻa) or Imam al-Ṣādiq (ʻa) as saying: If your riding animal refuses to respond to you, refuses to receive the reins, or refuses to walk, you should recite the following holy Qur'ānic verse in its ear or on it:

Seek they other than the religion of Allah? when to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

You may also say these supplicatory words:

O Allah, please make it subservient to me and grant me blessings through it, [I beseech You] in the name of Muḥammad and Muḥammad's Household.

اللَّهُمَّ سَخِّرْهَا لِي وَبَارِكْ لِي فِيهَا، بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

You may also recite Sūrah al-Qadr.

6. Imam al-Bāqir (ʻa) is reported to have said: Verily, donkeys are the most beloved riding animal to me. The Apostle of Allah (ṣ) used to ride on a donkey whose name was Yaʻfūr.

CHAPTER EIGHT

MISCELLANEOUS ISSUES CONCERNING GOING ON JOURNEYS

1. Addressing Imam 'Alī ('a), the Holy Prophet (ṣ) said: O 'Alī! When you are on a journey, do not reside in valleys, because they are the abodes of beasts and serpents.

2. According to *al-Maḥāsin*, praising a man in the presence of Allah's Apostle (ṣ), the attendants said, "This man is the best. He accompanied us on a journey to undertake the Ḥajj pilgrimage. Whenever we resided at a place, he always uttered statements of professing Allah as the One and Only God. When we resumed our journey, he did not stop mentioning Allah until we reside at another station."

The Holy Prophet (ṣ) asked, "Who used to feed his riding animal and make food for him?"

They answered, "We all used to do so for him."

"So," the Holy Prophet (ṣ) concluded. "You all must be better than he is."

3. Imam Abū-'Abdullāh ('a) is reported to have said: The Apostle of Allah (ṣ) was riding on a she-camel during a journey when he suddenly rode off and prostrated himself five times.

"O Allah's Apostle!" the companions asked. "We have just seen you doing something that you have not done before."

"Yes, this is true," the Holy Prophet (ṣ) confirmed. "The Archangel Gabriel met me and conveyed to me five glad tidings on behalf of Allah the Almighty and All-majestic. Therefore, I prostrated myself five times for each good tiding."

4. Isḥāq ibn 'Ammār is reported to have said: I was accompanying Imam Abū-'Abdullāh ('a) in a journey while he was talking to himself. He then turned his face towards the qiblah direction and prostrated himself for a considerable time. He then stuck his right cheek to the dust for a long time. Finally, he wiped his

face and rode on again.

Upon seeing this, I asked, "May Allah accept my father and mother as ransoms for you! I have seen you doing something that I have never seen before."

The Imam ('a) explained, "Isḥāq! As I have recalled one of the graces that Allah the Almighty and All-majestic conferred upon me, I liked to humiliate myself before Him. Listen, Isḥāq! Whenever a servant of Allah shows gratitude to Him for a favor He did to him by prostrating himself before the Lord and expressing thanks to Him, more favors of the same kind shall be decided for him in this-worldly life and in the otherworldly life as soon as he finishes prostration."

5. The Holy Prophet (ṣ) said: Whenever you come back home after a journey, you should carry a gift or a present for your family members, even if this gift is as trivial as a stone.

6. The Holy Prophet (ṣ) also said: When you feel tired because of walking, you may trot.

7. Imam al-Ṣādiq ('a) is reported to have quoted Imam Abū-Ja'far ('a) as saying: When you decide to purchase one of the following four things, do not bargain: animals to be offered as sacrifice on the Immolation Day, shrouds (i.e. grave-clothes), riding animals, and animals to be hired for going to Makkah.

8. Imam 'Alī ibn al-Ḥusayn ('a) used to say to his treasurer whenever he sent him to buy things to be used for the journeys of the Ḥajj pilgrimages, "Buy and do not bargain."

9. Jābir ibn 'Abdullāh is reported to have said: The Apostle of Allah (ṣ) warned men against copulating with their wives as soon as they come back from a journey; rather, men should first inform their wives of the time of their arrival.

10. The Holy Prophet (ṣ) said: Travelling is a piece of torture. So, once you achieve the goal for which you have travelled, try to return home as soon as possible.

11. Imam al-Ṣādiq ('a) said: Interrupted traveling makes provisions run out quickly, worsens one's manners, and wears out clothes. The least distance to be cut in one journey is eighteen parasangs.(40)

12. The Holy Prophet (ṣ) said: When you lose your way, you should take the right side.

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(40) A unit of length, one parasang is approximately equivalent to 5 kilometers.

13. Imam al-Ṣādiq ('a) said: On the top of every bridge, there is a devil. So, when you reach such a place, you should say:

In the Name of Allah. بِسْمِ اللّٰهِ.

If you say so, the devil will leave you.

14. Imam al-Riḍā ('a) is reported to have said when he was asked about the legality of riding on silver saddles and using silver bridles: This is acceptable when the silver in the saddles and bridles is too blinded to be removed; otherwise, it is illegal to use such.

15. The Holy Prophet (ṣ) said: Whoever lends a hand to a travelling believer, Allah will remove seventy-three of his griefs, will save him from agony and distress in this-worldly life and in the otherworldly life, and will relieve his great anguish "*on the day when the oppressor will bite on his hands*".

16. Ya'qūb ibn Sālim is reported to have said: Sometimes, I carry with me statutes and dirhams while I am in the state of ritual consecration. Is it lawful for me to hide them in my belt and tie it to my waist?"

The Imam ('a) answered: This is acceptable as long as these things are your expenditure upon which you depend financially during your journey although you should first rely upon Allah the Almighty and All-majestic.

17. The Imam ('a) is also reported to have said: When you are on a journey, betake yourselves food rugs and act generously in it.

18. Naṣr the servant is reported as saying: The Righteous Servant, i.e. Imam Abu'l-Ḥasan Mūsā ibn Ja'far ('a), saw a food rug on the edges of which there were copper rings. He thus said: Remove these rings and replace them with iron ones, because pests will not attack rugs with iron rings.

19. The Holy Prophet (ṣ) is reported to have said: The provisions of a traveler are songs and poetry that are free of obscene language.

20. According to *al-Maḥāsin*, Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Beware of residing at night for rest and sleep in the middle of the public ways and in the bottoms of valleys, because these places are the paths of beasts and the abodes of serpents.

21. Imam al-Ṣādiq ('a) said: When you travel in a company, do not order them to reside at a certain place and not to reside at another, because there must be one among them who is responsible for this mission.

PART TEN
SUPPLICATORY PRAYERS AND RELATED ISSUES

This part of the book is composed of five chapters as follows:

INTRODUCTION

My father and benefactor—may Allah grant him longer lifetime and make Muslims enjoy his existence amongst them—has had all-comprehensive collections of supplicatory prayers. I hereinafter try to quote a brief compilation of this collection and add it to the current book, picking the most precious passages of these supplicatory prayers. As I sought the guidance of my Lord, He has guided me to compile the following part of my book. I beseech Allah to lead me to more success in my pursuit, out of His limitless favors. Verily, He is Hearing and Responsive to prayers.

CHAPTER ONE
MERITS AND METHODS OF SUPPLICATION

Merits of Supplication

1. The Apostle of Allah (ṣ) says: Nothing can be more esteemed in the sight of Allah than supplication.

2. Ḥannān ibn Sadīr is reported to have quoted his father as saying: I asked Imam al-Bāqir (ʿa), "Which devotional act is the best?"

He (ʿa) answered, "Nothing can be dearer to Allah the Almighty and All-majestic than that He is besought and what He has in possession is asked from Him. Similarly, no one can be more hated by Allah the Almighty and All-majestic than one who arrogantly disdains worshipping Him and beseeching Him for what He has in possession."

3. Imam al-Ṣādiq (ʿa) is reported to have said: Whoever fails to beseech Allah for some of His bounty, will be reduced to poverty.

4. The Holy Prophet (ṣ) said: Nothing can ward off the predetermined calamities except supplicating to Allah.

5. The Holy Prophet (ṣ) also says: Supplication is a weapon for the believers, the support of the religion, and the light of the heavens and the earth.

6. The Holy Prophet (ṣ), once, asked his companions, "May I lead you to a weapon that saves you from your enemies and supplies you with affluent sustenance?"

"Yes, you may, O Allah's Apostle," they answered.

He (ṣ) thus said, "You may supplicate to your Lord nights and days, for the weapon of believers is supplication."

7. Imam al-Ḥusayn ibn ʿAlī (ʿa) is reported to have said: The Apostle of Allah (ṣ) used to raise his hands [towards the sky] whenever he besought Allah in the same way a poor man begs food.

8. The Holy Prophet (ṣ) said: The weakest of all people is one who fails to supplicate [the Lord], and the stingiest of all people is the one who fails to offer salutations.

9. The Holy Prophet (ṣ) also said: As for any Muslim individual who prays to Allah the All-exalted a prayer that does not comprise rupture of relationships with the relatives and does not bring about a sin, Allah the All-exalted shall grant him one of three things; He either responds to his prayer swiftly, hoards the reward for supplicating Him for the Hereafter, or removes evil that is equal to his prayer from him.

10. Imam 'Alī Amīr al-Mu'minīn ('a) said: Never belittle the prayer said by any one, for a Jew's invocation against you may be responded although his prayer for the good of himself may not be responded.

11. Imam 'Alī Amīr al-Mu'minīn ('a) also said: The dearest acts to Allah the Almighty and All-majestic on the earth is supplication. The best of all devotional acts is chastity.

12. 'Abdullāh ibn Sinān is reported to have quoted Imam al-Ṣādiq ('a) as saying: Supplication wards off predetermined calamities even if they have been decisively determined. So, supplicate as much as you can, for supplication is the key to every mercy and the source of success of every desire. What is with Allah cannot be obtained except by means of supplication. A door that is knocked frequently will very soon be opened to the knocker.

13. 'Abdullāh ibn Maymūn al-Qaddāḥ is reported to have quoted Imam al-Ṣādiq ('a) as saying: Supplication is the haven of response in the same way as clouds are the haven of rain.

14. Imam al-Ṣādiq ('a) is also reported to have said: Whenever a servant [of Allah] extends his hand towards Allah the Almighty and Omnipotent (in supplication), Allah—glorified be His Name—hesitates to return that hand empty; rather, He most surely fills it with part of His mercy as He wishes. So, if you supplicate, do not return your hands to their normal position before you rub them over your head and face.

15. Hishām ibn Sālim is reported to have said: Imam Abū-'Abdullāh ('a) asked us, "Can you realize whether the misfortune that afflicted you will last for long or will soon come to an end?"

"No, we cannot," the answer came.

The Imam ('a) said, "If you are inspired with supplication, then you must know for sure that your misfortune will very soon terminate"

16. Imam al-Ṣādiq (ʻa) said: To supplicate to Allah in welfare will certainly accelerate the grant of relief in misfortunes.

17. Imam al-Ṣādiq (ʻa) also said: Allah the All-blessed and All-exalted revealed to Prophet David these words: Remember me in your prosperity times so that I will remember you in your adversity times.

18. Imam al-Ṣādiq (ʻa) also said: Whoever anticipates a misfortune and prepares supplication for warding it off, Allah the Almighty and All-majestic will never allow that misfortune to afflict him.

19. Imam Abū-ʻAbdullāh (ʻa), or Imam Abū-Jaʻfar (ʻa), is reported to have said: By Allah [I swear this], a servant [of Allah] does not earnestly beseech Allah for something but that Allah will most surely respond to him.

20. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Whoever performs the ritual ablution in an excellent form, offers a two-unit prayer with excellent genuflection and prostration, accomplishes his prayer with the statement of *taslīm*, praises Allah the Almighty and All-majestic and [praises] His Apostle, has in fact sought prosperity from its very source. Hence, whoever seeks prosperity from its very source will never be disappointed.

21. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) is reported to have said: Misfortune hangs down between the heavens and the earth just like a lamp hanging from a ceiling. So, once a servant beseeches his Lord for wellbeing, Allah will ward off that misfortune from him.

22. The Holy Prophet (ṣ) also instructed: Beseech Allah the Almighty and All-majestic for whatever need you would like to be granted by Him, even if it be as trivial as sandal throng, because nothing can be made easy unless Allah decides to make it easy.

23. The Holy Prophet (ṣ) also said: You should beseech Allah for all of your issues, including mending your sandal thong when it is cut off.

24. Imam al-Ṣādiq (ʻa) said: Verily, Allah the Almighty and All-majestic decided the sustenance of the believers to come to them from whence they cannot imagine. This is so because once a servant does not know the source of his sustenance, he will definitely pray to Allah frequently [for granting him sustenance].

25. Imam al-Ṣādiq (ʻa) is also reported to have said: Whoever is pleased that his prayers should be responded in hardships, should pray very frequently in times of ease.

26. Imam al-Riḍā (ʻa) is reported to have said: One secret prayer [of a servant

to his Lord] is equal to seventy prayers in public.

27. Imam Abū-'Abdullāh ('a) is reported to have said: Verily, Allah the All-exalted knows for sure the intention of his suppliant servant. Nevertheless, He likes His servants to direct their needs to Him in supplication.

28. Imam Abū-'Abdullāh ('a) is also reported to have said: Verily, Allah the Almighty and All-majestic does not respond to the prayer that comes out from an inadvertent heart. So, whenever you pray, you should do it with full-heartedness and then you should be sure that your prayer will be responded.

29. Imam Abū-'Abdullāh ('a) is also reported to have said: Verily, Allah the Almighty and All-majestic loathes that people ask one other earnestly, but He loves their insistence in their supplication to Him. Verily, Allah the Almighty and All-majestic loves to be earnestly besought and loves that what He has in possession should be asked industriously from Him.

30. Imam al-Riḍā ('a) is reported to have said to his companions, "Adhere to the weapon of the prophets."

"What is the weapon of the prophets?" they asked.

He ('a) answered, "The weapon of the prophets is supplication."

31. Imam al-Ṣādiq ('a) is reported as saying: Prayer is sharper than spears.

32. Ḥammād ibn 'Uthmān is reported to have said that he heard Imam al-Ṣādiq ('a) saying: Prayer wards off and repeals predetermined calamities as same as the well-knit rope is dissembled.

33. Imam Abu'l-Ḥasan Mūsā al-Kāẓim ('a) is reported to have said: Hold fast to prayer, for, most surely, prayer and beseeching to Allah the Almighty and All-majestic ward off misfortunes even if they have been predetermined and predestined and nothing has remained except putting them into practice. If a servant prays to Allah, He will most surely turn away completely misfortune from the suppliant servant.

34. Imam al-Ṣādiq ('a) said: Hold fast to praying, for it holds remedy for all maladies.

35. Imam al-Ṣādiq ('a) also said: Whoever advances in supplication, will have his prayer responded when misfortune is about to befall him and the angels will say, 'This is a familiar voice.' Therefore, his prayer will not be screened from reaching the heavens. Yet, whoever fails to advance in supplication, will not have his prayer responded when misfortune is about to befall him and the angels will say, 'This voice is unfamiliar to us.'

36. Imam Zayn al-'Ābidīn ('a) is reported to have said: Supplication after the pouring down on the misfortune is useless.

37. Imam al-Ṣādiq ('a) is reported to have said: Whenever you pray, you should do it with full-heartedness and you should believe that the response to your prayer is standing at your house's doorstep.

38. Imam al-Ṣādiq ('a) also said: No believing servant [of Allah] supplicates to Allah the All-exalted earnestly for granting him his need but that Allah will definitely grant him his need.

39. The Holy Prophet (ṣ) said: May Allah have mercy upon a servant [of Him] who beseeches Allah the Almighty and All-majestic for granting his need earnestly and seriously whether his need is granted or not!

The Holy Prophet (ṣ) then recited this Qur'ānic verse: "*I shall appeal to my Lord; perhaps I'll not feel quite so miserable with my Lord's appeal.* (19/48)"

40. Imam 'Alī Amīr al-Mu'minīn ('a) said: One who is afflicted by a misfortune, no matter how devastating his misfortune is, is not expected to pray more earnestly to Allah than one who experiences wellbeing and who is secure from misfortune.

Times expected for responding to prayers

1. Zayd al-Shaḥḥām is reported to have quoted Imam al-Ṣādiq ('a) as saying: Seek supplication at four times; (1) blowing of wind, (2) set of shadows [i.e. sunset], (3) downfall of rain, and (4) the falling of the first drop of the blood of a faithful killed person [i.e. the martyr], for the doors of the heavens are opened at these four times.

2. Imam al-Ṣādiq ('a) is also reported to have said: Prayers are responded at four times; (1) the Witr Prayer [i.e. the one-unit prayer at the last hours of night], (2) after the Dawn Prayer, (3) after the Midday Prayer, and (4) after the Sunset Prayer.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Seize the opportunity of supplication at four situations: (1) at reciting the Qur'ān, (2) at reciting the adhān, (3) at the downfall of rain, and (4) at the meeting of two armies for martyrdom.

4. Imam Abū-Ja'far ('a) is reported to have said: Whenever my father had a request to be granted by Allah the Almighty and All-majestic, he would beseech Him for it at the time of midday.

5. Imam Abū-'Abdullāh ('a) is reported to have said: Whenever you feel

tenderheartedness, you should immediately pray to Allah, for hearts cannot be tender unless they are pure.

6. Mu'āwiyah ibn 'Ammār is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whenever my father intended to ask something [from Allah the Almighty], he would always beseech Him at midday. Before that, he would give something as alms, perfume himself, go to the mosque, and supplicate to Allah for his request as earnestly as Allah the Almighty and All-majestic wants.

7. Imam al-Ṣādiq ('a) is also reported as saying: When your skin shudders and your eyes shed tears, then you must be supplicate to the Lord at that very time, because this means that your request will be granted.

8. Abu'l-Ṣabbāḥ is reported to have quoted Imam Abū-Ja'far al-Bāqir ('a) as saying: Verily, Allah the Almighty and All-majestic holds dear His believing servants who very frequently beseech to Him. So, you should adhere to supplication in the period between early dawn and sunrise, for at this very time, the doors to the heavens are opened, sustenance is decided for the creatures, and all big requests are granted.

9. 'Umar ibn Udhaynah is reported to have said: I heard Imam Abū-'Abdullāh ('a) say, "Indeed, there is a certain time at every night that no Muslim servant [of Allah] offers a prayer and beseeches to Allah the Almighty and All-majestic at that very time but that Allah the All-exalted responds to him."

I asked, "May Allah grant success to you! What is that time?"

The Imam ('a) answered, "It is the time that comes immediately after midnight; that is, the first sixth from the beginning of the second half of the night."

10. Abū-Isḥāq is reported to have quoted Imam al-Ṣādiq ('a) as saying: Eager supplication [*raghbah*] is to direct the inside part of the hands towards the sky while supplicating. Reverent supplication [*rahbah*] is to direct the outside part of your hand towards the sky while supplicating.(41)

11. Explaining these words of Allah the Almighty and All-majestic, "*And devote yourself to Him with an exclusive devotion*, (73/8)" Imam al-Ṣādiq ('a) said: To use one finger by which you point to the Lord while supplicating is called *du'ā'* (praying). To point to Him with your finger and move it while supplicating is called *taḍarru'* (devotion). To raise and extend the hands towards the sky while supplicating is called *ibtihāl* (earnest entreaty). When your eyes shed a tear while you are in a posture of *ibtihāl*, this is the best time

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(41) This is an indication of this holy Qur'ānic verse: "Verily, they had always competed in doing good and appealed to Us eagerly (*raghab*) and reverently (*rahab*)." [21/90]

for supplication.

12. Imam al-Ṣādiq ('a) is also reported to have defined *raghbah* as directing the inside parts of the two hands towards the sky. As for *rahbah*, he ('a) defined it as directing the outside parts of the hands towards the sky. Defining *taḍarru'*, the Imam ('a) moved the fingers of his hand rightward and leftward. Defining *tabattul*, he raised the fingers of his hand and returned them to their normal posture. As for *ibtihāl*, he extended his hand to the level of his face while directing towards the qiblah direction. He ('a) then instructed, "Do not practice *ibtihāl* before your eyes shed tears."

13. Hārūn ibn Khārijah is reported to have said: I, once, asked Imam Abū-'Abdullāh ('a) about the method of supplicating and the raising of hands while praying. He thus instructed: Supplicating is of four kinds. Seeking Allah's protection against something [i.e. *ta'awwudh*] is done by directing the outside parts of the hands towards the sky. Imploration for more sustenance is done by extending the hands and directing the inside parts of them towards the sky. As for *tabattul* (i.e. exclusive devotion), it is done by pointing to the sky with the forefinger. To practice *ibtihāl*, you should raise your hands higher than your head along with earnest supplicating.

Preliminary steps towards supplicating

1. Ibn al-Mughīrah is reported to have said that he heard Imam al-Ṣādiq ('a) saying: Avoid beseeching your Lord the Almighty and All-majestic for something of your this-worldly and otherworldly requests before you open your prayers with statements of commendation and praise of Allah the Almighty and All-majestic and invocations of His blessings upon the Holy Prophet. Only after that, you may beseech to Him.

2. Muḥammad ibn Muslim is reported to have quoted Imam al-Ṣādiq ('a) as saying: In the book of Amīr al-Mu'minīn [Imam 'Alī ibn Abī-Ṭālib], this paragraph is written down: Praise must always come before beseeching. So, whenever one intends to beseech Allah the Almighty and All-majestic, one must glorify Him before that.

Muḥammad ibn Muslim asked, "How should I glorify Him?"

Imam al-Ṣādiq ('a) instructed: You should say:

O He Who is nearer to me than my life-vein! O He Who does whatever He wills! O He Who intervenes between man and his heart! O He Who is in the Highest Position! O He

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ ٱلْوَرِيدِ.
يَا فَعَّالاً لِمَا يُرِيدُ. يَا مَنْ يَحُولُ بَيْنَ
ٱلْمَرْءِ وَقَلْبِهِ. يَا مَنْ هُوَ بِٱلْمَنْظَرِ

ٱلأَعْلَى! يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ.

the like of Whom is nothing at all!

3. Al-Ḥarth ibn al-Mughīrah is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whenever you intend to beseech to the Lord, you should first glorify Him, praise Him, extol Him, profess that there is no god save Him, commend Him, and invoke His blessings upon the Holy Prophet. When you do all that and then beseech to Him, your request will be granted.

4. Imam al-Ṣādiq ('a) is also reported to have said: Whenever you intend to beseech for something of your requests, you must first commend and praise Allah the All-glorified. Verily, before going to a ruler for pleading for something, people usually prepare the best words they can say. Likewise, whenever you intend to beseech to Allah the All-powerful and Omnipotent for granting you any of your requests, you must first praise and commend Him in this way:

يَا أَجْوَدَ مَنْ أَعْطَى! وَيَا خَيْرَ مَنْ
سُئِلَ! وَيَا أَرْحَمَ مَنِ ٱسْتُرْحِمَ! يَا
وَاحِدُ يَا أَحَدُ يَا صَمَدُ! يَا مَنْ لَمْ يَلِدْ
وَلَمْ يُولَدْ وَلَمْ يَكُن لَهُ كُفُواً أَحَدٌ! يَا
مَنْ لَمْ يَتَّخِذْ صَاحِبَةً وَلاَ وَلَداً! يَا مَنْ
يَفْعَلُ مَا يَشَاءُ، وَيَحْكُمُ مَا يُرِيدُ،
وَيَقْضِي مَا أَحَبَّ! وَيَا مَنْ يَحُولُ بَيْنَ
ٱلْمَرْءِ وَقَلْبِهِ! يَا مَنْ هُوَ بِٱلْمَنْظَرِ
ٱلأَعْلَى! يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ،
وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ!

O most magnanimous of all those who may donate! O Best of all those whom may be begged! O most Merciful of all those whose mercy is sought! O One! O Unique! O eternally Besought of all! O He Who begets not and was not begotten, and equal to Whom is none! O He Who has neither taken a wife nor begotten any child! O He Who does whatever He wishes to do, decides whatever He wants, and judges whatever He likes to judge! O He Who intervenes between man and his heart! O He Who is in the Highest Position! O He the like of Whom there is nothing at all; and He is the All-hearing and All-seeing!

You should also mention as many Divine Attributes as you can, for Allah's attributes are numerous. You should then invoke His blessings upon Muḥammad and upon Muḥammad's Household and say:

اللَّهُمَّ أَوْسِعْ عَلَيْهِ مِنْ رِزْقِكَ ٱلْحَلاَلِ
مَا أَكُفُّ بِهِ وَجْهِي وَأُؤَدِّي بِهِ عَنْ
أَمَانَتِي، وَأَصِلُ بِهِ رَحِمِي، وَيَكُونُ
عَوْناً لِي عَلَى ٱلْحَجِّ وَٱلْعُمْرَةِ.

O Allah, expand for me such an amount of Your legal sustenance due to which I turn my face away [from begging others], settle all my responsibilities, regard my relationships with my relatives, and make it means that helps me undergo the Ḥajj and 'Umrah pilgrimages.

5. Imam al-Ṣādiq ('a) reported: A man entered the [Prophet's] Mosque, offered

a two-unit prayer, and then started beseeching to Allah the Almighty and All-majestic.

Upon seeing this, the Apostle of Allah (ṣ) commented, "Has this man tried to make his Lord hurry up?"

After that, another man came to the Mosque, offered a two-unit prayer, utters words of commendation of Allah the Almighty and All-majestic, and invoked His blessings upon the Holy Prophet.

Upon seeing this, the Apostle of Allah (ṣ) commented, "You will be granted whatever you beseech to the Lord for."

6. Durust ibn Abī-Manṣūr is reported to have quoted Abū-Khālid as saying: Imam Abū-'Abdullāh ('a) said: Whenever forty people gather and pray to Allah the Almighty and All-majestic for something, Allah will definitely respond to them. Even if four, not forty, persons gather and repeat their prayer ten times, Allah the Almighty and All-majestic will definitely respond to them. Even if one person only prays to Allah forty times, Allah the All-powerful and Omnipotent will definitely respond to him.

7. Imam al-Ṣādiq ('a) is also reported to have said: Whenever my father faced a grievous matter, he would gather his women and children and pray [for relief from that grievous matter] while women and children will say: Amen.

8. Imam al-Ṣādiq ('a) is also reported as saying: A suppliant and one who says: Amen, after the suppliant's prayer are partners in the reward.

9. Hishām ibn Sālim is reported to have quoted Imam al-Ṣādiq ('a) as saying: A prayer is kept screened [i.e. prevented from reaching the Lord] until the suppliant invokes Allah's blessings upon Muḥammad and upon Muḥammad's Household.

10. Imam al-Ṣādiq ('a) is also reported as saying: Whoever prays to the Lord without invoking His blessings upon the Holy Prophet, his prayer will be kept on his head. So, when the suppliant mentions the Holy Prophet, his prayer will only then be taken to the heavens.

11. Imam al-Ṣādiq ('a) is also reported to have narrated that a man came to the Holy Prophet (ṣ) and said, "O Allah's Apostle! I dedicate one third of my prayers to invoking Allah's blessings upon you. Rather, I dedicate half of my prayers to invoking Allah's blessings upon you. Even, I dedicate all of my prayers to invoking Allah's blessings upon you."

The Apostle of Allah (ṣ) said, "If you do so, then you will saved from all this-worldly and otherworldly burdens."

12. Abū-Baṣīr and Abu'l-Ḥakam are reported to have said: We asked Imam Abū-'Abdullāh ('a), "What is the meaning of dedicating all prayers to the Holy Prophet (ṣ)?"

The Imam ('a) answered, "It means to mention the Holy Prophet before praying to the Almighty. So, one should not beseech to Allah the Almighty and All-majestic for anything before invoking His blessings upon the Holy Prophet. Only then may one pray to the Lord."

13. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Do not use me as a rider who uses his cup of water. A rider fills his cup with water so that he may drink that water as he likes. Rather, you should mention me in the beginning, end, and middle of your prayers.

14. Imam al-Ṣādiq ('a) is also reported as saying: Whoever wants any of his requests to be granted by Allah the Almighty and All-majestic, must open his prayer with invocation of Allah's blessings upon Muḥammad and upon Muḥammad's Household and then beseech to Allah for granting him his need. One must also conclude his prayer with invocation of Allah's blessings upon Muḥammad and upon Muḥammad's Household. Verily, Allah the Almighty and All-majestic is too noble to accept the two ends of a prayer and reject the middle of it. All invocations of Allah's blessings upon Muḥammad and upon Muḥammad's Household are never rejected or prevented from reaching the Lord.

15. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Every group of people who gather in a meeting and fail to mention the Name of Allah the Almighty and All-majestic and fail to invoke His blessings upon their Prophet, their gathering will most surely be regret and loss for them.

Categories of people whose prayers are responded

1. Imam al-Ṣādiq ('a) is reported to have said: The prayers of the following three categories of people are granted: (1) Those who undertake the Ḥajj Pilgrimage; so, take very much care for the way you should represent these people when they are absent. (2) Fighters for the sake of Allah; so, take very much care for the way you should represent these people when they are absent. (3) The sick people; so, do not annoy or make them feel bored.

2. Imam al-Ṣādiq ('a) is also reported as saying: My father used to say: Five kinds of prayers are not barred from the Lord the Most Blessed and Most High: (1) The prayer of a leader [or ruler] who is just in his system of rule, (2) the prayer of an oppressed person, because Allah the Most Majestic and Most Holy

has said, 'I will revenge for you even if it may come after a long time,' (3) the prayer of a virtuous son for his parents, (4) the prayer of a virtuous father for his son, and (5) the prayer of a believing person for his brother-in-faith in his absence, to whom it is said, 'You will have as reward just like what you have asked for your brother-in-faith.'

3. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) is reported to have said: There is no doubt that the prayers of the following categories of people are absolutely responded: (1) the prayer of fathers, (2) the prayer of the oppressed ones, and (3) the prayer of those on journeys [i.e. those away from their homes].

4. The Holy Prophet (ṣ) is reported to have said: Earn legal gains so that your prayers will be responded. Verily, one may raise an illegally gotten bit of food to his mouth, and his prayers are not responded for forty days.

5. Al-Fuḍayl ibn Yasār is reported to have quoted Imam al-Bāqir ('a) as saying: The swiftest prayer in response is the prayer for a brother-in-faith in his absence.

6. 'Abdullāh ibn Sinān is reported to have quoted Imam al-Ṣādiq ('a) as saying: Praying to Allah for the good of one's brother-in-faith in his absence pours down sustenance and wards off misfortunes.

7. Yaḥyā ibn Mu'ādh is reported to have said that Imam Abū-Ja'far ('a) said to a man: You may say this supplicatory prayer and I guarantee that Allah will most surely grant you your request:

O Allah, You are indeed the source of my blessings and You alone can respond to my request. You know my neediness; I therefore beseech You in the name of Muḥammad and his Household, peace be upon him and them, to grant me my needs.

اَللَّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي، وَٱلْقَادِرُ عَلَىٰ
طَلِبَتِي، تَعْلَمُ حَاجَتِي، فَأَسْأَلُكَ بِحَقِّ
مُحَمَّدٍ وَآلِهِ، عَلَيْهِ وَعَلَيْهِمُ ٱلسَّلاَمُ،
لَمَّا قَضَيْتَهَا لِي.

8. Imam al-Ṣādiq ('a) is reported as saying: Praying for one's brother-in-faith in his absence drives sustenance for the praying one, wards off tribulations from him, and an angel will say, "You will be given the like of what you have asked for your brother-in-faith."

9. Imam al-Ṣādiq ('a) is also reported as saying: Keep yourselves away from the prayer of the oppressed ones, because their prayers ascend to the heavens.

10. Imam al-Ṣādiq ('a) is also reported as saying: Whoever begins his prayer with praying for forty believers and then prays for himself, will have his prayer

responded.

11. Imam al-Ṣādiq ('a) is also reported as saying: Whoever prays for his brother-in-faith in his absence, Allah the Almighty and All-majestic will commission an angel to say to him, "You will be given the like of what you have prayed for your brother-in-faith."

12. A companion of Imam al-Ṣādiq ('a) is reported to have said: I, once, said to Imam Abū-'Abdullāh ('a), "There are two verses in the book of Allah that I search for but I do not find them, (i.e. their meanings)."

The Imam ('a) asked, "What are they?"

I said, "They are: '*Call Me and I will answer you.* (40:60)' We call Him and pray to Him but do not see any answer."

The Imam ('a) asked, "Do you think that Allah fails to fulfill His promise?"

I said, "No, He does not."

The Imam ('a) asked, "Why is that then?"

I said, "I do not know."

The Imam ('a) said, "I will tell you about it. Whoever obeys Allah in whatever He has commanded and then prays to Him the way prayer should be done, He answers him."

I then asked, "What is the proper way of prayer?"

The Imam ('a) taught, "Begin the prayer with praising Allah, glorifying Him through recalling His bounties with you and then thanking Him [for these bounties]. Then, you should invoke His blessings upon the Holy Prophet. You should then recall your sins and confess of your having committed them and then implore for Allah's forgiveness of them. This is the proper way of praying."

The Imam ('a) then asked, "What is the other verse?"

I said, "It is the words of Allah the All-exalted: '*...He will replace whatever you spend for His cause and He is the Best Provider of sustenance.* (34:39)' I spend but do not see any replacement."

The Imam ('a) said, "Do you think that Allah has failed to fulfill His promise?"

I said, "No."

The Imam ('a) asked, "Why is that then?"

I said, "I do not know."

The Imam ('a) remarked, "If one of you earns something in lawful ways and spends it in a lawful way, every dirham (unit of money) he gives as alms will most surely be remunerated by Allah."

13. Salmān the Persian is reported to have quoted the Holy Prophet (ṣ) as saying: Verily, Allah is too coy to reject with disappointment any hands that are extended towards Him [for supplicating].

CHAPTER TWO
SELECTED SUPPLICATORY PRAYERS FOR DAYS AND NIGHTS

Supplicatory prayers for mornings and evenings

1. 'Abd al-Karīm ibn 'Utbah reported Imam al-Ṣādiq ('a) to have said: Whoever repeats the following litany ten times before sunrise and ten times before sunset, it will expiate all of the sins committed on that day:

There is no god save Allah; One and Only Lord and having no associate with Him. To him is the kingdom and to Him is all praise. He gives life and causes to die while He is Ever-living and He never dies. In His hand is the good and He has power over all things.

لاَ إِلٰهَ إِلاَّ ٱللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ، يُحْيِي وَيُمِيتُ وَيُمِيتُ وَيُحْيِي، وَهُوَ حَيٌّ لاَ يَمُوتُ. بِيَدِهِ ٱلْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

2. Ḥafṣ ibn al-Bukhtarī reported Imam al-Ṣādiq ('a) to have said: Every morning and evening, [the Prophet] Noah used to repeat these words ten times. For this reason, he is introduced [in the Holy Qur'ān] as grateful servant [of Allah]:

O Allah, I call You to witness for me that whatever bliss I may enjoy in the mornings and in the evenings and whatever wellbeing that I receive in my religious or worldly affairs—all of them are from You alone, without having any partner with You. All praise be to You and all thanks be to You for that bliss given to me until You please and beyond Your pleasure.

ٱللَّهُمَّ إِنِّي أُشْهِدُكَ أَنَّهُ مَا أَصْبَحَ وَمَا أَمْسَىٰ بِي مِنْ نِعْمَةٍ وَعَافِيَةٍ فِي دِينِي أَوْ دُنْيَايَ، فَمِنْكَ وَحْدَكَ لاَ شَرِيكَ لَكَ. لَكَ ٱلْحَمْدُ وَلَكَ ٱلشُّكْرُ بِهِ عَلَيَّ حَتَّىٰ تَرْضَىٰ وَبَعْدَ ٱلرِّضَا.

3. Misma' ibn 'Abd al-Malik Kurdīn is reported to have said: For forty mornings, I followed Imam Abū-'Abdullāh ('a) in the Dawn Prayer. Each day, when he accomplished his prayer, he raised his hands towards the heavens and said:

We. enter upon morning professing that all kingdom is Allah's. O Allah, we are Your servants and sons of Your servants. O Allah, please guard us against all that from which we beseech to You to guard us and against all that from which we fail to beseech to You to guard us. O Allah, please protect us against all that from which we beseech to You to protect us and against all that from which we fail to beseech to You to protect us. O Allah, please keep us under Your shield against all that from which we beseech to You to keep us under Your shield and against all that from which we fail to beseech to You to keep us under Your shield. O Allah, please cover us with wealth and wellbeing. O Allah, please provide us with wellbeing and make us thank You for the wellbeing.

أَصْبَحْنَا وَأَصْبَحَ ٱلْمُلْكُ لِلَّهِ. ٱللَّهُمَّ إِنَّا عَبِيدُكَ وَأَبْنَاءُ عَبِيدِكَ. ٱللَّهُمَّ ٱحْفَظْنَا مِنْ حَيْثُ نَحْتَفِظُ وَمِنْ حَيْثُ لاَ نَحْتَفِظُ. ٱللَّهُمَّ ٱحْرُسْنَا مِنْ حَيْثُ نَحْتَرِسُ وَمِنْ حَيْثُ لاَ نَحْتَرِسُ. ٱللَّهُمَّ ٱسْتُرْنَا مِنْ حَيْثُ نَسْتَتِرُ وَمِنْ حَيْثُ لاَ نَسْتَتِرُ. ٱللَّهُمَّ ٱسْتُرْنَا بِٱلْغِنَىٰ وَٱلْعَافِيَةِ. ٱللَّهُمَّ ٱرْزُقْنَا ٱلْعَافِيَةَ وَٱرْزُقْنَا ٱلشُّكْرَ عَلَىٰ ٱلْعَافِيَةِ.

Supplicatory prayers to be said in mornings to ward off misfortunes

1. Abu'l-Sirī Sahl ibn Ya'qūb, known as Abū-Nawās, is reported to have said: I said to Imam Abu'l-Ḥasan 'Alī ibn Muḥammad al-'Askarī ('a), "Master, I have some supplicatory prayers to be said every day, which have been reported from Imam al-Ṣādiq ('a). They have been reported to me from al-Ḥasan ibn 'Abdullāh ibn Muṭahhir on the authority of Muḥammad ibn Sulaymān al-Daylamī, on the authority of his father who reported these prayers from Imam al-Ṣādiq ('a) to be said every month. May I now show them to you?"

"Yes, you may," Imam al-Hādī ('a) approved.

So, when I showed these prayers to him in their most accurate forms, I said, "Master, in these days, we are very frequently encountering obstacles that prevent us from achieving our goals, especially on days that are reported to be ill-fated and misfortunate. You may kindly guide me to what may protect me against these misfortunes, because I may be in urgent need for doing certain things on such ill-omened days."

Imam al-Hādī ('a) answered, "Sahl! Verily, all of our partisans (i.e. Shī'ah) enjoy such invulnerable protection on account of their loyalty to us that if they, carrying their loyalty to us, pass through the depths of murky oceans and the bottoms of wastelands walking among beasts, wolves, and their jinn and human enemies, they will most surely be secured from whatever they fear. So, place your trust in Allah the Almighty and All-majestic and keep faith to your loyalty to your Immaculate Imams and you can betake yourself to wherever you want and do whatever you wish to do.

Sahl! In every morning, you may repeat the following words three times:

O Allah, I have begun this morning seeking refuge with Your invulnerable security that is neither touched nor caught against the evil of all oppressive and domineering ones from among all Your animate and inanimate creatures both the silent and the speaking; and being in protection against all terrifying things; and being in the complete garb of my loyalty to the Household of Your Prophet, peace of You be upon them; and veiling myself against all those who intend harm to me, behind an impervious wall, which is my sincerity in the profession of their (Divinely commissioned) right (of leadership) and my adherence to their Rope, and bearing with certainty that the Right is theirs, with them, in them, and amid them. I thus accede to those whom they accept, depart those whom they depart, and make war against whomsoever makes war against them. O Allah, send blessings upon Muḥammad and upon Muḥammad's Household, and protect me, O Allah, in the names of them, against the evil of all that which I fear, O All-great, O All-great. I am restraining the enemies against me through the Originator of the heavens and the earth; 'And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.'

أَصْبَحْتُ ٱللَّهُمَّ مُعْتَصِماً بِذِمَامِكَ ٱلْمَنِيعِ، ٱلَّذِي لاَ يُطَاوَلُ وَلاَ يُحَاوَلُ، مِنْ شَرِّ كُلِّ غَاشِمٍ وَطَارِقٍ، مِنْ سَائِرِ مَنْ خَلَقْتَ وَمَا خَلَقْتَ مِنْ خَلْقِكَ ٱلصَّامِتِ وَٱلنَّاطِقِ فِي جُنَّةٍ مِنْ كُلِّ مَخُوفٍ بِلِبَاسٍ سَابِغَةٍ؛ وَلاَءِ أَهْلِ بَيْتِ نَبِيِّكَ عَلَيْهِمُ ٱلسَّلاَمُ، مُحْتَجِباً مِنْ كُلِّ قَاصِدٍ لِي إِلَىٰ أَذِيَّةٍ، بِجِدَارٍ حَصِينٍ؛ ٱلإِخْلاَصِ فِي ٱلإِعْتِرَافِ بِحَقِّهِمْ، وَٱلتَّمَسُّكِ بِحَبْلِهِمْ، مُوقِناً أَنَّ ٱلْحَقَّ لَهُمْ وَمَعَهُمْ وَفِيهِمْ وَبِهِمْ، أُوَالِي مَنْ وَالَوْا، وَأُجَانِبُ مَنْ جَانَبُوا، وَأُحَارِبُ مَنْ حَارَبُوا. وَصَلِّ ٱللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَعِذْنِي ٱللَّهُمَّ بِهِمْ مِنْ شَرِّ كُلِّ مَا أَتَّقِيهِ. يَا عَظِيمُ يَا عَظِيمُ. حَجَزْتُ ٱلأَعَادِيَ عَنِّي بِبَدِيعِ ٱلسَّمَاوَاتِ وَٱلأَرْضِ: ﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ﴾.

If you repeat the same words every morning, you will be placed in immunity against whatever you fear and in security against whatever you worry about. If you intend to carry out something of your deeds on a day against which you have been warned to do anything, then you, before you intend to do that thing, may recite Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd, Āyah al-Kursī, and the first five verses of Sūrah Āl-'Imrān (no. 3). You may then say the following supplicatory words:

O Allah, through You only, one who intends to proceed can proceed. Through Your omnipotence only, all those who attain their goals can attain them. There is no power except through You and there is no might by which one who has might may be characterized except through You. I thus beseech You in the name of the choicest of Your creatures and the elites of Your beings; namely, Muḥammad Your Prophet and his household and descendants—Your peace be upon him and them—to send Your blessings upon them, to save me from the evils and harms of this day, and to provide me with the good and prosperity of this day. In all of my affairs, please decide for me wellbeing, attainment of love, achievement of goals, and immunity against all tyrants, all seductive matters, and all those who have power to harm me, so that I will be kept under protection, invulnerability from all tribulations, and all grudges. Please, turn all that which I fear on this day into security and all obstacles into easiness so that nothing can impede me from winning my ambition and nothing of the harms of the servants can befall me. Verily, You have power over all things; and all matters are returned to You alone. O He the like of Whom is nothing and He is the All-hearing and All-seeing.

اللَّهُمَّ بِكَ يَصُولُ الصَّائِلُ، وَبِقُدْرَتِكَ يَطُولُ الطَّائِلُ، وَلاَ حَوْلَ لِكُلِّ حَوْلٍ إلاَّ بِكَ، وَلاَ قُوَّةَ يَمْتَازُهَا ذُو قُوَّةٍ إلاَّ مِنْكَ. أسْأَلُكَ بِصَفْوَتِكَ مِنْ خَلْقِكَ وَخِيَرَتِكَ مِنْ بَرِيَّتِكَ؛ مُحَمَّدٍ نَبِيِّكَ وَعِتْرَتِهِ وَسُلاَلَتِهِ، عَلَيْهِ وَعَلَيْهِمُ السَّلاَمُ، وَصَلِّ عَلَيْهِمْ وَاكْفِنِي شَرَّ هَذَا الْيَوْمِ وَضُرَّهُ، وَارْزُقْنِي خَيْرَهُ وَيُمْنَهُ. وَاقْضِ لِي فِي مُتَصَرَّفَاتِي بِحُسْنِ الْعَاقِبَةِ وَبُلُوغِ الْمَحَبَّةِ وَالظَّفَرِ بِالأُمْنِيَّةِ وَكِفَايَةِ الطَّاغِيَةِ الْغَوِيَّةِ وَكُلِّ ذِي قُدْرَةٍ لِي عَلَى أذِيَّةٍ، حَتَّى أكُونَ فِي جُنَّةٍ وَعِصْمَةٍ مِنْ كُلِّ بَلاَءٍ وَنِقْمَةٍ. وَأبْدِلْنِي مِنَ الْمَخَاوِفِ فِيهِ أمْناً، وَمِنَ الْعَوائِقِ فِيهِ يُسْراً، حَتَّى لاَ يَصُدَّنِي صَادٌّ عَنِ الْمُرَادِ، وَلاَ يَحِلَّ بِي طَارِقٌ مِنْ أذَى الْعِبَادِ. إنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَالأمُورُ إلَيْكَ تَصِيرُ. يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.

Supplicatory prayers to be said every morning and evening

1. Every morning, Imam al-Ṣādiq (ʻa) used to say these supplicatory words:

In the Name of Allah (I begin), in Allah (I trust), from Allah (I derive power), to Allah (I refer all my affairs), and on the way of Allah (I proceed), and on the norm of the Messenger of Allah (I advance), may Allah bless him and his Household. O Allah, to You have I submitted myself, to

بِسْمِ ٱللَّهِ وَبِٱللَّهِ، وَمِنَ ٱللَّهِ وَإِلَىٰ ٱللَّهِ، وَفِي سَبِيلِ ٱللَّهِ، وَعَلَىٰ مِلَّةِ رَسُولِ ٱللَّهِ، صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ. ٱللَّهُمَّ إِلَيْكَ أَسْلَمْتُ نَفْسِي، وَإِلَيْكَ فَوَّضْتُ أَمْرِي، وَإِلَيْكَ وَجَّهْتُ وَجْهِي، وَعَلَيْكَ تَوَكَّلْتُ، يَا رَبِّ

You do I refer all my affairs, towards You have I turned to face, and in You do I place my trust, O Lord of the Worlds. O Allah, (please) safeguard me with the safeguard of faith before me, behind me, to my right side, to my left side, above me, and beneath me. There is no god save You. There is neither power nor might except with Allah. I beseech Allah for pardon and for wellbeing against all evils and against all damages in this world and in the Hereafter. O Allah, I implore for Your protection against chastisement in graves, tightness of graves, and pressures of graves; and I pray for Your protection against the calamities in nights and days. O Allah, Lord of the Sacred month, Lord of the Sacred House, Lord of the sacred city, Lord of the lawful and the consecration, (please) convey peace to Muḥammad and the Household of Muḥammad on behalf of me. O Allah, I pray for the protection of Your invulnerable armor and I pray for the protection of Your Face lest You might cause me to die drowned, burned, robbed, beaten, murdered, poisoned, fallen in a well, eaten by a beast, sudden death, or any violent death; rather, cause me to die on my bed obeying You and Your Messenger, may Allah bless him and his Household, following the truth unfailingly, or to die in the ranks that You have described in Your Book as a solid structure. I pray for myself, my children, and whatever my Lord has provided me the protection of 'Say: I seek refuge in the Lord of the dawn from the evil of what He has created, from the evil of the utterly dark night when it comes, from the evil of those who blow on knots, and from the evil of the envious when he

ٱلْعَالَمِينَ. ٱللَّهُمَّ ٱحْفَظْنِي بِحِفْظِ ٱلإِيمَانِ، مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي وَمِنْ تَحْتِي. لاَ إِلٰهَ إِلاَّ أَنْتَ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ. أَسْأَلُ ٱللَّهَ ٱلْعَفْوَ وَٱلْعَافِيَةَ مِنْ كُلِّ سُوءٍ وَشَرٍّ فِي ٱلدُّنْيَا وَٱلآخِرَةِ. ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ عَذَابِ ٱلْقَبْرِ، وَمِنْ ضِيقِ ٱلْقَبْرِ، وَمِنْ ضَغْطَةِ ٱلْقَبْرِ، وَأَعُوذُ بِكَ مِنْ سَطَوَاتِ ٱللَّيْلِ وَٱلنَّهَارِ. ٱللَّهُمَّ رَبَّ ٱلشَّهْرِ ٱلْحَرَامِ، وَرَبَّ ٱلْبَيْتِ ٱلْحَرَامِ، وَرَبَّ ٱلْحِلِّ وَٱلْحَرَامِ، أَبْلِغْ مُحَمَّداً وَآلَهُ عَنِّيَ ٱلسَّلاَمَ. ٱللَّهُمَّ إِنِّي أَعُوذُ بِدِرْعِكَ ٱلْحَصِينَةِ، وَأَعُوذُ بِوَجْهِكَ، أَنْ تُمِيتَنِي غَرَقاً، أَوْ حَرَقاً، أَوْ سَرَقاً، أَوْ قَوَداً، أَوْ صَبْراً، أَوْ هَضْماً، أَوْ تَرَدِّياً فِي بِئْرٍ، أَوْ أَكِيلَ ٱلسَّبُعِ، أَوْ مَوْتَ ٱلْفَجَأَةِ، أَوْ بِشَيْءٍ مِنْ مِيتَاتِ ٱلسَّوْءِ. وَلٰكِنْ أَمِتْنِي عَلَىٰ فِرَاشِي فِي طَاعَتِكَ وَطَاعَةِ رَسُولِكَ، صَلَوَاتُكَ عَلَيْهِ وَآلِهِ، مُصِيباً لِلْحَقِّ غَيْرَ مُخْطِىءٍ، أَوْ فِي ٱلصَّفِّ ٱلَّذِينَ نَعَتَّ أَهْلَهُ فِي كِتَابِكَ: ﴿كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ.﴾ أُعِيذُ نَفْسِي وَدِينِي وَأَهْلِي وَمَالِي وَجَمِيعَ مَا أَعْطَانِي رَبِّي بِٱللَّهِ ٱلْوَاحِدِ ٱلصَّمَدِ، ٱلَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. أُعِيذُ نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَجَمِيعَ مَا رَزَقَنِي رَبِّي بِرَبِّ ٱلْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَمِنْ شَرِّ ٱلنَّفَّاثَاتِ فِي ٱلْعُقَدِ، وَمِنْ شَرِّ

envies.' I pray for myself, my children, and whatever my Lord has provided me the protection of 'Say: I seek refuge in the Lord of men, the King of men, the god of men, from the evil of the whisperings of the slinking (Satan) who whispers into the hearts of men from among the jinn and the men.'

حَاسِدٍ إِذَا حَسَدَ. أُعِيذُ نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَجَمِيعَ مَا رَزَقَنِي رَبِّي بِرَبِّ ٱلنَّاسِ، مَلِكِ ٱلنَّاسِ، إِلٰهِ ٱلنَّاسِ، مِنْ شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ، ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ، مِنْ ٱلْجِنَّةِ وَٱلنَّاسِ.

Imam al-Ṣādiq ('a) also used to say the following words:

Praise be to Allah as many as what Allah has created. Praise be to Allah as same as what He has created. Praise be to Allah as full as what He has created. Praise be to Allah as much as the ink of His Words. Praise be to Allah as weighty as His Throne. Praise be to Allah as much as it pleases Him. There is no god save Allah the Forbearing and All-generous. There is no god save Allah the Most High and All-great. Glory be to Allah the Lord of the seven heavens, the seven layers of the earth, and whatsoever is between them and the Lord of the great Throne. O Allah, I pray for Your protection against encounter of misery and I pray for Your protection against gloating of the enemies. I pray for Your protection against poverty and rupture. I pray for Your protection against evil result with regard to the wife, the property, and the children.

الْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ. وَٱلْحَمْدُ لِلَّهِ مِثْلَ مَا خَلَقَ. وَٱلْحَمْدُ لِلَّهِ مِلْءَ مَا خَلَقَ. وَٱلْحَمْدُ لِلَّهِ مِدَادَ كَلِمَاتِهِ. وَٱلْحَمْدُ لِلَّهِ زِنَةَ عَرْشِهِ. وَٱلْحَمْدُ لِلَّهِ رِضَا نَفْسِهِ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ ٱلْحَلِيمُ ٱلْكَرِيمُ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ ٱلْعَلِيُّ ٱلْعَظِيمُ. سُبْحَانَ ٱللَّهِ رَبِّ ٱلسَّمَوَاتِ السَّبْعِ، وَرَبِّ ٱلأَرَضِينَ السَّبْعِ وَمَا بَيْنَهُمَا وَرَبِّ ٱلْعَرْشِ ٱلْعَظِيمِ. ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ دَرَكِ ٱلشَّقَاءِ، وَ أَعُوذُ بِكَ مِنْ شَمَاتَةِ ٱلأَعْدَاءِ، وَأَعُوذُ بِكَ مِنَ ٱلْفَقْرِ وَٱلْوَقْرِ، وَأَعُوذُ بِكَ مِنْ سُوءِ ٱلْمَنْظَرِ فِي ٱلأَهْلِ وَٱلْمَالِ وَٱلْوَلَدِ.

After that, it is recommended to invoke the Lord's blessings upon the Holy Prophet and his Household ten times.

Post-prayers invocations

1. Narrations have it that whoever says the *Tasbīḥ al-Zahrā'* litany immediately after accomplishing every obligatory prayer and before changing his posture, will be forgiven.

2. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said to a man from the Banū-Sa'd tribe, "May I relate to you my story with Fāṭimah? As she was my wife, she carried skins of water so frequently that a mark of carrying the skin

was clearly shown on her chest, crushed [flour] with the hand mill until her two hands swelled, swept the house until her clothes became dust-covered, and kindled fire under pots until her clothes became smoky. As I noticed that she was terribly tired because of that, I suggested, 'You may go to your father and ask him to appoint a servant for us so that the servant would spare your tiredness and save you from these works.'

Responding to me, she visited her father, but she found some people talking to him; so, she felt shy and returned home.

When the Holy Prophet (ṣ) knew that she had come to ask for something, he visited us the next early morning while we were still sleeping under our blanket. He thus greeted us, saying, 'Peace be upon you.'

Yet, we were too shy to respond to his greeting, because we were under the blanket.

The Holy Prophet (ṣ) used to repeat his greeting three times and would leave if he received no answer.

So, for the second time, he said, 'Peace be upon you.'

We feared lest he would leave if we would not respond to him, we said, 'Peace be upon you, O Allah's Apostle! You may come in.'

So, he came in and sat to the side of our heads. He then asked, 'Fāṭimah! What was the purpose of your visit to me yesterday?'

Yet, Fāṭimah was too shy to answer him; so, I feared lest he would leave us if we do not answer him. I thus said, 'By Allah, I will tell you the truth, O Allah's Apostle! She carried skins of water so frequently that a mark of carrying the skin was clearly shown on her chest, crushed [flour] with the hand mill until her two hands swelled, swept the house until her clothes became dust-covered, and kindled fire under pots until her clothes became smoky. I thus suggested to her that she might come to you asking for a servant to help her carry out these works.'

The Holy Prophet (ṣ) said to us, 'May I lead you both to what is better for you than having a servant? When you are about to sleep, you may repeat the statement of *allāhu-akbaru* thirty-four times, repeat the statement of *subḥānallāhi* thirty-three times, and repeat the statement of *alḥamdulillāhi* thirty-three times.'

Upon hearing these words, Fāṭimah took her head out of the blanket and said, 'I am pleased with Allah and with His Apostle.' She repeated this statement three times."

3. I heard Sayyid Nāṣiḥ al-Dīn Abu'l-Barakāt al-Mashhadī reporting Abū-Khālid al-Qammāṭ to have said: I heard Imam al-Ṣādiq ('a) saying: To say *Tasbīḥ al-Zahrā'* after accomplishing every prayer each day is dearer to me than offering a one thousand-unit prayer each day.

4. Imam al-Ṣādiq ('a) also said: Whoever says the litany of *Tasbīḥ al-Zahrā'* before extending his legs after accomplishing each obligatory prayer, will have his sins forgiven. The first statement to begin with must be *allāhu-akbaru.*

5. Imam al-Kāẓim ('a) is reported to have said: A true believer always has with him five things: a tooth-cleansing stick, a comb, a prayer-rug, a thirty-four bead rosary, and a ring whose stone is made of agate.

6. Ibrāhīm ibn Muḥammad al-Thaqafī reported that the rosary of Lady Fāṭimah al-Zahrā' ('a), the daughter of the Holy Prophet (ṣ), was made of woolen knotted string. Its knots were of the same number of the statements of *allāhu-akbaru.* She used to turn it with her hand while uttering statements of glorifying and professing Almighty Allah's all-greatness. When Ḥamzah ibn 'Abd al-Muṭṭalib, the chief of martyrs, may Allah be pleased with him, was martyred, she made a rosary from the soil of his tomb, and people followed her in that. When Imam al-Ḥusayn ('a) was martyred, people used rosaries made of the soil of his tomb due to the merits and special features of the soil of his tomb.

7. In al-Ḥasan ibn Maḥbūb's book, the following narration is written: Imam Abū-'Abdullāh al-Ṣādiq ('a) was asked to tell the superiority of using rosaries made of the soil of the tombs of Ḥamzah and al-Ḥusayn. He thus answered: A rosary that is made of the soil of Imam al-Ḥusayn's tomb glorifies Almighty Allah in the hand of its bearer although the bearer does not say anything.

8. It is also reported that whenever the Paradisiacal Women (i.e. al-Ḥūr al-'Īn) see an angel descending to the earth for any mission, they ask him to bring them rosaries and prostration-clays made of the soil of Imam al-Ḥusayn's tomb.

9. The Holy Prophet (ṣ) is reported to have said: Whoever wishes that he leaves this worldly life as pure of sins as untainted gold and none will demand him to be sued for a wrongdoing, must recite twelve times after each of the five obligatory prayers the Qur'ānic Chapter that describes Almighty Allah; namely, Sūrah al-Tawḥīd. He may then stretch his hand and pray to Allah the Almighty with this supplicatory prayer:

O Allah, I beseech You by Your Name: the well-guarded, the stored, the pure, the immaculate, and the blessed; and I beseech You by Your Great Name and by

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِٱسْمِكَ ٱلْمَكْنُونِ
ٱلْمَخْزُونِ، ٱلطَّاهِرِ ٱلطُّهْرِ ٱلْمُبَارَكِ، وَأَسْأَلُكَ

Your eternal power! O Donor of gifts! O Releaser of captives! O Deliverer of slaves from the Fire! I beseech You to send blessings upon Muḥammad and the Household of Muḥammad, to set my neck free from the Fire, to make me leave this world free from liabilities, to allow me to enter Paradise with security, and to make the beginning of my prayer successful, the middle of it a gain, and the end of it a prosperity. Verily, You are the Knower of all unseen things.

بِٱسْمِكَ ٱلْعَظِيمِ، وَسُلْطَانِكَ ٱلْقَدِيمِ. يَا وَاهِبَ ٱلْعَطَايَا، وَيَا مُطْلِقَ ٱلأُسَارَىٰ، وَيَا فَكَّاكَ ٱلرِّقَابِ مِنَ ٱلنَّارِ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعْتِقَ رَقَبَتِي مِنَ ٱلنَّارِ، وَأَنْ تُخْرِجَنِي مِنَ ٱلدُّنْيَا سَالِماً وَتُدْخِلَنِي ٱلْجَنَّةَ آمِناً، وَأَنْ تَجْعَلَ دُعَائِي أَوَّلَهُ فَلاَحاً، وَأَوْسَطَهُ نَجَاحاً، وَآخِرَهُ صَلاَحاً. إِنَّكَ أَنْتَ عَلاَّمُ ٱلْغُيُوبِ.

Imam 'Alī Amīr al-Mu'minīn ('a), commenting on this supplicatory prayer, said: This is one of the redeeming matters that Allah's Apostle (ṣ) taught and ordered me to convey to al-Ḥasan and al-Ḥusayn ('a).

10. The following supplicatory prayer is reported from the Holy Prophet (ṣ). It is reported that whoever says this supplicatory prayer after each obligatory prayer, will have his life, house, properties, and sons protected against evils:

O Allah, (please) forgive me my sins: the past, the recent, the hidden, and the open, as well as my transgression against myself and all that which You know better than I do. O Allah, You are the One Who brings forward and puts off—there is no god save You—on account of Your knowledge about the unseen and your power over all of the creatures. O Allah, (please) keep me alive as long as You know that life is better for me (than death), but cause me to die when You know that death is better for me (than survival). O Allah, I beseech You for fear of You in hidden and in open situations, for uttering the word of truth in anger and in pleasure, and for economy in poverty and in richness. I also beseech You for inexhaustible bliss and for incessant delight. I also beseech You for satisfaction with decrees, for the blessing of death after life, for the glee of life after death, for the enjoyment of looking at Your Face, and for yearning for seeing and

اَللَّهُمَّ ٱغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَعْلَنْتُ وَمَا أَسْرَرْتُ، وَإِسْرَافِي عَلَىٰ نَفْسِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اَللَّهُمَّ أَنْتَ ٱلْمُقَدِّمُ وَ أَنْتَ ٱلْمُؤَخِّرُ. لاَ إِلٰهَ إِلاَّ أَنْتَ، بِعِلْمِكَ ٱلْغَيْبَ، وَبِقُدْرَتِكَ عَلَىٰ ٱلْخَلْقِ أَجْمَعِينَ. اَللَّهُمَّ مَا عَلِمْتَ ٱلْحَيَاةَ خَيْراً لِي فَأَحْيِنِي، وَتَوَفَّنِي إِذَا عَلِمْتَ ٱلْوَفَاةَ خَيْراً لِي. اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي ٱلسِّرِّ وَٱلْعَلاَنِيَةِ، وَكَلِمَةَ ٱلْحَقِّ فِي ٱلْغَضَبِ وَٱلرِّضَا، وَٱلْقَصْدَ فِي ٱلْفَقْرِ وَٱلْغِنَىٰ. وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ، وَقُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ. وَأَسْأَلُكَ ٱلرِّضَا بِٱلْقَضَاءِ، وَبَرْدَ ٱلْمَوْتِ بَعْدَ ٱلْعَيْشِ،

meeting You without there being any harmful misery or misleading sedition. O Allah, I beseech You for determination to follow the true guidance and for steadfastness in all affairs and all reasonable matters. I also beseech You to make me thank You for Your graces, to grant me excellent wellbeing from You, and to lead me to carry out my duty towards You. I also beseech You, O my Lord, for sound heart and truthful tongue. I implore You to forgive me what You know (about me), I beseech You for the best of what You know (about my affairs), and I pray for Your protection against the evil of what You know, because You verily know while we do not, and You are the best knowing of all hidden things.

وَلَذَّةَ ٱلنَّظَرِ إِلَى وَجْهِكَ، وَشَوْقاً إِلَى رُؤْيَتِكَ وَلِقَائِكَ، مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ، وَلاَ فِتْنَةٍ مُضِلَّةٍ. إِنِّي أَسْأَلُكَ عَزِيمَةَ ٱلرَّشَادِ، وَٱلثَّبَاتَ فِي ٱلأَمْرِ وَٱلرُّشْدِ. وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عَافِيَتِكَ، وَأَدَاءَ حَقِّكَ. وَأَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً، وَلِسَاناً صَادِقاً. وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ. وَأَسْأَلُكَ خَيْرَ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ. فَإِنَّكَ تَعْلَمُ وَلاَ نَعْلَمُ، وَأَنْتَ عَلاَّمُ ٱلْغُيُوبِ.

11. Imam al-Ṣādiq (ʻa) said: Whoever says these invocatory words at each obligatory prayer performed, will have his life, house, properties, and sons protected against evils:

For myself, my property, my children, my family members, my house, and whatever belongs to me, I seek the protection of Allah the One, the One and Only, and the eternally besought of all Who begets not nor was begotten and there is none comparable unto Him. For myself, my property, my children, and whatever belongs to me, I seek the protection of the Lord of the dawn against the evil of what He has created, the evil of the utterly dark night when it comes, the evil of those who blow on knots, and the evil of the envious when he envies. For myself, my property, my children, and whatever belongs to me, I seek the protection of the lord of men, the king of men, the god of men, against the evil of the whisperings of the slinking (Satan) who whispers into the hearts of men from among the jinn and the men. For myself, my property, my children, and whatever belongs to me, I

أُجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَأَهْلِي وَدَارِي وَكُلَّ مَا هُوَ مِنِّي، بِٱللَّهِ ٱلْوَاحِدِ ٱلأَحَدِ ٱلصَّمَدِ، ٱلَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. وَأُجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَكُلَّ مَا هُوَ مِنِّي، بِرَبِّ ٱلْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَمِنْ شَرِّ ٱلنَّفَّاثَاتِ فِي ٱلْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ. وَأُجِيرُ نَفْسِي وَمَالِي وَوَلَدِي وَكُلَّ مَا هُوَ مِنِّي، بِرَبِّ ٱلنَّاسِ، مَلِكِ ٱلنَّاسِ، إِلٰهِ ٱلنَّاسِ، مِنْ شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ، ٱلَّذِي يُوَسْوِسُ فِي صُدُورِ ٱلنَّاسِ، مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ. وَأُجِيرُ نَفْسِي وَمَالِي

seek the protection of Allah besides Whom there is no god, the Ever-living, the Self-subsisting. Slumber does not overtake Him nor sleep. Whatever is in the heavens and whatever is in the earth is His. Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

وَوَلَدِي وَكُلَّ مَا هُوَ مِنِّي، بِٱللَّهِ لاَ إِلٰهَ
إِلاَّ هُوَ ٱلْحَيُّ ٱلْقَيُّومُ، لاَ تَأْخُذُهُ سِنَةٌ
وَلاَ نَوْمٌ، لَهُ مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي
ٱلأَرْضِ، مَنْ ذَا ٱلَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ
بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ، وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلاَّ بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ
ٱلسَّمَاوَاتِ وَٱلأَرْضَ، وَلاَ يَئُودُهُ
حِفْظُهُمَا، وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ.

12. I heard Sayyid Nāṣiḥ al-Dīn Abu'l-Barakāt al-Mashhadī reporting Imam 'Alī Amīr al-Mu'minīn ('a) as saying: The Apostle of Allah (ṣ) said to me: O 'Alī! Recite Āyah al-Kursī upon the accomplishment of every obligatory prayer, for no one keeps reciting it except a prophet, a veracious person, or a martyr.

13. Imam al-Ṣādiq ('a) said: The least acceptable supplication to be said after the obligatory prayers is the following:

O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household. O Allah, we beseech You to grant us part of all good things that are encompassed by Your knowledge and we seek Your protection against all evils that are encompassed by Your knowledge. O Allah, we beseech You to grant us wellbeing from You in all of our affairs and we seek Your protection against disgrace in this world and chastisement in the Next World.

ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ
مُحَمَّدٍ. ٱللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ كُلِّ
خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ، وَنَعُوذُ بِكَ
مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ. ٱللَّهُمَّ
إِنَّا نَسْأَلُكَ عَافِيَتَكَ فِي جَمِيعِ
أُمُورِنَا كُلِّهَا، وَنَعُوذُ بِكَ مِنْ خِزْيِ
ٱلدُّنْيَا وَعَذَابِ ٱلآخِرَةِ.

14. Imam al-Ṣādiq ('a) is reported to have said: The Archangel Gabriel visited [the prophet] Joseph ('a) who was in prison. Instructing him, the archangel said: Joseph! You may say the following invocatory words upon the accomplishment of every obligatory prayer:

O Allah, (please) cause all my affairs to arrive at a relief, prepare for me a way out, and give me sustenance from whence I think and from whence

ٱللَّهُمَّ ٱجْعَلْ لِي مِنْ أَمْرِي فَرَجاً
وَمَخْرَجاً، وَ ٱرْزُقْنِي مِنْ حَيْثُ
أَحْتَسِبُ وَمِنْ حَيْثُ لاَ أَحْتَسِبُ.

I do not think.

15. Imam Abū-Ja'far ('a) used to say these supplicatory words after accomplishing each obligatory prayer:

O Allah, (please) endue me with guidance from You, bestow upon me with Your favors, spread on me Your mercy, and pour down on me Your blessings.

اَللَّهُمَّ اهْدِنِي مِنْ عِنْدِكَ، وَأَفِضْ عَلَيَّ مِنْ
فَضْلِكَ، وَانْشُرْ عَلَيَّ مِنْ رَخْمَتِكَ، وَأَنْزِلْ
عَلَيَّ مِنْ بَرَكَاتِكَ.

16. Hilqām ibn Abī-Hilqām is reported to have said: I, once, came to Imam Abū-Ibrāhīm al-Kāẓim ('a) and said to him, "May Allah accept me as ransom for you! Please teach me a supplicatory prayer that combines to me the welfare of this world and the welfare of the Next World. Yet, let it be a brief one."

Instructing me, the Imam ('a) said: Immediately after accomplishing the Dawn Prayer and up to sunrise, you may repeat these words:

All glory be to Allah the All-great and in praise of Him. I implore Allah's forgiveness and I beseech Him to grant me part of His favors.

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ.
أَسْتَغْفِرُ اللَّهَ وَأَسْأَلُهُ مِنْ فَضْلِهِ.

Hilqām commented: I was the most impoverished man of all of my relatives, but when I kept saying these words at these times, I suddenly received the inheritance of a man whom I had never known to have been a relative of mine. Accordingly, I am today the wealthiest of all of my relatives, thanks to the instruction of my master the virtuous servant of Allah; namely, Imam Mūsā ibn Ja'far ('a).

17. This is another supplicatory prayer to be said upon accomplishing the obligatory daily prayers:

O Allah, I beseech You to send blessings upon Muḥammad and upon the Household of Muḥammad and I beseech You to grant me the best of what I hope and the best of what I have not included with my hopes. I also beseech You to protect me against the evil of what I anticipate and the evils of what I do not anticipate.

اَللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ مِنْ خَيْرِ
مَا أَرْجُو وَخَيْرِ مَا لاَ أَرْجُو، وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا أَخْذَرُ وَمِنْ شَرِّ مَا لاَ
أَخْذَرُ.

You may then recite the following Qur'ānic texts: (1) Sūrah al-Fātiḥah, (2) Āyah al-Kursī, (3) Verses of Bearing Witness (Āyah al-Shahādah; 3:18-19), (4) Verses of Kingdom (Āyah al-Mulk; 3:26-27), and (5) Verses of Subservience (Āyah al-Sakharah 7:54-56). Then, repeat the following verses (Sūrah al-Ṣāffāt

37:180-183) three times:

Glory be to your Lord, the Lord of Honor, above what they describe. And peace be on the messengers. And all praise is due to Allah, the Lord of the worlds.

﴿سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ.
وَسَلاَمٌ عَلَىٰ ٱلْمُرْسَلِينَ. وَٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَالَمِينَ.﴾

Then, repeat the following supplicatory prayer three times:

O Allah, (please) send blessings upon Muḥammad and upon the Household of Muḥammad, cause all my affairs to arrive at a relief, prepare for me a way out, and give me sustenance from whence I think and from whence I do not think. O Lord of Muḥammad and the Household of Muḥammad: (Please) send blessings upon Muḥammad and upon the Household of Muḥammad, hasten the Relief of the Household of Muḥammad, and deliver me from Hellfire.

اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَٱجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَمَخْرَجاً،
وَٱرْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَمِنْ
حَيْثُ لاَ أَحْتَسِبُ. يَا رَبَّ مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ، وَأَعْتِقْ
رَقَبَتِي مِنَ ٱلنَّارِ.

18. It is reported that whoever says the following supplicatory prayer immediately after the accomplishment of every obligatory prayer and perseveres in saying it every time, will live such a long life that he himself will hope for death and will have the honor of meeting the Patron of the Matter (i.e. Imam al-Mahdī)—may Allah hasten his reappearance:

O Allah, (please) send blessings upon Muḥammad and upon the Household of Muḥammad. O Allah, Your veracious and most-believed Messenger—Your blessings be upon him and his Household—has said that You say, 'I have never hesitated about any thing I intend to do more than My hesitation in grasping the soul of My faithful servant; he hates death and I hate to upset him.' So, O Allah, send blessings upon Muḥammad and upon the Household of Muḥammad, hasten the relief, wellbeing, and victory for Your Representative, and never upset me in myself or in…

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ إِنَّ رَسُولَكَ ٱلصَّادِقَ ٱلْمُصَدَّقَ،
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ، قَالَ إِنَّكَ قُلْتَ:
مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ
كَتَرَدُّدِي فِي قَبْضِ رُوحِ عَبْدِيَ
ٱلْمُؤْمِنِ؛ يَكْرَهُ ٱلْمَوْتَ وَأَكْرَهُ
مَسَاءَتَهُ. اللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ
وَآلِ مُحَمَّدٍ، وَعَجِّلْ لِوَلِيِّكَ ٱلْفَرَجَ
وَٱلْعَافِيَةَ وَٱلنَّصْرَ، وَلاَ تَسُؤْنِي فِي
نَفْسِي، وَلاَ فِي...

You may now mention the names of whomsoever you wish.

19. After each obligatory prayer, one may put his right hand on his beard and raise his left hand towards the sky, repeating the following supplicatory prayer three times:

O Lord of majesty and honoring, (please) send blessings upon Muḥammad and upon Muḥammad's Household and deliver me from Hellfire.

يَا ذَا ٱلْجَلاَلِ وَٱلإِكْرَامِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَجِرْنِي مِنَ ٱلنَّارِ.

He may then raise his right hand by making its palm face the sky and repeat the following supplication three times:

O Almighty! O All-generous! O All-forgiving! O All-merciful!

يَا عَزِيزُ! يَا كَرِيمُ! يَا غَفُورُ! يَا رَحِيمُ!

He may then turn his hand over by making its outside part face the sky and repeat the following supplication three times:

Please, send blessings upon Muḥammad and upon Muḥammad's Household and save me from the painful chastisement.

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَجِرْنِي مِنَ ٱلْعَذَابِ ٱلأَلِيمِ.

He may then lower his hands and say this supplicatory prayer:

O Allah, please send blessings upon Muḥammad and upon Muḥammad's Household, cause me to be well-versed in religious issues, endear me to the Muslims, make for me a sublime tongue for telling the truth among the later ones, and endue me with veneration of the pious ones. O Allah! O Allah! O Allah! I beseech You in the name of those towards whom You committed Yourself to a duty to send blessings upon Muḥammad and upon Muḥammad's Household, employ me in that which You have introduced to me, and expand for me Your legally gotten sustenance.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَفَقِّهْنِي فِي الدِّينِ، وَحَبِّبْنِي إِلَى الْمُسْلِمِينَ، وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الآخِرِينَ، وَارْزُقْنِي هَيْبَةَ الْمُتَّقِينَ. يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ. أَسْأَلُكَ بِحَقِّ مَنْ حَقُّهُ عَلَيْكَ عَظِيمٌ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَسْتَعْمِلَنِي بِمَا عَرَّفْتَنِي مِنْ حَقِّكَ، وَأَنْ تَبْسُطَ عَلَيَّ مِنْ حَلاَلِ رِزْقِكَ.

20. Another supplicatory prayer:

In the Name of Allah, the All-beneficent, the All-merciful. Allah is sufficient for my religious affairs. Allah is sufficient for my this-worldly affairs. Allah is sufficient for my otherworldly affairs. Allah is sufficient for me in the face of

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. حَسْبِيَ اللَّهُ لِدِينِي، وَحَسْبِيَ اللَّهُ لِدُنْيَايِ، وَحَسْبِيَ اللَّهُ لآخِرَتِي، وَحَسْبِيَ اللَّهُ لِمَا هَمَّنِي، وَحَسْبِيَ

whatever has aggrieved me. Allah is sufficient for me in the face of every one who has transgressed against me. Allah is sufficient for me at death. Allah is sufficient for me at the grave interrogation. Allah is sufficient for me at the Balance of Deeds. Allah is sufficient for me at the Discriminating Bridge. Allah is always sufficient for me. There is no god save Him. On Him do I rely and He is the Lord of the Throne of Honor.

اللَّهُ لِمَنْ بَغَى عَلَيَّ، وَحَسْبِيَ اللَّهُ عِنْدَ الْمَوْتِ، وَحَسْبِيَ اللَّهُ عِنْدَ الْمَسْأَلَةِ فِي الْقَبْرِ، وَحَسْبِيَ اللَّهُ عِنْدَ الْمِيزَانِ، وَحَسْبِيَ اللَّهُ عِنْدَ الصِّرَاطِ، وَحَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

21. Another supplicatory prayer, which is regarded as one of the secret prayers: Allah the Almighty said [to the Holy Prophet (ṣ)]: O Muḥammad! Whoever desires Me to accept his prayers with multiple rewards for him, should say, while raising his hands, these [invocatory] words after the accomplishment of every prayer that I have made obligatory upon him to perform:

O Revealer of secrets! O Divulger of concealments! O Enactor of laws! O Fashioner of cattle! O Creator of all beings! O He Who has deemed obligatory the obedience [to Him]! O He Who has made it binding to adhere to the community [of Muslims]! O He Who has made it obligatory to do devotional acts! I beseech to You in the name of the approval of every prayer that You have approved and in the name of every one whose prayer You have approved, to deem this prayer of mine approvable and acceptable due to Your acceptance of it, to make my religious affairs approvable, and to inspire my heart to be always attentive to my prayers, so that You will allow me to be one of the people of the prayers whom You have described as humble in their prayers. Verily, You are the patron of all praise. There is no god save You. All praise is Yours entirely and with every item of praise of You whose patron is You alone. You are also the patron of all professions of Your unity. There is no god save You. So, all professions of unity are Yours alone with every expression of professing Your unity whose patron

يَا مُبْدِيَ الأَسْرَارِ، وَيَا مُبِينَ الْكِتْمَانِ، وَيَا شَارِعَ الأَحْكَامِ، وَيَا بَارِئَ الأَنْعَامِ، وَيَا خَالِقَ الأَنَامِ، وَيَا فَارِضَ الطَّاعَةِ، وَيَا مُلْزِمَ الْجَمَاعَةِ، وَيَا مُوجِبَ التَّعَبُّدِ! أَسْأَلُكَ بِحَقِّ تَزْكِيَةِ كُلِّ صَلاَةٍ زَكَّيْتَهَا، وَبِحَقِّ مَنْ زَكَّيْتَهَا لَهُ، أَنْ تَجْعَلَ صَلاَتِي هَذِهِ زَاكِيَةً مُتَقَبَّلَةً بِتَقَبُّلِكَهَا وَتَصْيِيرِكَ دِينِي بِهَا زَاكِياً وَإِلْهَامِكَ قَلْبِي حُسْنَ الْمُحَافَظَةِ عَلَيْهَا، حَتَّى تَجْعَلَنِي مِنْ أَهْلِهَا الَّذِينَ ذَكَرْتَهُمْ بِالْخُشُوعِ فِيهَا. أَنْتَ وَلِيُّ الْحَمْدِ كُلِّهِ؛ فَلاَ إِلَهَ إِلاَّ أَنْتَ. فَلَكَ الْحَمْدُ كُلُّهُ بِكُلِّ حَمْدٍ أَنْتَ لَهُ وَلِيٌّ. وَأَنْتَ وَلِيُّ التَّوْحِيدِ؛ فَلاَ إِلَهَ إِلاَّ أَنْتَ، فَلَكَ التَّوْحِيدُ كُلُّهُ

is You alone. You are the patron of all professions of Your being the one and only God. There is no god save You. Yours alone is all professions of Your being the one and only God with all professions of Your Godhead whose patron is You alone. You are the patron of all glorification. There is no god save You. All glorification in its entirety is Yours alone with every item of glorification whose patron is You alone. O my Lord! Please grant me the favor of Your raising this prayer of mine towards You with acceptance and approval, for You are verily the All-hearing and All-knowing.

بِكُلِّ تَوْحِيدٍ أَنْتَ لَهُ وَلِيٌّ. وَأَنْتَ وَلِيُّ التَّهْلِيلِ كُلِّهِ، فَلاَ إِلَهَ إِلاَّ أَنْتَ، فَلَكَ التَّهْلِيلُ كُلُّهُ بِكُلِّ تَهْلِيلٍ أَنْتَ لَهُ وَلِيٌّ. وَأَنْتَ وَلِيُّ التَّسْبِيحِ كُلِّهِ؛ فَلاَ إِلَهَ إِلاَّ أَنْتَ، فَلَكَ التَّسْبِيحُ كُلُّهُ بِكُلِّ تَسْبِيحٍ أَنْتَ لَهُ وَلِيٌّ. رَبِّ عُدْ عَلَيَّ فِي صَلاَتِي هَذِهِ بِرَفْعِكَهَا زَاكِيَةً مُتَقَبَّلَةً. إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Whoever says these words [in the way above-described], his prayers will be raised with multiple rewards to the Tablet Preserved.

22. Muḥammad ibn Muslim is reported to have quoted Imam al-Bāqir (ʻa), or Imam al-Ṣādiq (ʻa), to have said: Supplication after the obligatory prayer is preferred to supplication after the supererogatory prayers in the same amount as obligatory prayers are preferred to the supererogatory ones.

23. Imam al-Bāqir (ʻa) is also reported to have said: Supplication after the obligatory prayers is preferred to offering supererogatory prayers.

24. Imam Abu'l-Ḥasan al-ʻAskarī (ʻa) is reported on the authority of his father (ʻa), on the authority of his forefathers (ʻa), who reported Imam ʻAlī ibn Abī-Ṭālib (ʻa) as saying: Whoever performs an obligatory prayer in response to Allah the Almighty, is granted a responded supplication after that prayer.

Thanksgiving prostration

1. Isḥāq ibn ʻAmmār reported Imam al-Ṣādiq (ʻa) as saying: Whenever [the prophet] Moses (ʻa) the son of ʻImrān performed a prayer, he would not finish his prayer before he attached his right cheek and then his left one to the ground.

2. Imam al-Bāqir (ʻa) said: Allah the Almighty revealed to Prophet Moses (ʻa), saying, "Do you know why I have chosen you to speak to Me over My other creatures?"

"No, I do not, my Lord," answered Moses (ʻa). "Why was that?"

Almighty Allah said, "O Moses, I had turned over all My servants, but I could not find any one of them more submissive to Me than you are. O Moses, whenever you prayed, you would place your cheeks on the soil."

3. Imam al-Ṣādiq (‘a) said: Verily, when a servant [of Allah] prostrates himself and calls on his Lord, repeating, ‘O Lord! O Lord! O Lord!’ so frequently as much as one breath can take, the All-blessed and All-exalted Lord will reply to him, saying, ‘Here I am! What is your request?’

4. Murāzim is reported to have quoted Imam al-Ṣādiq (‘a) as saying: The thanksgiving prostration is obligatory upon all Muslims. Through it, you make your prayers perfect and attain your Lord’s pleasure and the angels’ admiration. When a servant does a thanksgiving prostration after a prayer, the All-exalted Lord removes the screen between the angels and that servant, saying to them, “O my angels! Look at this servant of Mine. He has carried out his duty towards Me, perfected his pledge to Me, and then prostrated himself before Me as expression of thanking Me for what I have given him of my graces. O my angels! What will I grant him?”

The angels will answer, “O our Lord! Grant him Your mercy.”

Then the All-blessed and All-exalted Lord will say, “What more will I grant him?”

The angels will answer, “O our Lord! Grant him Your Paradise.”

Then the All-blessed and All-exalted Lord will say, “What more will I grant him?”

The angels will answer, “O our Lord! Grant him relief for what concerns him.”

The All-blessed and All-exalted Lord will keep on asking them and the angels will answer with similar answers, leaving no single item of goodness. Allah, the All-blessed and All-exalted, will then say, “What more will I grant him?”

The angels will then answer, “O our Lord! We do not know.”

Allah, the All-blessed and All-exalted, will say, “I will thank him just as he has thanked Me, attend him with My graces, and show him My great mercy on the Resurrection Day.”

5. Imam ‘Alī ibn al-Ḥusayn (‘a) used to say this supplicatory prayer in his prostration:

O Allah, if I have disobeyed You, then I have also obeyed You in the dearest thing to You, which is belief in You. This is out of Your favor to me, but not a favor under which I may put You. I have abandoned disobeying You in the most loathsome things to You; that is, to

اَللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ، فَإِنِّي
قَدْ أَطَعْتُكَ فِي أَحَبِّ الأَشْيَاءِ إِلَيْكَ،
وَهُوَ ٱلإِيمَان بِكَ؛ مَنّاً مِنْكَ عَلَيَّ لاَ
مَنّاً مِنِّي عَلَيْكَ. وَتَرَكْتُ مَعْصِيَتَكَ

claim Your having a son or having a partner. This is also out of Your favor to me, but not a favor under which I may put You. However, I have disobeyed You in things but on account of neither challenge, nor willfulness, nor disdaining worshipping You, nor denial of Your being the Lord; rather, I only followed my whims and it was Satan who stumbled me although You have already had full argument and clear evidence against me. So, if You chastise me, then this is on account of my sins and You are not wronging me, but if You forgive and have mercy upon me, then this will be a sign of Your magnanimity, O most Merciful of all those who show mercy.

فِي أبْغَضِ الأشْيَاءِ إلَيْكَ، وَهُوَ أنْ أدْعُوَ لَكَ وَلَداً أوْ أدْعُوَ لَكَ شَرِيكاً؛ مَنّاً مِنْكَ عَلَيَّ لاَ مَنّاً مِنِّي عَلَيْكَ. وَعَصَيْتُكَ فِي أشْيَاءَ عَلَى غَيْرِ وَجْهِ مُكَابَرَةٍ وَلاَ مُعَانَدَةٍ وَلاَ اسْتِكْبَارٍ عَنْ عِبَادَتِكَ، وَلاَ جُحُودٍ لِرُبُوبِيَّتِكَ. وَلَكِنِ اتَّبَعْتُ هَوَايَ، وَاسْتَزَلَّنِيَ الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَالْبُرْهَان. فَإنْ تُعَذِّبْنِي فَبِذُنُوبِي غَيْرَ ظَالِمٍ لِي، وَإنْ تَغْفِرْ لِي وَتَرْحَمْنِي فَبِجُودِكَ يَا أرْحَمَ الرَّاحِمِينَ.

6. According to Ibrāhīm ibn ʻAbd al-Ḥamīd, Imam al-Ṣādiq (ʻa) said to a man: Whenever you are befallen by a distress, you should rub your hand over the place of your prostration and then pass your hand on your face beginning with the left cheek, your forehead, and then your right cheek. You may then repeat these words three times:

In the Name of Allah save Whom there is no god; He is the Knower of the unseen and the seen, the All-beneficent, and the All-merciful. O Allah, (please) take away from me grief and distress.

بِسْمِ اللَّهِ الَّذِي لاَ إلَهَ إلاَّ هُوَ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، الرَّحْمَان الرَّحِيمِ. اللَّهُمَّ أذْهِبْ عَنِّيَ الْغَمَّ وَالْحَزَنَ.

7. It is reported that whoever repeats these invocatory words as much as one breath can take while prostrating to the Lord, the angels will say to him, "You may now say your request." These words are:

O my Lord! O my Master!

يَا رَبَّاهُ! يَا سَيِّدَاهُ!

8. One of the Holy Imams (ʻa) is reported to have said in prostration:

I am prostrating myself before You, O my Lord, asking for some of Your reward. I am prostrating myself before You, O my Lord, running away from Your chastisement. I am prostrating myself before You, O my Lord, fearing Your wrath.

سَجَدْتُ لَكَ يَا رَبِّ طَالِباً مِنْ ثَوَابِكَ. سَجَدْتُ لَكَ يَا رَبِّ هَارِباً مِنْ عِقَابِكَ. سَجَدْتُ لَكَ يَا رَبِّ خَائِفاً مِنْ سَخَطِكَ.

He (ʻa) would then repeat these words as much as one breath can take:

O Allah! O my Lord!

يَا اللّهُ! يَا رَبَّاهُ!

Only then would he (ʻa) beseech to Allah for personal needs.

9. Imam al-Ṣādiq (ʻa) is reported to have related that the Holy Prophet (ṣ) passed by a prostrating man and could hear him saying this supplicatory prayer:

O my Lord, what will harm You if You cause all those to whom I am indebted by a claim to be pleased with me, forgive my sins, and allow me to enter Paradise, out of Your mercy? Verily, Your pardon is for the wrongdoers, and I am one of the wrongdoers; so, (please) let Your mercy include me, O most Merciful of all those who show mercy!

يَا رَبِّ! مَاذَا عَلَيْكَ أَنْ تُرْضِيَ كُلَّ مَنْ كَانَ لَهُ عِنْدِي تَبِعَةٌ، وَأَنْ تَغْفِرَ لِي ذُنُوبِي، وَأَنْ تُدْخِلَنِي ٱلْجَنَّةَ بِرَحْمَتِكَ؟ فَإِنَّمَا عَفْوُكَ عَنِ ٱلظَّالِمِينَ، وَأَنَا مِنَ ٱلظَّالِمِينَ. فَلْتَسَعْنِي رَحْمَتُكَ، يَا أَرْحَمَ ٱلرَّاحِمِينَ

The Holy Prophet (ṣ) said to him, “Raise your head. Your prayer has been responded. You have just prayed to Allah with the supplicatory prayer of a prophet who lived among the people of ʻĀd.”

Supplicatory prayers before sleep and at waking up

Devotional acts before sleep

1. Imam al-Ṣādiq (ʻa) is reported to have said: Indeed, Allah the All-blessed and All-exalted detests very much sleep and very much free-time.

2. Imam al-Ṣādiq (ʻa) also said: Very much sleep eliminates the otherworldly and this-worldly benefits.

3. Imam al-Ṣādiq (ʻa) also said: The Apostle of Allah (ṣ) said: To sleep at the first hours of daylight is clumsiness. To sleep at noontime is bliss. To sleep after the afternoon time is idiocy. To sleep in the interval between the Sunset and Evening prayers deprives of sustenance.

4. Imam al-Ṣādiq (ʻa) also said: Whoever performs the ritual ablution, then goes to bed, making his bed to be his prayer-place, and if he remembers that he has not performed the ritual ablution, he may perform the surrogate ablution by wiping his hands and face with the dust of his blanket, no matter from which material the blanket is made—whoever does all that, will be considered to be in a continuous state of prayer and remembrance of Allah the Almighty and All-majestic.

5. Imam al-Ṣādiq (ʻa) is also reported to have said: When a lantern is led to you, you may say:

O Allah, please make for us light by which we

اللَّهُمَّ اجْعَلْ لَنَا نُوراً نَمْشِي بِهِ فِي

walk amongst people and do not deprive us of Your light on the day we shall meet You. Please, make for us light, for, indeed, there is no god save You.

النَّاسِ، وَلاَ تَحْرِمْنَا نُورَكَ يَوْمَ نَلْقَاكَ، وَاجْعَلْ لَنَا نُوراً إِنَّكَ لاَ إِلَهَ إِلاَّ أَنْتَ.

When the lantern is put out, you may say:

O Allah, please take us out of darkness into light.

اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

6. Muḥammad ibn Muslim is reported to have said: Imam Abū-Ja'far ('a) said to me: When one rests his head on his right hand, one should say:

In the Name of Allah. O Allah, I do submit myself to You, turn my face towards You, relegate my affairs to You, refer all my power to You, and place my trust in You, out of my fear of You and my desire for You. There is no shelter and no refuge against You except with You. I believe in Your Book, which You have revealed and in Your Apostle whom You have sent.

بِسْمِ اَللَّهِ. اَللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَتَوَكَّلْتُ عَلَيْكَ رَهْبَةً مِنْكَ وَرَغْبَةً إِلَيْكَ. لاَ مَلْجَأَ وَلاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ.

Then, one should say the *Tasbīḥ al-Zahrā'* litany.

Whoever is befallen by terror at sleep, should recite Sūrah al-Falaq, Sūrah al-Nās, and Āyah al-Kursī before going to sleep.

7. Imam al-Ṣādiq ('a) said: Recite Sūrah al-Tawḥīd and Sūrah al-Kāfirūn when you go to bed, for these two Qur'ānic chapters help disavow polytheism. Sūrah al-Tawḥīd is the description of the Almighty and All-majestic Lord.

8. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: I heard your Prophet (ṣ) saying from the steps of the minbar (a small set of steps in a mosque, used for delivering speeches): Whoever recites Āyah al-Kursī after the accomplishment of every obligatory prayer, nothing will prevent him from being allowed into Paradise except death. No one keeps reciting it except a veracious man or an oft-worshipper one. Whoever recites it at the time of going to bed, Allah will grant him, his neighbors, the neighbors of his neighbors, and the houses around his house immunity against evils.

9. The Apostle of Allah (ṣ) said: Whoever recites Sūrah al-Tawḥīd before going to bed, Allah will forgive him the sins of fifty years.

10. Muḥammad ibn Muslim is reported to have quoted Imam al-Bāqir ('a), or

Imam al-Ṣādiq ('a), as saying: One must not omit to say these words before going to bed:

For myself, my offspring, the people of my house, and my property, I implore the protection of Allah's perfect words against every accursed devil, every pestle, and every envying eye.

أُعِيذُ نَفْسِي وَذُرِّيَّتِي وَأَهْلَ بَيْتِي وَمَالِي بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ، وَمِنْ كُلِّ شَيْطَانٍ هَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ.

These were the words that the Archangel Gabriel said for protecting al-Ḥasan and al-Ḥusayn from evils.

11. Imam al-Ṣādiq ('a) said: Whoever repeats these words three times at bedtime, will be exempted from all sins as if he is on the day when his mother gave birth to him:

All praise be to Allah Who has been exalted; so, He dominates (all things). All praise be to Allah Who has been inward; so, He knew (all things). All praise be to Allah Who has possessed (all things); so, He has power (over all things). All praise be to Allah Who restores to life the dead, causes the alive to die, and has power over all things.

الْحَمْدُ لِلَّهِ ٱلَّذِي عَلاَ فَقَهَرَ. وَٱلْحَمْدُ لِلَّهِ ٱلَّذِي بَطَنَ فَخَبَرَ. وَٱلْحَمْدُ لِلَّهِ ٱلَّذِي مَلَكَ فَقَدَرَ. وَٱلْحَمْدُ لِلَّهِ ٱلَّذِي يُحْيِي ٱلْمَوْتَىٰ، وَيُمِيتُ ٱلأَحْيَاءَ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

12. The Holy Prophet (ṣ) is reported to have said: Whoever recites Sūrah al-Takāthur (no. 102) before going to sleep, will be saved from the interrogation in grave.

Unrest at sleep

1. If you wake up terrified and feeling unrest, you may repeat the following words ten times:

I pray for the protection of Allah's words against His wrath, His punishment, the evils of His servants, the evil suggestions of the devils, and that they may be present with me.

أَعُوذُ بِكَلِمَاتِ اللَّهِ مِنْ غَضَبِهِ، وَمِنْ عِقَابِهِ، وَمِنْ شَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

The Holy Prophet (ṣ) ordered his followers to say these words. It is also recommended to recite Sūrah al-Falaq, Sūrah al-Nās, Āyah al-Kursī, verse no. 11 of Sūrah al-Anfāl (no. 9), and verse no. 9 of Sūrah al-Naba' (no. 78).

Fear of thieves

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: When you intend to go to sleep, you may put your right hand under your right cheek and say this devotional statement. If you say it before going to sleep, Allah the Almighty

will guard you against raiding thieves and against demolition, and the angels will implore Allah the Almighty to forgive you:

In the Name of Allah. I put my side for the sake of Allah, following the faith of Abraham, peace be upon him, the religion of Muḥammad, may Allah send blessings and benediction upon him and his Household, and showing loyalty to those the obedience to whom has been made incumbent upon us by Allah. Only what Allah wills shall come to pass, but what Allah does not will shall never come to pass. I bear witness that Allah has power to do all things.

بِسْمِ ٱللَّهِ. وَضَعْتُ جَنْبِي لِلَّهِ، وَعَلَىٰ مِلَّةِ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، وَدِينِ مُحَمَّدٍ صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَوِلاَيَةِ مَنِ ٱفْتَرَضَ ٱللَّهُ طَاعَتَهُ. مَا شَاءَ ٱللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ. أَشْهَدُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Whoever recites Sūrah al-Tawḥīd at bedtime, Allah will assign fifty angels to guard him at that night.

2. It is reported that whoever fears thieves, may recite these Qur'ānic verses (17/110-1) at bedtime:

Say: Call upon Allah or call upon the Beneficent Allah; whichever you call upon, He has the best names. And do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these. And say: All praise is due to Allah Who has not taken a son, Who has no partner in the kingdom, and Who has no helper to save Him from disgrace. And proclaim His greatness, magnifying Him.

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾

Wet dreams

1. Imam al-Ṣādiq (ʻa) is reported to have said: If you fear wet dreams, you may say these words when you go to bed:

O Allah, I seek Your protection against wet dreaming, evil dreams, and against that Satan may play on me in wakefulness or sleeping.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلإِحْتِلاَمِ، وَمِنْ سُوءِ ٱلأَحْلاَمِ، وَمِنْ أَنْ يَتَلاَعَبَ بِيَ ٱلشَّيْطَانُ فِي ٱلْيَقَظَةِ وَٱلْمَنَامِ.

Fear of insomnia

1. One who fears insomnia and sleeplessness may say these words at bedtime:

All glory be to Allah the Lord of highest

سُبْحَانَ اللَّهِ ذِي الشَّأْنِ، دَائِمِ

prestige, the Lord of everlasting authority, and the Lord of overwhelming demonstrations. In every moment, He is in a state of glory.

السُّلْطَانِ، عَظِيمِ الْبُرْهَانِ، كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

You may then say this supplicatory prayer:

O He Who satisfies the hungry stomachs! O He Who clothes the naked bodies! O He Who tranquilizes the disturbing veins! O He Who puts to sleep the sleepless eyes! Please tranquilize my disturbing veins and allow my eye to sleep very soon.

يَا مُشْبِعَ الْبُطُونِ الْجَائِعَةِ، وَيَا كَاسِيَ الْجُنُوبِ الْعَارِيَةِ، وَيَا مُسَكِّنَ الْعُرُوقِ الضَّارِبَةِ، وَيَا مُنَوِّمَ الْعُيُونِ السَّاهِرَةِ! سَكِّنْ عُرُوقِيَ الضَّارِبَةَ وَائْذَنْ لِعَيْنِي أَنْ تَنَامَ عَاجِلاً.

2. For getting rid of insomnia, one may recite Āyah al-Kursī; and verse no. 11 of Sūrah al-Anfāl (no. 9):

Remember! He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾

And verse no. 9 of Sūrah al-Naba' (no. 78):

And We cause your sleep a rest.

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

Fear of earthquakes

1. One who fears demolition of one's house because of an earthquake may recite the following Qur'ānic verse at bedtime (Sūrah Fāṭir 35/41):

Surely, Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him. Surely, He is the Forbearing, the Forgiving.

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

Fear of stings of scorpions

1. Imam Abū-Ja'far ('a) is reported to have said: Whoever says these words, I will guarantee for him that he will not be stung by scorpions or pests up to the next morning:

I seek the protection of the Perfect Words of Allah that neither dutiful nor sinful one

أَعُوذُ بِكَلِمَاتِ ٱللَّهِ ٱلتَّامَّاتِ، ٱلَّتِي لاَ

can surpass, against the evil of whatever He has originated, the evil of whatever He has created, and the evil of every living creature that He holds it by its forelock. Surely, my Lord is on the right path.

يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ، مِنْ شَرِّ مَا ذَرَأَ،
وَمِنْ شَرِّ مَا بَرَأَ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ
آخِذٌ بِنَاصِيَتِهَا، إِنَّ رَبِّي عَلَى صِرَاطٍ
مُسْتَقِيمٍ.

2. Imam Abu'l-Ḥasan al-Riḍā ('a) is reported that whenever he looked at the dim star in Ursa Minor, he would say:

O Allah! O Lord of Hūd the son of Usayyah! Please, grant me security against all scorpions and serpents.

اللَّهُمَّ رَبَّ هُودِ بْنِ أُسَيَّةَ، آمِنِّي شَرَّ كُلِّ
عَقْرَبٍ وَحَيَّةٍ.

The Imam ('a) added: Whoever says these words as means of seeking the Lord's protection when he looks at that star at night, will be saved from the stings of scorpions and serpents.

3. Isḥāq ibn 'Ammār is reported to have said to Imam al-Ṣādiq ('a), "I fear scorpions. [What should I do?]"

The Imam ('a) instructed: You should look at the three stars in Ursa Minor. To the side of the middle of these stars, there is a little star, which the Arabs call the *suhā* star, while we call it *aslam*. You may gaze at it each night and repeat these invocatory words three times:

O Allah, O Lord of *aslam*, (please) send blessings upon Muḥammad and upon the Household of Muḥammad, hasten their Relief, and keep us sound against the evils of all evil things.

اللَّهُمَّ رَبَّ أَسْلَمَ! صَلِّ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ،
وَسَلِّمْنَا مِنْ شَرِّ كُلِّ ذِي شَرٍّ.

Isḥāq then commented: Since then, I kept on saying these words every night except one night. As a result, at that very night, I was stung by a scorpion.

Waking up

1. Imam al-Ṣādiq ('a) is reported to have said: Any servant [of Allah] who recites the last holy verse of Sūrah al-Kahf (no. 18) at bedtime will certainly wake up at the very time he wants:

Say: I am only a mortal like you; it is revealed to me that your god is one God; therefore, whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ
إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا
صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

Waking up at the time of prayers

1. Imam al-Ṣādiq (ʻa) reported the Holy Prophet (ṣ) as saying: Whoever intends to offer any amount of night worship, may say the following words before he goes to sleep. If he does, Allah the Almighty will order an angel to awaken him at the very time he intends to wake up:

O Allah, (please) do not make me feel secure against Your plans, do not make me forget remembrance of You, and do not include me with the inattentive ones. I may wake up at…

اَللَّهُمَّ لاَ تُؤَمِّنِّي مَكْرَكَ، وَلاَ تُنْسِنِي ذِكْرَكَ، وَلاَ تَجْعَلْنِي مِنَ ٱلْغَافِلِينَ. أَقُومُ سَاعَةَ…

[The time at which one intends to wake up may be mentioned.]

2. The Apostle of Allah (ṣ) used to clean his teeth before going to bed.

3. Whenever he went to bed, the Holy Prophet (ṣ) lied down on his right side and put his right hand under his right cheek.

4. The Apostle of Allah (ṣ) said: When you go to bed, you should first sweep your bed with the margins of your dress, because you do not know what had happened on your bed. You should then say these words:

O Allah, if You decide to withhold my soul during my sleep, then please forgive me, but if You decide to release it, then please protect me in the same way You protect Your righteous servants.

اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فِي مَنَامِهَا، فَاغْفِرْ لَهَا. وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

Supplicatory prayers at times of waking up

1. Whenever Imam al-Ṣādiq (ʻa) woke up at the last hours of night, he would raise his voice with this supplicatory prayer so that the people of his house would hear him:

O Allah, help me stand the horror of the after-death scene, expand for me the narrow abode, provide me with the welfare of what is before death, and provide me with the welfare of what is after death.

اللَّهُمَّ أَعِنِّي عَلَىٰ هَوْلِ ٱلْمُطَّلَعِ، وَوَسِّعْ عَلَيَّ ٱلْمَضْجَعَ، وَٱرْزُقْنِي خَيْرَ مَا قَبْلَ ٱلْمَوْتِ، وَٱرْزُقْنِي خَيْرَ مَا بَعْدَ ٱلْمَوْتِ.

2. Imam al-Ṣādiq (ʻa) is reported to have said: Every time the Holy Prophet (ṣ) woke up, he would immediately prostrate himself before Allah the Almighty and All-majestic.

3. The Holy Prophet's eyes might sleep, but his heart never slept. Explaining this, he (ṣ) used to say, "My heart is always expecting the Divine Revelation."

4. When the Holy Prophet (ṣ) was frightened by something during his sleep, he would say:

He is Allah. There is no partner with Him.

هُوَ اللّهُ. لاَ شَرِيكَ لَهُ.

5. The Holy Prophet (ṣ) frequently saw dreams in sleep. All of his dreams would flawlessly come true.

6. Whenever he woke up, the Holy Prophet (ṣ) would say:

All glory be to Him Who gives life to the dead. And He has power over all things.

سُبْحَانَ الَّذِي يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

When he was determined to offer a prayer at the last hours of night, he would first say these supplicatory prayers:

All praise be to Allah, the Light of the heavens and the earth. All praise be to Allah, the Self-Subsisting of the heavens and the earth. All praise be to Allah, the Lord of the heavens, the earth, and whatever is therein. You are the All-truth. Your words are all true. Meeting You is true. Paradise is true. Hellfire is true. The Resurrection Hour is true. O Allah, to You alone have I submitted myself. In You alone do I have faith. In You alone do I place my trust. To You alone do I turn in repentance. For Your sake alone do I enter in dispute. You alone do I accept as judge. So, please forgive me my old and recent sins, both the hidden and the public. You are verily my God. There is no god save You.

الْحَمْدُ لِلّهِ نُورِ السَّمَاوَاتِ وَالأَرْضِ. وَالْحَمْدُ لِلّهِ قَيُّومِ السَّمَاوَاتِ وَالأَرْضِ. وَالْحَمْدُ لِلّهِ رَبِّ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ. أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ. وَالْجَنَّةُ حَقٌّ. وَالنَّارُ حَقٌّ. وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ. أَنْتَ إِلَهِي، لاَ إِلَهَ إِلاَّ أَنْتَ.

After that, the Holy Prophet (ṣ) would cleanse his teeth with the tooth-cleansing stick and then perform the ritual ablution.

7. Imam 'Alī Amīr al-Mu'minīn ('a) said: Whenever he woke up, the Apostle of Allah (ṣ) would immediately say these invocatory words:

All praise be to Allah Who roused me from my sleep; and if He wished, He would make it everlasting up to the Resurrection Day. All praise be to Allah Who made the night and the day to succeed each other for him who desires to reflect or desires to be thankful. All praise

الْحَمْدُ لِلّهِ الَّذِي بَعَثَنِي مِنْ مَرْقَدِي هَذَا، وَلَوْ شَاءَ لَجَعَلَهُ إِلَى يَوْمِ الْقِيَامَةِ. الْحَمْدُ لِلّهِ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ

be to Allah Who has placed night as a garment, and sleep for repose; He makes daytime for rising again. There is no god save You. All glory be to You. I have been a wrongdoer. All praise be to Allah from Whom oceans cannot hide themselves, screens cannot veil themselves, and all what is hidden in the innermost selves cannot be secreted.

أَرَادَ شُكُوراً. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاساً، وَالنَّوْمَ سُبَاتاً، وَجَعَلَ النَّهَارَ نُشُوراً. لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. الْحَمْدُ لِلَّهِ الَّذِي لاَ تَجِنُّ مِنْهُ الْبُحُورُ، وَلاَ تَكِنُّ مِنْهُ السُّتُورُ، وَلاَ يَخْفَى عَلَيْهِ مَا فِي الصُّدُورِ.

8. Imam al-Ṣādiq (ʻa) is reported to have quoted Imam ʻAlī Amīr al-Mu'minīn (ʻa) as saying: When you wake up after sleep, you should say these words:

There is no god save Allah, the Ever-living and Self-Subsistent. He has power over all things. All glory be to Allah, the Lord of the prophets and the God of the apostles. All glory be to the Lord of the seven skies and whatever is therein and the Lord of the Great Throne. All praise be to Allah, the Lord of the worlds.

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَيُّ الْقَيُّومُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ رَبِّ النَّبِيِّينَ وَإِلَهِ الْمُرْسَلِينَ. سُبْحَانَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا فِيهِنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

If you then sit in your bed, you should say these words before leaving the bed:

Sufficient for me is the Lord against His servants. Sufficient for me is He Who has always been sufficient for me. Most Excellent is He in Whom I trust.

حَسْبِيَ الرَّبُّ مِنَ الْعِبَادِ. حَسْبِيَ الَّذِي هُوَ حَسْبِي مُنْذُ قَطُّ. حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

9. This is another supplicatory prayer to be said at the time of waking up:

All praise be to Allah Who returned me to life after He had caused me to die, and to Him will be the Resurrection. All praise be to Allah Who gave me back my soul so that I will praise and worship Him.

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ أَنْ أَمَاتَنِي وَإِلَيْهِ النُّشُورُ. الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لأَحْمَدَهُ وَأَعْبُدَهُ.

If you glance at the sky, you may say these words:

O Light of all light! O Manager of all affairs! O He Who runs all issues and accomplishes all things to be accomplished! Please, bring to safety and wellbeing all my affairs on this day.

يَا نُورَ النُّورِ! يَا مُدَبِّرَ الأُمُورِ! يَا مَنْ يَلِي التَّدْبِيرَ وَيُمْضِي الْمَقَادِيرَ! أَمْضِ مَقَادِيرَ يَوْمِي هَذَا إِلَى السَّلاَمَةِ وَالْعَافِيَةِ.

You may then recite the five verses of Sūrah Āl-'Imrān:

Lo! In the creation of the heavens and the earth and in the difference of night and day are tokens for men of understanding. Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth: Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire. Our Lord! Whom You cause to enter the Fire: him indeed You have confounded. For evildoers, there will be no helpers. Our Lord! Lo! We have heard a crier calling unto Faith: "Believe in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. Our Lord! And give us that which You have promised to us by Your messengers. Confound us not upon the Day of Resurrection. Lo! You break not the tryst.

إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ
ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾
ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ
فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ
فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾
رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ
ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ
﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا
تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾

Upon hearing the sounds of roosters

1. Imam al-Ṣadiq ('a) said: When you hear the sounds of roosters, you should say these words:

Glorified and Sacred be You; Lord of the angels and the Holy Spirit. Your mercy has preceded Your wrath. There is no god save You. All glory be to You and all praise be to You [for enabling me to glorify You]. I have committed wrongdoings and wronged myself; so, forgive me, for none forgives sins save You.

سُبُّوحٌ قُدُّوسٌ، رَبُّ ٱلْمَلاَئِكَةِ
وَٱلرُّوحِ. سَبَقَتْ رَحْمَتُكَ غَضَبَكَ.
لاَ إِلٰهَ إِلاَّ أَنتَ، سُبْحَانَكَ وَبِحَمْدِكَ.
عَمِلْتُ سُوءاً وَظَلَمْتُ نَفْسِي فَاغْفِرْ
لِي، فَإِنَّهُ لاَ يَغْفِرُ ٱلذُّنُوبَ إِلاَّ أَنتَ.

2. Imam al-Ṣādiq ('a) also said: You may learn five things from roosters:

a) maintenance of the due times of prayers,

b) jealousy,

c) magnanimity,

d) courage, and

e) marriageability.

3. Imam al-Ṣādiq (ʿa) also said: You may learn three features from crows:

a) keeping themselves out of sight when copulating,

b) seeking earnings at the earliest hours of days, and

c) being always on the alert.

Supplicatory prayers at midnights

1. At the deepest hours of night when all eyes fall asleep, Imam ʿAlī ibn al-Ḥusayn (ʿa) used to say this supplicatory prayer:

O my God! The stars of Your skies have sunk; the eyes of Your creatures have fallen asleep; the voices and sounds of Your servants and animals have calmed down; and kings have closed their doors and their guards are now wandering to guard them. So, they are now withdrawing themselves from those who beg them for something and ask them for a benefit. As for You, O my God, You are always Ever-living and Self-Subsistent; neither sleep nor can slumber overtake You. Nothing can preoccupy You from another thing. The gates of Your sky are always open for whomsoever prays to You. Your hoards are never locked. The doors to Your mercy are never closed. Your donations for those who beseech to You for donations are never banned; rather, they are always available. So, You, O my God, are the All-generous Who never rejects any one of the believers who begs You for something. You never hide Yourself from any one of them who implores You. I swear this by Your almightiness and all-majesty: their requests are never frustrated as long as they are asked from You and none save You can ever grant them their needs. O my God! You can now see me standing before You in humility, You know my secrets, You have full acquaintance with what is in my heart, and You know best what sets aright all my otherworldly and this-worldly

إِلَهِي، غَارَتْ نُجُومُ سَمَائِكَ، وَنَامَتْ عُيُونُ أَنَامِكَ، وَهَدَأَتْ أَصْوَاتُ عِبَادِكَ وَأَنْعَامِكَ، وَغَلَّقَتِ الْمُلُوكُ عَلَيْهَا أَبْوَابَهَا، وَطَافَ عَلَيْهَا حُرَاسُهَا، وَاخْتَجَبُوا عَمَّنْ يَسْأَلُهُمْ حَاجَةً أَوْ يَنْتَجِعُ مِنْهُمْ فَائِدَةً. وَأَنْتَ إِلَهِي حَيٌّ قَيُّومٌ، لاَ تَأْخُذُكَ سِنَةٌ وَلاَ نَوْمٌ، وَلاَ يَشْغَلُكَ شَيْءٌ عَنْ شَيْءٍ. أَبْوَابُ سَمَائِكَ لِمَنْ دَعَاكَ مُفَتَّحَاتٌ، وَخَزَائِنُكَ غَيْرُ مُغْلَقَاتٍ، وَأَبْوَابُ رَخمَتِكَ غَيْرُ مَخجُوبَاتٍ، وَفَوَائِدُكَ لِمَنْ سَأَلَكَهَا غَيْرُ مَحْظُورَاتٍ، بَلْ هِيَ مَبْذُولاَتٌ. وَأَنْتَ إِلَهِيَ الْكَرِيمُ الَّذِي لاَ تَرُدُّ سَائِلاً مِنَ الْمُؤْمِنِينَ سَأَلَكَ، وَلاَ تَختَجِبُ عَنْ أَحَدٍ مِنْهُمْ أَرَادَكَ، لاَ وَعِزَّتِكَ وَجَلاَلِكَ، لاَ تَخْتَزِلُ حَوَائِجَهُمْ دُونَكَ، وَلاَ يَقْضِيهَا أَحَدٌ غَيْرُكَ. إِلَهِي وَقَدْ تَرَانِي وَوُقُوفِي وَذُلَّ مَقَامِي بَيْنَ يَدَيْكَ، وَتَعْلَمُ سَرِيرَتِي، وَتَطَّلِعُ عَلَى مَا فِي قَلْبِي وَمَا يَصْلُحُ بِهِ أَمْرُ آخِرَتِي وَدُنْيَايَ. إِلَهِي إِنْ ذَكَرْتُ الْمَوْتَ وَهَوْلَ

affairs. O my God! If I recall death and the horrors of the Resurrection scene and my standing up before You, my food and drink will be bitter in my mouth, my saliva will taste bitter, I will be too worried to sleep, and it will be impossible for me to taste the sweetness of sleeping. How can one who anticipates the overtaking of the Angel of Death at any hour of night and day sleep? How can a mindful person sleep while the Angel of Death does not sleep at nights or on days seeking to grasp the soul at sleep or at any hour of the day?

الْمُطَّلَعِ، وَالْوُقُوفَ بَيْنَ يَدَيْكَ، نَغَّصَنِي مَطْعَمِي وَمَشْرَبِي، وَأَغَصَّنِي بِرِيقِي وَأَقْلَقَنِي عَنْ وِسَادِي، وَمَنَعَنِي رُقَادِي. وَكَيْفَ يَنَامُ مَنْ يَخَافُ بَيَاتَ مَلَكِ الْمَوْتِ فِي طَوَارِقِ اللَّيْلِ وَطَوَارِقِ النَّهَارِ؟! بَلْ كَيْفَ يَنَامُ الْعَاقِلُ وَمَلَكُ الْمَوْتِ لاَ يَنَامُ لاَ بِاللَّيْلِ وَلاَ بِالنَّهَارِ، وَيَطْلُبُ قَبْضَ رُوحِهِ بِالْبَيَاتِ أَوْ فِي آنَاءِ السَّاعَاتِ؟!

Imam Zayn al-ʿĀbidīn (ʿa) would then prostrate himself, stick his cheek to the ground, and say these words:

I beseech to You for comfort, rest at death, and forgiveness when I shall meet You.

أَسْأَلُكَ الرَّوْحَ وَالرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عَنِّي حِينَ أَلْقَاكَ.

2. Within his instructive precept to Imam ʿAlī (ʿa), the Holy Prophet (ṣ) said: O ʿAlī! At nights, offer prayers even if they should be as short as the time of milking a sheep. At the last hours of night, you may pray to Allah, for prayers at these times are never rejected. Allah the All-blessed and All-exalted says, '... *and those who seek forgiveness at dawn.*'

Supplications at the Witr Prayers

1. Maʿrūf ibn Kharrabūdh is reported to have quoted either Imam al-Bāqir (ʿa) or Imam al-Ṣādiq (ʿa) to have said: In the *qunūt* (i.e. raising the hands for supplication in the second unit of a prayer) of the Witr Prayer, you may say these invocatory words:

There is no god save Allah, the All-forbearing, the All-generous. There is no god save Allah, the All-high, the All-great. All glory be to Allah, Lord of the seven skies, Lord of the seven layers of the earth, whatever is therein, and whatever is between them, and Lord of the Great Throne. O Allah, You are the Light of the heavens and the earth. You are Allah, the Adornment of the heavens and the earth. You are Allah, the Beauty of the heavens and the earth. You are Allah, the Support of the

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ. لاَ إِلَهَ إِلاَّ اللَّهُ الْعَلِيُّ الْعَظِيمُ. سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الأَرَضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ. اللَّهُمَّ أَنْتَ نُورُ السَّمَاوَاتِ وَالأَرْضِ. وَأَنْتَ اللَّهُ زَيْنُ السَّمَاوَاتِ وَالأَرْضِ. وَأَنْتَ اللَّهُ جَمَالُ السَّمَاوَاتِ وَالأَرْضِ. وَأَنْتَ

heavens and the earth. You are Allah, the Helper of those who cry for help. You are Allah, the Aide of those who seek aid. You are Allah, the Reliever of those who are agonized! You are Allah, the Grantor of rest to those who are depressed. You are Allah, the Responsive to the prayers of the distressed. You are Allah, the God of the worlds. You are Allah, the All-beneficent and All-merciful. You are Allah, the Remover of misfortunes. You are Allah, to You alone are all requests referred. O Allah, except for Your forbearance, nothing can ward off Your wrath. Except for Your mercy, nothing can save from Your chastisement. Except for imploring to You earnestly, nothing can save from You. So, please grant me mercy from You, due to which You may suffice me from the mercy of any one except You. I beseech to You in the name of the all-powerfulness by which You gave life to whatever is on lands and You granted life to the dead servants of You. Please, do not make me die out of grief; rather, You may forgive me, have mercy upon me, show me indications of Your response to my prayers, provide me with wellbeing up to the end of my lifetime, pardon my slips, prevent my enemies from gloating over my misfortunes, and prevent them from having any sway over me. O Allah, if You exalt me, who can then humiliate me? If You humiliate me, who can then exalt me? If You annihilate me, who can then intervene between You and me and who can interfere in any of my affairs? I have already known for sure that Your decrees are devoid of injustice and Your punishment does not count on immediateness. Verily, immediateness is the work of him who fears lest he may miss, and only do the weak need injustice. As for You, O my God, You are too exalted to be so. Please, do not expose me to

اللَّهُ عِمَادُ السَّمَاوَاتِ وَالأَرْضِ. وَأَنْتَ اللَّهُ صَرِيخُ الْمُسْتَصْرِخِينَ. وَأَنْتَ اللَّهُ غِيَاثُ الْمُسْتَغِيثِينَ. وَأَنْتَ اللَّهُ الْمُفَرِّجُ عَنِ الْمَكْرُوبِينَ. وَأَنْتَ اللَّهُ الْمُرَوِّحُ عَنِ الْمَغْمُومِينَ. وَأَنْتَ اللَّهُ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ. وَأَنْتَ اللَّهُ إِلَهُ الْعَالَمِينَ. وَأَنْتَ اللَّهُ الرَّحْمَانُ الرَّحِيمُ. وَأَنْتَ اللَّهُ كَاشِفُ السُّوءِ. وَأَنْتَ اللَّهُ بِكَ تُنْزَلُ كُلُّ حَاجَةٍ. يَا اللَّهُ! لاَ يَرُدُّ غَضَبَكَ إِلاَّ حِلْمُكَ، وَلاَ يُنَجِّي مِنْ عِقَابِكَ إِلاَّ رَحْمَتُكَ، وَلاَ يُنْجِي مِنْكَ إِلاَّ التَّضَرُّعُ إِلَيْكَ. فَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، بِالْقُدْرَةِ الَّتِي بِهَا أَحْيَيْتَ جَمِيعَ مَا فِي الْبِلاَدِ، وَبِهَا تَنْشُرُ مَيْتَ الْعِبَادِ. وَلاَ تُهْلِكْنِي غَمّاً حَتَّى تَغْفِرَ لِي وَتَرْحَمَنِي وَتُعَرِّفَنِي الإِجَابَةَ فِي دُعَائِي. وَارْزُقْنِي الْعَافِيَةَ إِلَى مُنْتَهَى أَجَلِي، وَأَقِلْنِي عَثْرَتِي، وَلاَ تُشْمِتْ بِي عَدُوِّي، وَلاَ تُمَكِّنْهُ مِنْ رَقَبَتِي. اللَّهُمَّ إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي! وَإِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي! وَإِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَحُولُ بَيْنَكَ وَبَيْنِي وَيَتَعَرَّضُ لَكَ فِي شَيْءٍ مِنْ أَمْرِي! وَقَدْ عَلِمْتُ أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلاَ فِي نَقِمَتِكَ عَجَلَةٌ. وَإِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفَوْتَ وَإِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ، وَقَدْ

misfortunes and do not make me the target of Your chastisement; rather, You may grant me respite, relieve me from my agonies, and do not impose successive tribulations on me. You do see how feeble I am and how helpless I am. I seek Your protection at this very night; so, please protect me. I seek Your refuge against Hellfire; so, please succor me. I beseech to You for Paradise; so, please do not deprive me of it.

تَعَالَيْتَ عَنْ ذَلِكَ يَا إِلَهِي. فَلاَ تَجْعَلْنِي لِلْبَلاَءِ غَرَضاً وَلاَ لِنَقِمَتِكَ نَصَباً، وَمَهِّلْنِي وَنَفِّسْنِي وَأَقِلْنِي عَثْرَتِي وَلاَ تُتْبِعْنِي بِبَلاَءٍ عَلَى أَثَرِ بَلاَءٍ. فَقَدْ تَرَى ضَعْفِي وَقِلَّةَ حِيلَتِي. أَسْتَعِيذُ بِكَ اللَّيْلَةَ فَأَعِذْنِي. وَأَسْتَجِيرُ بِكَ مِنَ النَّارِ فَأَجِرْنِي. وَأَسْأَلُكَ الْجَنَّةَ فَلاَ تَحْرِمْنِي.

You may then pray to Allah for your private requests. After that, you may implore for His forgiveness seventy times although you may repeat the statement of forgiveness imploration as many times as possible. As a form of imploration for forgiveness, you may say these words:

O Allah, I implore for Your forgiveness and I repent to You from many of my violations against Your servants' rights. So, if there is a servant from among Your servants who has against me a complaint because I have wronged him in respect to himself, his reputation, or his property, but it is now impossible for me to give him back his due and it is impossible for me to ask him to release me from that liability, then please make him be pleased with me as You wish, in the way You wish, and at the time You wish, and release me from the liabilities of my wrongdoings towards the others. O my Lord, how can Your chastisement that You afflict on me avail You while Your mercy has encompassed all things? It will not harm You, O my Lord, if You honor me with Your mercy and do not humiliate me through Your chastisement. It never reduces You if You, O my Lord, grant me all that which I have besought to You for, because You are the source of all prosperity. O Allah, indeed, if I implore Your forgiveness while I insist on violating Your prohibitions, then this is true meanness. And if I quit imploring Your forgiveness while Your mercy is all-encompassing, then this is true weakness. O Allah, very often do

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ مِنْ مَظَالِمَ كَثِيرَةٍ لِعِبَادِكَ عِنْدِي. فَأَيُّمَا عَبْدٍ مِنْ عَبِيدِكَ كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ فِي بَدَنِهِ، أَوْ عِرْضِهِ، أَوْ مَالِهِ، لاَ أَسْتَطِيعُ أَدَاءَ ذَلِكَ إِلَيْهِ وَلاَ تَحَلُّلَهَا مِنْهُ، فَأَرْضِهِ عَنِّي بِمَا شِئْتَ وَكَيْفَ شِئْتَ وَأَنَّى شِئْتَ، وَهَبْهَا لِي. وَمَا تَصْنَعُ بِعَذَابِي، يَا رَبِّ، وَقَدْ وَسِعَتْ رَحْمَتُكَ كُلَّ شَيْءٍ! وَمَا عَلَيْكَ، يَا رَبِّ، أَنْ تُكْرِمَنِي بِرَحْمَتِكَ وَلاَ تُهِينَنِي بِعَذَابِكَ! وَلاَ يَنْقُصُكَ، يَا رَبِّ، أَنْ تَفْعَلَ بِي مَا سَأَلْتُكَ وَأَنْتَ وَاجِدٌ لِكُلِّ خَيْرٍ. اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِيَّاكَ مَعَ إِصْرَارِي لَلُؤْمٌ، وَإِنَّ تَرْكِيَ الاسْتِغْفَارَ مَعَ سَعَةِ رَحْمَتِكَ

You endear Yourself to me while You are too self-sufficient to need that. Very often do I expose myself to Your wrath while I cannot dispense with You. All glory be to the One Who always fulfills His promises, but He may pardon when He threatens.

لَعَجزٌ. اللَّهُمَّ كَمْ تَتَحَبَّبُ إِلَيَّ وَأَنْتَ غَنِيٌّ عَنِّي! وَكَمْ أَتَبَغَّضُ إِلَيْكَ وَأَنَا إِلَيْكَ فَقِيرٌ. فَسُبْحَانَ مَنْ إِذَا وَعَدَ وَفَى، وَإِذَا تَوَعَّدَ عَفَا.

Duʿā' al-Ḥazīn

1. Known as *Du'ā' al-Ḥazīn* (the supplicatory prayer of the sad), this supplication was usually said by Imam ʿAlī ibn al-Ḥusayn (ʿa) after the accomplishment of the Night Prayer:

I am calling at You confidentially, O He Who is existent everywhere, hoping that You will listen to my cries. Too great is my offense and too little is my shame. O my Master! Which terrors may I remember and which of them may I forget? Were there nothing but death, it would be totally sufficient! Nevertheless, what is beyond death is more catastrophic and more calamitous! O my Master! O my Master! Until when and up to when will I go on confessing that You have the right to blame me one time after another ceaselessly?! However, every time You discover that I am neither truthful nor honest! I am now seeking Your shelter, O Allah, and appealing for Your help against my whims that have overcome me, against the enemies that have allied against me, against the worldly pleasure that has been seducing me, and against my self that is prone to evil except such as my Lord has had mercy on! O my Master! O my Master! (Please) have mercy upon me if you have had mercy upon one like me and (please) accept me if you have accepted one like me. O He Who accepted the repentance of the sorcerers, accept me. O He from Whom I always receive nothing but good turns! O He Who feeds me with His graces in morns and eves! (Please) have mercy upon me

أُنَاجِيكَ يَا مَوْجُودُ فِي كُلِّ مَكَانٍ، لَعَلَّكَ تَسْمَعُ نِدَائِي. فَقَدْ عَظُمَ جُرْمِي وَقَلَّ حَيَائِي. مَوْلاَيَ يَا مَوْلاَيَ! أَيَّ الأَهْوَالِ أَتَذَكَّرُ، وَأَيَّهَا أَنْسَى؟ وَلَوْ لَمْ يَكُنْ إِلاَّ الْمَوْتَ لَكَفَى! كَيْفَ؟ وَمَا بَعْدَ الْمَوْتِ أَعْظَمُ وَأَدْهَى! مَوْلاَيَ يَا مَوْلاَيَ! حَتَّى مَتَى وَإِلَى مَتَى أَقُولُ لَكَ الْعُتْبَى مَرَّةً بَعْدَ أُخْرَى ثُمَّ لاَ تَجِدُ عِنْدِي صِدْقاً وَلاَ وَفَاءً؟ فَيَا غَوْثَاهُ ثُمَّ وَاغَوْثَاهُ بِكَ يَا اللَّهُ، مِنْ هَوًى قَدْ غَلَبَنِي، وَمِنْ عَدُوٍّ قَدِ اسْتَكْلَبَ عَلَيَّ، وَمِنْ دُنْياً قَدْ تَزَيَّنَتْ لِي، وَمِنْ نَفْسٍ أَمَّارَةٍ بِالسُّوءِ إِلاَّ مَا رَحِمَ رَبِّي. مَوْلاَيَ يَا مَوْلاَيَ! إِنْ كُنْتَ رَحِمْتَ مِثْلِي فَارْحَمْنِي، وَإِنْ كُنْتَ قَبِلْتَ مِثْلِي فَاقْبَلْنِي. يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي! يَا مَنْ لَمْ أَزَلْ أَتَعَرَّفُ مِنْهُ الْحُسْنَى! يَا مَنْ يُغَذِّينِي بِالنِّعَمِ صَبَاحاً وَمَسَاءً! ارْحَمْنِي يَوْمَ آتِيكَ فَرْداً، شَاخِصاً إِلَيْكَ بَصَرِي،

when I shall come to you alone, staring in horror, burdened with my deeds while all the creatures will disavow me, even my father, my mother, and those for whom I used to work and gather wealth! If you do not have mercy upon me, who else may have mercy upon me? And who else may entertain my loneliness in my grave? And who else may cause my lips to answer when I stay totally alone with my deeds and You ask me questions whose answers are known by You more than me? If I answer, 'yes,' then where should I flee from Your justice? And if I say deniably, 'I did not do it,' then You will remind me that You were the witness on me! Therefore; (I seek Your) pardon! (I seek Your) pardon, O my Master, before bodies are dressed the pitch shirts! (I seek Your) pardon! (I seek Your) pardon, O my master before hands are shackled to the necks! O most Merciful of all those who show mercy and best of all those who forgive.

مُقَلَّداً عَمَلِي، وَقَدْ تَبَرأَ جَمِيعُ ٱلْخَلْقِ مِنِّي! نَعَمْ وأَبِي وَ أُمِّي، وَمَنْ كَانَ لَهُ كَدِّي وَسَعْيِي! فَإِنْ لَمْ تَرْحَمْنِي فَمَنْ يَرْحَمُنِي؟ وَمَنْ يُؤْنِسُ فِي ٱلْقَبْرِ وَحْشَتِي؟وَمَنْ يُنْطِقُ لِسَانِي إِذَا خَلَوْتُ بِعَمَلِي، وَسَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي؟ فَإِنْ قُلْتُ نَعَمْ، فَأَيْنَ ٱلْمَهْرَبُ مِنْ عَدْلِكَ؟ وَإِنْ قُلْتُ لَمْ أَفْعَلْ، قُلْتَ: أَلَمْ أَكُنِ ٱلشَّاهِدَ عَلَيْكَ؟ فَعَفْوَكَ عَفْوَكَ يَا مَوْلاَيَ، قَبْلَ أَنْ تَلْبِسَ ٱلأَبْدَانُ سَرَابِيلَ ٱلْقَطِرَانِ. عَفْوَكَ عَفْوَكَ يَا مَوْلاَيَ، قَبْلَ أَنْ تُغَلَّ ٱلأَيْدِي إِلَىٰ ٱلأَعْنَاقِ. يَا أَرْحَمَ ٱلرَّاحِمِينَ وَخَيْرَ ٱلْغَافِرِينَ.

Supplicatory prayer before sleep

When you accomplish the Dawn Prayer, you may sleep on the right side, put your right cheek on your right hand, and say this supplicatory prayer:

I have laid hold on Allah's firmest handle that shall never break off. I have held fast to Allah's solid rope. I pray for Allah's protection against the evil of the sinful Arabs and non-Arabs. I pray for Allah's protection against the evil of the sinful jinn and men. My lord is Allah. My lord is Allah. My lord is Allah. I believe in Allah. I commend my power to Allah. I ask my requests from Allah. I relegate my affairs to Allah. There is neither power nor might except with Allah. Whoever trusts in Allah, He is sufficient for him. Surely, Allah attains His purpose. Allah indeed has appointed a measure for everything. Sufficient for me is Allah; and Most Excellent is He in Whom I

إِسْتَمْسَكْتُ بِعُرْوَةِ ٱللَّهِ ٱلْوُثْقَىٰ ٱلَّتِي لاَ ٱنْفِصَامَ لَهَا، وَٱعْتَصَمْتُ بِحَبْلِ ٱللَّهِ ٱلْمَتِينِ، وَأَعُوذُ بِٱللَّهِ مِنْ شَرِّ فَسَقَةِ ٱلْعَرَبِ وَٱلْعَجَمِ، وَأَعُوذُ بِٱللَّهِ مِنْ شَرِّ فَسَقَةِ ٱلْجِنِّ وَٱلإِنْسِ. رَبِّيَ ٱللَّهُ. رَبِّيَ ٱللَّهُ. رَبِّيَ ٱللَّهُ. آمَنْتُ بِٱللَّهِ. أَلْجَأْتُ ظَهْرِي إِلَى اللَّهِ. أَطْلُبُ حَاجَتِي مِنَ اللَّهِ. فَوَّضْتُ أَمْرِي إِلَى اللَّهِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَالِغُ أَمْرِهِ. قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً.

trust. O Allah, if there are some people begin their morning while deciding to ask their requests from a creature, I refer all my requests and desires to You alone without ascribing any partner to You. All praise be to Allah, Lord of mornings. All praise be to Allah, the Cleaver of mornings. All praise be to Allah, the Resurrector of souls. All praise be to Allah, the Distributor of livelihood. All praise be to Allah Who made the night for rest, and the sun and the moon for reckoning time. This is the measuring of the Almighty, the All-Knowing Lord. O Allah, please send blessings to Muḥammad and to Muḥammad's Household, fill my heart with light, fill my sight with light, place light on my tongue, put light over me, put light before me, put light behind me, put light on my right side, put light on my left side, put light above me, put light beneath me, amplify the light that You decide to grant me, make for me light with which I march among people, and do not deprive me of Your light on the day I shall meet You.

حَسْبِيَ اللّهُ وَنِعْمَ الْوَكِيلُ. اللَّهُمَّ مَنْ أَصْبَحَ وَلَهُ حَاجَةٌ إِلَى مَخْلُوقٍ، فَإِنَّ حَاجَتِي وَرَغْبَتِي إِلَيْكَ وَحْدَكَ لاَ شَرِيكَ لَكَ. الْحَمْدُ لِرَبِّ الصَّبَاحِ. الْحَمْدُ لِفَالِقِ الإِصْبَاحِ. الْحَمْدُ لِنَاشِرِ الأَرْوَاحِ. الْحَمْدُ لِقَاسِمِ الْمَعَاشِ. الْحَمْدُ لِلَّهِ جَاعِلِ اللَّيْلِ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً. ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ فِي قَلْبِي نُوراً، وَفِي بَصَرِي نُوراً، وَعَلَى لِسَانِي نُوراً، وَمِنْ فَوْقِي نُوراً، وَمِنْ بَيْنِ يَدَيَّ نُوراً، وَمِنْ خَلْفِي نُوراً، وَعَنْ يَمِينِي نُوراً، وَعَنْ شِمَالِي نُوراً، وَمِنْ فَوْقِي نُوراً، وَمِنْ تَحْتِي نُوراً. وَعَظِّمْ لِيَ النُّورَ، وَاجْعَلْ لِي نُوراً أَمْشِي بِهِ فِي النَّاسِ، وَلاَ تَحْرِمْنِي مِنْ نُورِكَ يَوْمَ أَلْقَاكَ.

You may then recite Āyah al-Kursī, Sūrah al-Falaq, Sūrah al-Nās, and the five verses of Sūrah Āl-'Imrān. You may then sit erect, say the *Tasbīḥ al-Zahrā'* Litany, and repeat the invocation of Allah's blessings upon the Holy Prophet and his Household one hundred times. It is reported that whoever repeats one hundred times the invocation of Allah's blessings upon the Holy Prophet and his Household in the time between the two-unit Early Dawn Prayer and the two-unit Dawn Prayer, Allah will protect his face from experiencing the heat of Hellfire.

It is also reported that whoever repeats the following litany one hundred times [at that very time], Allah will build for him a house in Paradise:

All glory be to Allah, the All-great and with the praising of Him; I pray the forgiveness of Allah, my Lord, and I turn repentant to Him.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ. أَسْتَغْفِرُ اللّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Whoever repeats Sūrah al-Tawḥīd twenty-one times, Allah will build a house for him in Paradise; and whoever repeats it forty times, Allah will forgive him.

You may then say this supplicatory prayer:

O Allah, please open before me the door to what achieves for me easiness and wellbeing. O Allah, please pave for me the path to easiness and wellbeing and allow me to see its exit. O Allah, if You have decided for any of Your creatures to have power over me in order to cause me harm, then please take him away from me from ahead of him, behind him, his right side, his left side, beneath his feet, and above his head; and save me from his harms in the manner You decide.

اللَّهُمَّ افْتَحْ لِي بَابَ الأمْرِ الَّذِي فِيهِ الْيُسْرَ وَالْعَافِيَةَ. اللَّهُمَّ هَيِّئْ لِي سَبِيلَهُ، وَبَصِّرْنِي مَخْرَجَهُ. اللَّهُمَّ وَإِنْ قَضَيْتَ لأحَدٍ مِنْ خَلْقِكَ مَقْدِرَةً عَلَيَّ بِسُوءٍ، فَخُذْهُ عَنِّي مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ تَحْتِ قَدَمَيْهِ، وَمِنْ فَوْقِ رَأْسِهِ، وَاكْفِنِيهِ بِمَا شِئْتَ.

You may then repeat the following litany seven times:

In the Name of Allah; the All-beneficent, the All-merciful. There is neither might nor power except with Allah, the All-high and All-great.

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ.

You may then prostrate yourself after or before lying down following accomplishing the two-unit Dawn Prayer, and say these invocatory words:

O Best of all those who may be besought! O most Magnanimous of all those who may give generously! Please, send blessings upon Muḥammad and upon Muḥammad's Household, show me mercy, provide me with sustenance, and provide my dependants with sustenance out of Your favors. Verily, You are the Lord of great favor.

يَا خَيْرَ الْمَسْؤُولِينَ، وَيَا أَجْوَدَ الْمُعْطِينَ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاغْفِرْ لِي وَارْحَمْنِي وَارْزُقْنِي وَارْزُقْ عِيَالِي مِنْ فَضْلِكَ. إِنَّكَ ذُو فَضْلٍ عَظِيمٍ.

In the posture of prostration too, it is highly recommended to pray to the Lord for the good of one's brothers-in-faith, saying:

O Allah, O Lord of the daybreak, the ten nights, the even and the odd, and the night when it departs! O Lord of all things! O God of all things! O Creator of all things! O King of all things! (Please) send blessings upon Muḥammad and upon his Household, do to me and to *so-and-so* that which befits You, but do not do to us that which we deserve, for

اللَّهُمَّ رَبَّ ٱلْفَجْرِ وَٱللَّيَالِي ٱلْعَشْرِ، وَٱلشَّفْعِ وَٱلْوَتْرِ، وَٱللَّيْلِ إِذَا يَسْرِ، وَرَبَّ كُلِّ شَيْءٍ، وَإِلٰهَ كُلِّ شَيْءٍ، وَخَالِقَ كُلِّ شَيْءٍ، وَمَلِيكَ كُلِّ شَيْءٍ، صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَافْعَلْ بِي وَبِـ... مَا أَنْتَ

You are verily worthy to be feared and worthy to forgive.

أَهْلُهُ، وَلاَ تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ. فَإِنَّكَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ.

You may then go to the mosque, for to perform the obligatory prayers in mosques is better than performing them at home, although to perform supererogatory prayers at home is better than performing them at mosques.

Going to Mosques

1. Imam al-Ṣādiq (ʿa) is reported to have said: Whoever walks to the mosque, the seven layers of the earth will glorify Allah on behalf of him with each and every step he makes on a wet or a dry land.

2. In the Torah, the following lines are written: Convey these good tidings to those who walk in darkness to the places of worship: They shall be granted brilliant light on the Resurrection Day.

3. The Apostle of Allah (ṣ) said: Allah the All-blessed and All-exalted says: "Behold! My houses on the earth are the mosques. They shine for the inhabitants of the skies in the same way as stars shine for the inhabitants of the earth. Behold! Great bliss shall be for those who take mosques for their houses. Behold! Great bliss shall be for a servant who performs the ritual ablution at home and then visits Me in My house. Behold! Every visited one is required to honor his guest. So, give these glad tidings to those who walk in darkness to the mosques: They shall be granted brilliant light on the Resurrection Day."

4. At the door of the mosque, you may put your right foot first inside the mosque while uttering these words:

In the Name of Allah (I begin), in Allah (I trust), from Allah (I derive power), to Allah (I refer all my affairs), and the most excellent of all names are Allah's. I put my trust in Allah. There is neither might nor power except with Allah. O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad, open before me the doors to Your mercy and admission of repentance, close in my face the doors to the acts of disobedience to You, make me of Your frequent visitors, constructors of Your mosques, those who talk to You confidentially at nights and on days, and those who are submissive in their prayers, and fend off from me the accursed Satan and all troops

بِسْمِ ٱللَّهِ وَبِٱللَّهِ، وَمِنَ ٱللَّهِ وَإِلَىٰ ٱللَّهِ، وَخَيْرُ ٱلأَسْمَاءِ كُلُّهَا لِلَّهِ. تَوَكَّلْتُ عَلَىٰ ٱللَّهِ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ. ٱللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَٱفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَتَوْبَتِكَ، وَأَغْلِقْ عَنِّي أَبْوَابَ مَعْصِيَتِكَ، وَٱجْعَلْنِي مِنْ زُوَّارِكَ وَعُمَّارِ مَسَاجِدِكَ، وَمِمَّنْ يُنَاجِيكَ فِي ٱللَّيْلِ وَٱلنَّهَارِ، وَمِنَ ٱلَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ. وَٱدْحَرْ عَنِّي ٱلشَّيْطَانَ ٱلرَّجِيمَ وَجُنُودَ إِبْلِيسَ

of Iblīs.

أَجْمَعِينَ.

You may then recite Āyah al-Kursī, Sūrah al-Falaq, Sūrah al-Nās.

You may then repeat seven times each one these litanies:

All glory be to Allah.

سُبْحَانَ ٱللَّهِ

All praise be to Allah.

ٱلْحَمْدُ لِلَّهِ

Allah is the Most Great.

ٱللَّهُ أَكْبَرُ

There is no god save Allah.

لاَ إِلٰهَ إِلاَّ ٱللَّهُ

You may then say this invocatory prayer:

O Allah, all praise be to You for You have guided me. All praise be to You for You have favored me. All praise be to You for You have honored me. All praise be to You for all of the good turns that You have bestowed upon me. O Allah, (please do) accept my prayer and supplication, purify my heart, expand my breast for me, and accept my repentance. You are indeed the Oft-returning to mercy and the All-merciful.

اَللَّهُمَّ لَكَ ٱلْحَمْدُ عَلَىٰ مَا هَدَيْتَنِي. وَلَكَ ٱلْحَمْدُ عَلَىٰ مَا فَضَّلْتَنِي. وَلَكَ ٱلْحَمْدُ عَلَىٰ مَا شَرَّفْتَنِي. وَلَكَ ٱلْحَمْدُ عَلَىٰ كُلِّ بَلاءٍ حَسَنٍ ٱبْتَلَيْتَنِي. اَللَّهُمَّ تَقَبَّلْ صَلاَتِي وَدُعَائِي، وَطَهِّرْ قَلْبِي، وَٱشْرَحْ صَدْرِي، وَتُبْ عَلَيَّ. إِنَّكَ أَنْتَ ٱلتَّوَّابُ ٱلرَّحِيمُ.

Before sitting in the mosque, you should offer a two-unit prayer as greeting to the mosque. If you have not yet offered the two-unit dawn supererogatory prayer, you may offer them now and they will be good substitution for the two-unit prayer of greeting the mosque.

Facing the qiblah direction

1. When turning the face towards the qiblah direction (i.e. the direction of the Holy House of Allah in Makkah), you may say this supplicatory prayer:

O Allah, towards You have I turned my face. Your pleasure do I seek. Your rewards do I desire. In You do I have faith. In You do I place my trust. O Allah, please send blessings upon Muḥammad and Muḥammad's Household, open the earshot of my heart for remembering You and for thanking You. Please, keep me firm on Your religion and do not cause my heart to deviate after You have guided me to the truth. Grant me mercy from

اَللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ، وَرِضَاكَ طَلَبْتُ، وَثَوَابَكَ ٱبْتَغَيْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ. اَللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَٱفْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَشُكْرِكَ، وَثَبِّتْنِي عَلَىٰ دِينِكَ، وَلاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ

You, for You are verily the All-donor.

رَحْمَةً، إِنَّكَ أَنْتَ ٱلْوَهَّابُ.

Hearing the call to prayer

1. When the caller to prayer says, "Allah is the Most Great," you may repeat the same words. When he say, "I bear witness that there is no god but Allah," and "I bear witness that Muḥammad is Allah's apostle," you may say,

I, too, bear witness that there is no god but Allah and that Muḥammad is Allah's apostle. I declare so as refutation of every one who disdains bearing witness and as support of every one who bears witness to that.

وَأَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ؛ أَكْفِي بِهَا عَنْ كُلِّ مَنْ أَبَى وَجَحَدَ، وَأُعِينُ بِهَا مَنْ أَقَرَّ وَشَهِدَ.

2. It is reported that when the caller to prayer says, "I bear witness that Muḥammad is Allah's apostle," you may say:

May Allah pour His blessings upon him and upon his Immaculate Household. O Allah, please cause all my actions to be charitable acts, place firmly love for Muḥammad's Household in my heart, and pour upon me sustenance continuously.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الطَّاهِرِينَ. اللَّهُمَّ اجْعَلْ عَمَلِي بِرّاً، وَمَوَدَّةَ آلِ مُحَمَّدٍ فِي قَلْبِي مُسْتَقِرّاً، وَأَدِرْ عَلَيَّ الرِّزْقَ دَرّاً.

3. When the caller to prayer says, "Come to prayer," and "Come to prosperity," you may say:

There is neither power nor might except with Allah, the All-high and All-great.

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

4. It is also reported that whoever repeats the same statements declared by a caller to prayer, will be granted increased sustenance.

Dawning

1. When it dawns, you may raise your head towards the sky, looking at dawning, and say:

O Allah, You are verily our Lord, our Patron, and our Acquaintance. So, please send blessings upon Muḥammad and upon Muḥammad's Household, endue us with that which fits You to do, and save us from that which fits us to do. O Allah, through Your favors only can prosperous graces be accomplished. So, please send blessings upon Muḥammad and upon Muḥammad's Household and accomplish prosperous graces to us.

اللَّهُمَّ أَنْتَ رَبُّنَا وَوَلِيُّنَا وَصَاحِبُنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَفَضَّلْ عَلَيْنَا بِمَا أَنْتَ أَهْلُهُ وَأَنْقِذْنَا مِمَّا نَحْنُ أَهْلُهُ. اللَّهُمَّ بِنِعْمَتِكَ تَتِمُّ الصَّالِحَاتُ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَتِمَّهَا عَلَيْنَا.

You may then repeat this three times:

I seek Allah's protection against Hellfire.

عَائِذاً بِاللَّهِ مِنَ النَّارِ.

You may then say:

O He Who cleaves it from where I cannot see and causes it to come out from where I can see; (please) send blessings upon Muḥammad and upon his Household, and make the beginning of this day of mine righteousness, its middle prosperity, and its end success.

يَا فَالِقَهُ مِنْ حَيْثُ لاَ أَرَى، وَمُخْرِجَهُ مِنْ حَيْثُ أَرَى، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ أَوَّلَ يَوْمِنَا هٰذَا صَلاَحاً، وَأَوْسَطَهُ فَلاَحاً، وَآخِرَهُ نَجَاحاً.

You may then say:

All glory be to Allah, Cleaver of daybreaks. All glory be to Allah, Lord of evenings and mornings. O Allah, in this morning, pour blessings, wellbeing, delight, pleasure, and expansive sustenance upon Muḥammad's Household. O Allah, please, in this morning, pour blessings, wellbeing, delight, pleasure, and expansive sustenance upon me. O Allah, You pour down whatever You wish at nights and on days. So, please pour upon me and upon my dependants out of the blessings of the heavens and the earth such increased sustenance through which You make me dispense with all of Your creatures.

سُبْحَانَ اللَّهِ فَالِقِ الإِصْبَاحِ. سُبْحَانَ اللَّهِ رَبِّ الْمَسَاءِ وَالصَّبَاحِ. اللَّهُمَّ صَبِّحْ آلَ مُحَمَّدٍ بِبَرَكَةٍ وَعَافِيَةٍ وَسُرُورٍ وَقُرَّةِ عَيْنٍ وَرِزْقٍ وَاسِعٍ. اللَّهُمَّ صَبِّحْنِي وَأَهْلِي بِبَرَكَةٍ وَعَافِيَةٍ وَسُرُورٍ وَقُرَّةِ عَيْنٍ وَرِزْقٍ وَاسِعٍ. اللَّهُمَّ إِنَّكَ تُنْزِلُ فِي اللَّيْلِ وَالنَّهَارِ مَا تَشَاءُ، فَأَنْزِلْ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي مِنْ بَرَكَةِ السَّمَاوَاتِ وَالأَرْضِ رِزْقاً وَاسِعاً تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ.

At call to prayer

1. It is recommended to say these words before uttering the adhān (call to prayer):

O Allah, I beseech You in the name of the coming of daytime that You cause, the departure of nighttime that You cause, the coming of the time of the prayers to You, the cries of supplication to You, and the glorification of Your angles, to send blessings upon Muḥammad and upon Muḥammad's Household and to accept my repentance to You. Verily, You are the Oft-returning with mercy, the All-merciful.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ نَهَارِكَ وَإِدْبَارِ لَيْلِكَ وَحُضُورِ صَلاَتِكَ وَأَصْوَاتِ دُعَائِكَ وَتَسْبِيحِ مَلاَئِكَتِكَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَتُوبَ عَلَيَّ. إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Between adhān and iqāmah

1. Upon accomplishing the adhān statements, you may prostrate yourself and say this supplicatory prayer:

There is no god save You. O my Lord, I prostrate myself before You in fear, submission, and humility to You. So, please send blessings upon Muḥammad and upon Muḥammad's Household, forgive me, have mercy upon me, and accept my repentance. Verily, You are the Oft-returning with mercy, the All-merciful.

لاَ إِلَهَ إِلاَّ أَنتَ. رَبِّي سَجَدْتُ لَكَ خَاشِعاً خَاضِعاً ذَلِيلاً، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ. إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ.

This is another supplicatory prayer to be said after accomplishing the adhān statements and before uttering the iqāmah statements:

O Allah, please cause my heart to be virtuous, my sustenance to be affluent, my deeds to be satisfying, and my life to be stable. Please grant me a resting-place near the tomb of Your Prophet—may Your blessings be upon him and upon his Household.

اللَّهُمَّ اجْعَلْ قَلْبِي بَارّاً، وَرِزْقِي دَارّاً، وَعَمَلِي سَارّاً، وَعَيْشِي قَارّاً، وَاجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، مُسْتَقَرّاً وَقَرَاراً.

3. The Holy Prophet (ṣ) said: There are two times at which supplications may rarely be rejected: that is, supplications that are said at the adhān of the ritual prayers, and supplications that are said at lining up for fighting for the sake of Allah.

After prostration

1. When you raise your head after prostration, you may say this supplicatory prayer:

All glory be to Him Whose signs are never exterminated. All glory be to Him Who never forgets one who mentions Him. All glory be to Him Whose beseechers are never disappointed. All glory be to Him Who does not have a doorkeeper to be come first. All glory be to Him Who does not have a janitor who can be bribed or an interpreter to be talked to. All glory be to Him Who chose for Himself the most excellent of all attributes. All glory be to Him Who cleft the sea for Moses. All glory be to Him Who gives not but generously and liberally no matter how many the demands are. All glory be to Him

سُبْحَانَ مَنْ لاَ تَبِيدُ مَعَالِمُهُ. سُبْحَانَ مَنْ لاَ يَنْسَى مَنْ ذَكَرَهُ. سُبْحَانَ مَنْ لاَ يَخِيبُ سَائِلُهُ. سُبْحَانَ مَنْ لَيْسَ لَهُ حَاجِبٌ يُغْشَى، وَلاَ بَوَّابٌ يُرْشَى، وَلاَ تَرْجُمَانٌ يُنَاجَى. سُبْحَانَ مَنِ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الأَسْمَاءِ. سُبْحَانَ مَنْ فَلَقَ الْبَحْرَ لِمُوسَى. سُبْحَانَ مَنْ لاَ يَزْدَادُ عَلَى كَثْرَةِ

Who is such and none else is like Him.

الْعَطَاءِ إِلاَّ كَرَماً وَجُوداً. سُبْحَانَ
مَنْ هُوَ هَكَذَا، وَلاَ هَكَذَا غَيْرُهُ.

Merits of performing the obligatory prayers

1. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) said: With every time of a prayer, an angel cries amongst the people: O people! Hurry to the fires that you have kindled on your backs and extinguish them through performing the prayer.

2. Ibn Abī-Ya'fūr is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whenever you intend to perform a ritual [obligatory] prayer, you should perform it as if this one is your last prayer after which you will not live to perform another. You may then concentrate your sight on the place of your prostration. If you only know who is standing to your right and left sides, you will most surely perform your prayer in the most excellent way. Always keep in mind that you are in the presence of One Who can see you but you cannot see Him.

3. Imam al-Ṣādiq ('a) is also reported as saying: A performer of a prayer is granted three distinctive features: (1) when he stands up for performing a prayer, prosperity is dispersed on him from the remotest extremes of the sky up to the parting of his head, (2) the angels encompass him from the area under his feet up to the remotest extremes of the sky, and (3) an angel calls at him, 'O performer of prayer! If you only know to Whom you are talking, you will never end your prayer.'

4. Imam al-Ṣādiq ('a) is also reported to have said: Whoever performs two units of prayer with full presence of heart, realizing what he is doing and saying, will have all of his sins forgiven by Allah the Almighty and All-majestic as soon as he finishes his prayer.

5. Imam 'Alī ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Two light units of prayer with heart presence is better than a whole night worship.

6. Imam al-Ṣādiq ('a) is reported to have said: When a servant [of Allah] commences his prayer, Allah advances to him with His Noble Face and assigns an angel to pick up the recitation of the Qur'ān from his mouth directly. Yet, if a servant turns away from his prayer, Allah will turn away from him and leave him with the angel. If he comes to his prayer with full present-heartedness, Allah advances to him with His Noble Face so that his prayer will be accepted totally. If he is unmindful, inattentive, preoccupied by something else, only the amount of his prayer that was said or done with present-heartedness will be

accepted. The heart of the inadvertent will gain nothing.

7. Imam al-Ṣādiq ('a) is also reported to have said: The excellence of performing the prayer in the beginning of its due time over performing it at its last time is better for a believer than his own sons and property.

8. Imam al-Ṣādiq ('a) is also reported as saying: The superiority of performing the prayer in the beginning of its due time over performing it at its last time is the same superiority of the Hereafter over this world.

Post-Dawn invocations

1. Imam al-Ḥasan ibn 'Alī ('a) is reported to have said: I heard my father 'Alī ibn Abī-Ṭalib ('a) saying: The Apostle of Allah (ṣ) said: Any Muslim person sits in the place where he has just performed the Dawn Prayer and says words of remembrance of Allah up to sunrise, will have the reward of one who has undertaken the Ḥajj pilgrimage and will have all of his previous sins forgiven. If he sits there waiting for the due time of the prayer and offers a two-unit or four-unit prayer, he will have all of his previous sins forgiven and will have the same reward of one who has undertaken the Ḥajj pilgrimage.

2. Jābir is reported to have quoted Imam al-Bāqir ('a) as saying: The Apostle of Allah (ṣ) said: Allah the All-majestic said: O son of Adam! Remember Me one hour after the dawn and one hour after the afternoon. If you do, I will save you from whatever has depressed you.

Post-Dawn Prayer invocations

1. After you say the *taslīm* statement—the closing part of the ritual prayers—and accomplish the Dawn Prayer, repeat the *takbīr* statement (i.e. *allāhu akbaru*; Allah is the Greatest) three times and then say:

There is no god save Allah; One and Only God; and we are submissive to Him. There is no god save Allah; One and Only God; and we are sincerely loyal to Him. There is no god save Allah and we worship none save Him, making our devotion sincere as in His sight, even though the polytheists may detest it. There is no god save Allah; (He is) Our Lord and the Lord of our fathers of old. There is no god save Allah; alone, alone, alone. He has truly fulfilled His promise, granted His servant victory, made powerful His soldiers, and defeated the parties alone. So, sovereignty be His and praise be His. He grants life and causes (others) to die, and

لاَ إِلٰهَ إِلاَّ ٱللَّهُ، إِلٰهاً وَاحِداً، وَنَحْنُ لَهُ مُسْلِمُونَ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ، إِلٰهاً وَاحِداً، وَنَحْنُ لَهُ مُخْلِصُونَ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، مُخْلِصِينَ لَهُ ٱلدِّينَ، وَلَوْ كَرِهَ ٱلْكَافِرُونَ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ، رَبُّنَا وَرَبُّ آبَائِنَا ٱلأَوَّلِينَ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ، وَحْدَهُ وَحْدَهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَأَعَزَّ جُنْدَهُ، وَغَلَبَ ٱلأَحْزَابَ وَحْدَهُ. فَلَهُ ٱلْمُلْكُ وَلَهُ

(then) causes to die and raises from the dead; while He is eternally ever-living and He never dies. All goodness is at His Hand, and He has power over all things. O Allah, guide me, by Your permission, to the right about which discrepancies have taken place. Verily, You guide him whom You wish to a straight path.

ٱلْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ حَيٌّ لاَ يَمُوتُ. بِيَدِهِ ٱلْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ ٱهْدِنِي لِمَا ٱخْتُلِفَ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.

Repeat this invocation for forgiveness three times:

I implore forgiveness of Allah; there is no god save Him, the Ever-living and Self-Subsisting; the Lord of all majesty and all honor; and to Him do I turn in repentance.

أَسْتَغْفِرُ ٱللَّهَ ٱلَّذِي لاَ إِلٰهَ إِلاَّ هُوَ، ٱلْحَيُّ ٱلْقَيُّومُ، ذُو ٱلْجَلاَلِ وَٱلإِكْرَامِ، وَأَتُوبُ إِلَيْهِ.

You may then say this supplicatory prayer:

O Allah, (please do) guide me to the true guidance of Yours, pour upon me from Your grace, spread over me from Your mercy, and bring down upon me from Your blessings. Glory be to You; there is no god save You. (Please) forgive my sins—all of them entirely, because none can forgive all sins entirely save You.

اَللَّهُمَّ ٱهْدِنِي مِنْ عِنْدِكَ، وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ، وَٱنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ، وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ. سُبْحَانَكَ لاَ إِلٰهَ إِلاَّ أَنْتَ. ٱغْفِرْ لِي ذُنُوبِي كُلَّهَا جَمِيعاً. فَإِنَّهُ لاَ يَغْفِرُ ٱلذُّنُوبَ كُلَّهَا جَمِيعاً إِلاَّ أَنْتَ.

You may then say the *Tasbīḥ al-Zahrā'* litany, which consists of one hundred invocatory words; *allāhu-akbaru* (Allah is the Most Great) thirty-four times, *alḥamdulillāhi* (all praise be to Allah) thirty-three times respectively, and *subḥānallāhi* (all glory be to Allah) thirty-three times.

2. Imam al-Ṣādiq (ʻa) is reported to have said: To say the *Tasbīḥ al-Zahrā'* litany every day after accomplishing every prayer is dearer to me than offering a one thousand-unit prayer.

3. Imam al-Ṣādiq (ʻa) is also reported as saying: Whoever glorifies Allah the Almighty with *Tasbīḥ al-Zahrā'* litany after every obligatory prayer and follows it with *lā-ilāha-illā'llāhu* (there is no god but Allah), Allah the Almighty will forgive him.

It is highly recommended to count the one hundred invocatory words of *Tasbīḥ al-Zahrā'* litany with a rosary whose beads are made from the soil taken from Imam al-Ḥusayn's tomb.

4. In this regard, Imam al-Ṣādiq ('a) is reported to have said: Whoever turns the rosary whose beads are made of the soil of Imam al-Ḥusayn's tomb and implores for Almighty Allah's forgiveness, or says any other invocatory words, one time only, Almighty Allah will record for him the reward of doing that seventy times. Prostrating oneself on it penetrates the seven screens of the heavens.

5. Mu'āwiyah ibn 'Ammār reported Imam Abū-'Abdullāh ('a) to have said this supplicatory prayer after the Dawn Prayers:

In the Name of Allah; the All-beneficent, the All-merciful. May Allah pour His blessings upon Muḥammad and upon the members of his Household; the immaculate, virtuous, pious, and righteous, from whom Allah has removed all impurity and whom He purified with thorough purification. I confide my cause unto Allah. And my guidance is not but with Allah. On Him alone do I rely, and unto Him alone do I turn. Whoever trusts in Allah, He is sufficient for him. Surely, Allah attains His purpose. Allah indeed has appointed a measure for everything. Only that which Allah decides to be shall come to pass. Sufficient to us is Allah. Most Excellent is He on Whom we rely. I seek the protection of Allah, the All-hearing and All-knowing, against Satan the accursed and against the evil suggestions of the devils and I seek Allah's protection lest they be present with me. And there is no power and no might save with Allah, the All-high, the All-Great. All praise be to Allah, Lord of the Worlds, as same as He deserves, as exactly as He is worthy of being praised, and as it is suitable for the nobility of His Face and the might of His Majesty, for the going of night and the coming of daybreak. All praise be to Allah Who has taken away the shadowy night by His power and brought the sight-giving day through His mercy as new creation while we are enjoying wellbeing, safety, covering, security, and excellent favors

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ الأَخْيَارِ الأَتْقِيَاءِ الأَبْرَارِ، الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيراً. وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ. وَمَا تَوْفِيقِي إِلاَّ بِاللَّهِ. عَلَيْهِ تَوَكَّلْتُ [وَإِلَيْهِ أُنِيبُ]. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَالِغُ أَمْرِهِ. قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً. مَا شَاءَ اللَّهُ كَانَ. حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. وَأَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْداً كَثِيراً كَمَا هُوَ أَهْلُهُ وَمُسْتَحِقُّهُ، وَكَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَعِزِّ جَلاَلِهِ، عَلَى إِدْبَارِ اللَّيْلِ وَإِقْبَالِ النَّهَارِ. الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ مُظْلِماً بِقُدْرَتِهِ، وَجَاءَ بِالنَّهَارِ مُبْصِراً بِرَحْمَتِهِ؛ خَلْقاً

that He granted us. Welcome to the new creature of Allah, the prospective day, and the witness-angel. Welcome to both of you, O noble angels. May Allah greet both of you, O two angels who record (my deeds) and watch (over me). I ask you both to bear witness for me; so, please bear witness for me and write down this testimony of mine with you so that I shall meet my Lord keeping this testimony. I do bear witness that there is no god but Allah; One and Only God and having no partner with Him in Godhead. I also bear witness that Muḥammad is His servant and apostle. He sent him with true guidance and the true religion so that He may cause it to prevail over all religions however much the idol-worshippers may be averse. I also bear witness that the religion is as exactly as He has legislated, Islam is as exactly as He has described, and the truth is as exactly as He has said. I also bear witness that Allah is the Manifest Truth, the Apostle is true, the Qur'ān is true, death is true, the interrogation of Munkar and Nakīr in the grave is true, the resurrection is true, the Discriminating Bridge is true, the Scale of Deeds is true, Paradise is true, Hellfire is true, the hour of resurrection shall come to pass; there is no doubt about it, and Allah shall raise the dead from their graves. So, O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and register my testimony with You with the testimonies of those who have recognition of You, O my Lord. As for every one who disdains bearing witness as same as I did and who claims that You have a match, a son, a wife, or a partner in Godhead, and claims that there is another creator or another provider of sustenance with You, then I disavow myself from all those ones. There is no god save You.

جَدِيداً، وَنَحْنُ فِي عَافِيَتِهِ وَسَلاَمَتِهِ وَسِتْرِهِ وَكِفَايَتِهِ وَجَمِيلِ صُنْعِهِ. مَرْحَباً بِخَلْقِ اللَّهِ الْجَدِيدِ، وَالْيَوْمِ الْعَتِيدِ، وَالْمَلَكِ الشَّهِيدِ. مَرْحَباً بِكُمَا مِنْ مَلَكَيْنِ كَرِيمَيْنِ. وَحَيَّاكُمَا اللَّهُ مِنْ كَاتِبَيْنِ حَافِظَيْنِ. أُشْهِدُكُمَا فَاشْهَدَا لِي، وَاكْتُبَا شَهَادَتِي مَعَكُمَا حَتَّى أَلْقَى بِهَا رَبِّي: إِنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ؛ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، وَأَنَّ الدِّينَ كَمَا شَرَعَ، وَالإِسْلاَمَ كَمَا وَصَفَ، وَالْقَوْلَ كَمَا حَدَّثَ، وَأَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ، وَالرَّسُولَ حَقٌّ، وَالْقُرْآنَ حَقٌّ، وَالْمَوْتَ حَقٌّ، وَمُسَاءَلَةَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ، وَالْبَعْثَ حَقٌّ، وَالصِّرَاطَ حَقٌّ، وَالْمِيزَانَ حَقٌّ، وَالْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، وَالسَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ. فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاكْتُبِ اللَّهُمَّ شَهَادَتِي عِنْدَكَ مَعَ شَهَادَةِ أُولِي الْعِلْمِ بِكَ، يَا رَبِّ. وَمَنْ أَبَى أَنْ يَشْهَدَ لَكَ بِهَذِهِ الشَّهَادَةِ وَزَعَمَ أَنَّ لَكَ نِدّاً، أَوْ لَكَ وَلَداً، أَوْ لَكَ صَاحِبَةً، أَوْ لَكَ شَرِيكاً، أَوْ

Blessed and exalted be You above all that the wrongdoers say in high exaltation! O Allah, please write down my testimony in place of theirs, make me live carrying that testimony, cause me to die carrying it, resurrect me on that faith, and include me with Your righteous servants in the name of Your mercy. O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and render this morning of mine to be prosperous, blessed, and auspicious; and do not render it to be full of shame or scandal. O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and cause the beginning of this day of mine to be flourishing, its middle to be thriving, and its end to be successful! I seek refuge in You from a day whose beginning is fright, whose middle is anxiety, and whose end is pain! O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and endue me with the prosperity of this day of mine, the prosperity of whatever is therein, the prosperity of the days that came before it, and the prosperity of the days that will follow it. I seek refuge with You against the evils of this day of mine, the evils of the days that came before it, and the evils of the days that will follow it. O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and open before me the door to all prosperities that You have ever opened before any of those who deserve prosperity from You; and do not ever shut in my face this door. Please, shut in my face the doors to all evils that You have ever opened before any of those who deserve evil; and do not ever open these doors before me. O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and include me with

مَعَكَ خَالِقاً أوْ رَازِقاً، فَأنَا بَرِيءٌ مِنْهُمْ. لاَ إلَهَ إلاَّ أنْتَ، تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً. فَاكْتُبِ اللَّهُمَّ شَهَادَتِي مَكَانَ شَهَادَتِهِمْ، وَأحْيِنِي عَلَى ذَلِكَ، وَأمِتْنِي عَلَيْهِ، وَابْعَثْنِي عَلَيْهِ، وَأدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَصَبِّحْنِي مِنْكَ صَبَاحاً صَالِحاً مُبَارَكاً مَيْمُوناً، لاَ خَازِياً وَلاَ فَاضِحاً. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ أوَّلَ يَوْمِي هَذَا صَلاَحاً، وَأوْسَطَهُ فَلاَحاً، وَآخِرَهُ نَجَاحاً. وَأعُوذُ بِكَ مِنْ يَوْمٍ أوَّلُهُ فَزَعٌ، وَأوْسَطُهُ جَزَعٌ، وَآخِرُهُ وَجَعٌ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَارْزُقْنِي خَيْرَ يَوْمِي هَذَا وَخَيْرَ مَا فِيهِ وَخَيْرَ مَا قَبْلَهُ وَخَيْرَ مَا بَعْدَهُ. وَأعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا فِيهِ وَشَرِّ مَا قَبْلَهُ وَشَرِّ مَا بَعْدَهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْتَحْ لِي بَابَ كُلِّ خَيْرٍ فَتَحْتَهُ عَلَى أحَدٍ مِنْ أهْلِ الْخَيْرِ، وَلاَ تُغْلِقْهُ عَنِّي أبَداً. وَأغْلِقْ عَنِّي بَابَ كُلِّ شَرٍّ فَتَحْتَهُ عَلَى أحَدٍ مِنْ أهْلِ الشَّرِّ، وَلاَ تَفْتَحْهُ عَلَيَّ أبَداً. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْنِي مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ فِي كُلِّ مَوْطِنٍ وَمَشْهَدٍ وَمُقَامٍ

Muḥammad and Muḥammad's Household in all situations, conditions, positions, and places of staying and leaving, and in all hardships, luxuries, wellbeing, and tribulations. O Allah, please pour blessings upon Muḥammad and upon Muḥammad's Household and forgive me such forgiveness that is so absolute and final that it will erase all of my sins, offenses, and wrongdoings. O Allah, I implore for Your forgiveness of the sins from which I had repented to You but I committed them again. I implore for Your forgiveness of all the pledges that I had made to You but I failed to fulfill them. I implore for Your forgiveness of all of my acts that although I had intended them for You purely, some purposes that are not intended for You intruded upon them. So, please pour blessings upon Muḥammad and upon Muḥammad's Household and forgive me, O Lord, and forgive my parents, their offspring, my offspring, and their offspring who are believers, both the dead and the alive; and forgive our brethren-in-faith who have preceded us in faith and create not in our hearts any ill-will to those who believe. O Our Lord! Verily You are the Ever-Kind, the All-Merciful. All praise be to Allah Who has helped me perform a prayer that is imposed upon the believers as a time ordinance and has not made me be among the inattentive ones.

وَمَحَلٍّ وَمُرْتَحَلٍ، وَفِي كُلِّ شِدَّةٍ وَرَخَاءٍ، وَفِي كُلِّ عَافِيَةٍ وَبَلاَءٍ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاغْفِرْ لِي مَغْفِرَةً عَزْماً جَزْماً، وَلاَ تُغَادِرْ لِي ذَنْباً وَلاَ خَطِيئَةً وَلاَ إِثْماً. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ تُبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ. وَأَسْتَغْفِرُكَ لِمَا أَعْطَيْتُكَ مِنْ نَفْسِي وَلَمْ أَفِ لَكَ بِهِ. وَأَسْتَغْفِرُكَ لِمَا أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَهُ مَا لَيْسَ لَكَ. فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاغْفِرْ لِي، يَا رَبِّ، وَلِوَالِدَيَّ وَمَا وَلَدَا وَمَا وَلَدْتُ وَمَا تَوَالَدُوا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الأَحْيَاءِ مِنْهُمْ وَالأَمْوَاتِ، وَلإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ. وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ. الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنِّي صَلاَةً كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْقُوتاً، وَلَمْ يَجْعَلْنِي مِنَ الْغَافِلِينَ.

Immediately upon accomplishing the Dawn Prayer and before uttering any word, you may repeat the following words three or four times:

All praise be to Allah as much as the fullness of the Scale, the ultimate of His pleasure, and the weight of the Throne. All glory be to Allah as much as the fullness of the Scale, the ultimate of His knowledge, the utmost of His pleasure, and the weight of the Throne. Allah is the Most Great as much as the fullness of the Scale, the ultimate

الْحَمْدُ لِلَّهِ مِلْءَ ٱلْمِيزَانِ، وَمُنْتَهَىٰ ٱلرِّضَا، وَزِنَةَ ٱلْعَرْشِ. وَسُبْحَانَ اللَّهِ مِلْءَ ٱلْمِيزَانِ، وَمُنْتَهَىٰ الْعِلْمِ، وَمَبْلَغَ ٱلرِّضَا، وَزِنَةَ ٱلْعَرْشِ. وَاللَّهُ أَكْبَرُ مِلْءَ ٱلْمِيزَانِ، وَمُنْتَهَىٰ الْعِلْمِ،

of His knowledge, the utmost of His pleasure, and the weight of the Throne. There is no god but Allah as much as the fullness of the Scale, the ultimate of His knowledge, the utmost of His pleasure, and the weight of the Throne.

وَمَبْلَغَ ٱلرِّضَا، وَزِنَةَ ٱلْعَرْشِ. وَلاَ إِلَهَ إِلاَّ اللَّهُ مِلْءَ ٱلْمِيزَانِ، وَمُنْتَهَى الْعِلْمِ، وَمَبْلَغَ ٱلرِّضَا، وَزِنَةَ ٱلْعَرْشِ.

You may then say:

O Allah, I do beseech You the beseeching of a humble slave [of You] to pour Your blessings upon Muḥammad and upon Muḥammad's Household, forgive all of our sins, and grant us all of our this-worldly and otherworldly requests with easiness and wellbeing that You grant.

اللَّهُمَّ إِنِّي أسْأَلُكَ مَسْأَلَةَ الْعَبْدِ الذَّلِيلِ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وأنْ تَغفِرَ لَنَا ذُنُوبَنَا، وَتَقْضِيَ حَوَائِجَنَا فِي الدُّنْيَا والآخِرَةِ فِي يُسْرٍ مِنْكَ وَعَافِيَةً.

Post-Dawn Prayer litanies

1. Upon accomplishing the post-Dawn Prayer litanies, you may repeat Sūrah al-Tawḥīd one hundred times.

You may then repeat each of the following invocatory words and litanies one hundred times:

I pray the forgiveness of Allah, my Lord, and I repent before Him.

أَسْتَغْفِرُ ٱللَّهَ رَبِّي وأَتُوبُ إِلَيْهِ

There is no god save Allah the King and the evident Truth.

لاَ إِلهَ إِلاَّ ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ٱلْمُبِينُ

All glory be to Allah, all praise be to Allah, there is no god save Allah, and Allah is the Greatest.

سُبْحَانَ ٱللَّهِ وَٱلْحَمْدُ لِلَّهِ وَلاَ إِلهَ إِلاَّ ٱللَّهُ وَٱللَّهُ أَكْبَرُ

Only that which Allah wills shall come to pass and there is neither might nor power save with Allah, the All-high and All-great.

مَا شَاءَ ٱللَّهُ كَانَ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

In the Name of Allah, the All-beneficent, the All-merciful. There is neither might nor power save with Allah, the All-high and All-great.

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ

I beseech to Allah for good health.

أسْأَلُ اللَّهَ الْعَافِيَةَ.

I seek Allah's protection against Hellfire.

أسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ.

I beseech to Allah for Paradise.

أسْأَلُ اللَّهَ الْجَنَّةَ.

I ask Allah for the Paradisiacal Women.	أسألُ اللّهَ الحُورَ العِينَ.
O Allah, I submit myself to Your predestined decisions and I give up myself to Your ordinances. O Allah, please decide the most excellent end result for me and protect me against all that which may distress me.	اللّهُمَّ قَدْ رَضِيتُ بِقَضَائِكَ وَسَلَّمْتُ لأمْرِكَ. اللّهُمَّ اقْضِ لِي بِالْحُسْنَى وَاكْفِنِي مَا أهَمَّنِي.
O Allah, please expand Your sustenance to me, prolong my lifetime, forgive me my sin, and make me one of those whom You employ for contributing to achieving victory to Your religion.	اللّهُمَّ أوْسِعْ عَلَيَّ فِي رِزْقِي، وَامْدُدْ لِي فِي عُمْرِي، وَاغْفِرْ لِي ذَنْبِي، وَاجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ.

If it is impossible for you to repeat each of these words one hundred times, you may repeat each of them ten times only.

You may then repeat the following words fifteen times:

There is no god save Allah, indeed, indeed. There is no god save Allah, having faith in and giving credence to Him. There is no god save Allah, worshipping and serving Him.	لاَ إلهَ إلاّ اللّهُ حَقّاً حَقّاً. لاَ إلهَ إلاّ اللّهُ إيمَاناً وَصِدْقاً. لاَ إلهَ إلاّ اللّهُ عُبُودِيَّةً وَرِقّاً.

As much as you can, you may then repeat these words, for they bring about affluent sustenance:

All glory be to Allah, the All-great and with the praising of Him. I pray the forgiveness of Allah and I implore Him for His favors.	سُبْحَانَ اللّهِ العَظِيمِ وَبِحَمْدِهِ. أسْتَغْفِرُ اللّهَ، وَأسْألُهُ مِنْ فَضْلِهِ.

2. The Holy Prophet (ṣ) said to the women who emigrated from Makkah to al-Madīnah: You may keep on repeating the statements of *tasbīḥ* (i.e. *subḥānallāhi*; all glory be to Allah), *tahlīl* (i.e. *lā-ilāha-illā'llāhu*; there is no god but Allah), and statements of hallowing the Lord. If you are inattentive, then you will be made forget mercy. You may enumerate with your fingertips, for they shall be questioned and made speak.

3. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever performs the Dawn Prayer and then sits up to sunrise, this will bring about sustenance to him better than traveling for one whole month seeking earnings.

Leaving mosques

1. If you intend to leave a mosque, you may say these words meanwhile:

O Allah, when You called at me, I responded to Your call, performed the prayer prescribed by You, and dispersed through the land as You have ordered me to do. So, I beseech You to make me, out of Your favoring, work in obedience to You, avoid disobedience to You, and gain sufficient sustenance, in the name of Your mercy.

اللَّهُمَّ دَعَوْتَنِي فَأَجَبْتُ دَعْوَتَكَ،
وَصَلَّيْتُ مَكْتُوبَتَكَ، وَٱنْتَشَرْتُ فِي
أَرْضِكَ كَمَا أَمَرْتَنِي. فَأَسْأَلُكَ مِنْ
فَضْلِكَ ٱلْعَمَلَ بِطَاعَتِكَ، وَٱجْتِنَابَ
مَعْصِيَتِكَ، وَٱلْكَفَافَ مِنَ ٱلرِّزْقِ
بِرَحْمَتِكَ.

Returning to the prayer-place

1. If you intend to stand up after accomplishing this prayer or any other obligatory prayer, you may say these words:

Glory be to your Lord, the Lord of Honor, above what they describe. And peace be on the messengers. And all praise is due to Allah, the Lord of the worlds.

﴿سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ.
وَسَلَامٌ عَلَى ٱلْمُرْسَلِينَ. وَٱلْحَمْدُ لِلَّهِ
رَبِّ ٱلْعَالَمِينَ.﴾

2. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have said: Whoever would like to have his deeds measured with the most comprehensive measure, may close all of his activities with these (i.e. the aforesaid) words, for he will be granted rewards as much as the number of all Muslims.

3. Upon leaving a mosque, you may begin with your left foot before the right one. You may then say:

O Allah, pour blessings upon Muḥammad and upon Muḥammad's Household and open before us the door to Your favors and mercy, O most Merciful of all those who show mercy!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَافْتَحْ لَنَا بَابَ فَضْلِكَ وَرَحْمَتِكَ، يَا
أَرْحَمَ الرَّاحِمِينَ.

4. Try not to speak before sunrise and try to preoccupy yourself with supplications and recitation of the Holy Qur'ān. In this connection, the Holy Prophet (ṣ) is reported to have said: Whoever sits in his prayer-place from the time of the Dawn Prayer up to sunrise, Allah will protect him from Hellfire.

5. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have said: By Allah! Remembering Allah after the Dawn Prayer up to sunrise brings about sustenance better than traveling in lands for seeking earnings.

6. Jābir reported Imam Abū-Jaʻfar (ʻa) to have said: Verily, Iblīs (i.e. Satan) orders his night troops to spread out in the period between sunset and twilight

and orders his daylight troops to spread out in the period between dawn and sunrise.

7. He mentioned that the Holy Prophet (ṣ) used to say: Mention Allah very much at these very two times, for they are times of inattentiveness.

8. Imam al-Ṣādiq ('a) said: Sleeping at the dawn time is ill-omened. It dispels sustenance and makes faces turn into pale, disfigures them, and changes their colors. Sleeping at this time is the sleep of every misfortunate one. Verily, Allah the All-exalted distributes sustenance at the time between dawning and sunrise. So, avoid sleeping at this time.

9. Imam al-Bāqir ('a) said: To sleep at the first hours of daylight brings about clumsiness. To sleep at noon brings about graces. To sleep at the time after the afternoon brings about idiocy. To sleep at the time between the Sunset and the Evening Prayers deprives of sustenance.

10. Explaining the words of Allah the Almighty and All-majestic: "*Then those who distribute the affairs* (51/4)," Imam al-Riḍā ('a) said: The angels distribute the sustenance of the children of Adam (i.e. human beings) at the time between dawning and sunrise. So, whoever sleeps at this time, will have missed his sustenance.

11. Mu'ammar ibn Khallād is reported to have said: In Khurāsān, Imam Abu'l-Ḥasan al-Riḍā ('a) used to sit in his prayer-place after accomplishing the Dawn Prayer up to sunrise. A bag of *miswāk* (a stick used for cleansing the teeth) would then be put before his hands. He would use all the sticks in that bag one after another. A gum olibanum would then be brought to him and he would chew it. When he finished, a copy of the Holy Qur'ān would be brought to him and he would recite from it.

CHAPTER THREE
REMEMBERING ALLAH, INVOKING HIS BLESSINGS UPON THE HOLY PROPHET, IMPLORING FOR HIS FORGIVENESS, AND WEEPING OUT OF FEAR OF HIM

Tasbīḥ, taḥmīd, tahlīl, and takbīr

1. Imam Abū-'Abdullāh ('a) is reported to have said: One day, the Apostle of Allah (ṣ) turned his face towards his companions and said, "You may take shields."

"O Allah's Apostle," they asked. "Should we take shields against an enemy that will attack us?"

He (ṣ) said, "No, you may take shields against Hellfire. That is, you should say: *subḥānallāhi walḥamdulillāhi walā'ilāha'illā'llāhi wallāhu-akbaru.*"

2. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Very frequently, repeat these words: *subḥānallāhi walḥamdulillāhi walā-ilāha-illā'llāhu wallāhu-akbaru*, for they shall come on the Resurrection Day with anterior parts, posterior parts and parts following one another. These words are the *al-bāqiyāt al-ṣāliḥāt* (i.e. the everlasting good deeds) [mentioned in the Holy Qur'ān]."

3. Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq ('a) as saying: One day, the Apostle of Allah (ṣ) said to him companions, "If you amass all your vessels and furniture, will they reach the sky?"

"No, they will not," they answered.

The Holy Prophet (ṣ) said, "May I guide you to something whose origin is in the earth and branch in the heavens?"

"Yes, you may," they answered.

The Holy Prophet (ṣ) instructed, "When you accomplish your prayers, you may repeat *subḥānallāhi walḥamdulillāhi walā-ilāha-illā'llāhu wallāhu-akbaru* thirty times, because the origin of these words is in the earth while their branch is in the heavens. They fend off fire, drowning, demolishing, falling into wells, being devoured by a beast, violent death, and all evils that are sent down from the heavens at that day. These words are *the everlasting good deeds* as mentioned in the Holy Qur'ān."

4. Imam Abū-'Abdullāh ('a) is reported to have quoted his fathers to have said that the Apostle of Allah (ṣ) said: Whoever is one of these four categories of people, Allah will record his name in the list of the people of Paradise: (1) he who always takes as shied the testimony that there in no god but Allah, (2) he who always says, 'All praise be to Allah' whenever Allah endues him with a favor, (3) he who always says, 'I implore the forgiveness of Allah [*astaghfirul'llāha*],' whenever he commits a sin, and (4) he who says, 'We are Allah's and to Him shall we be returned [*innā lillāhi wa'innā ilayhi rāji'ūna*],' whenever a misfortune afflicts him."

5. Imam Abū-'Abdullāh ('a) is reported to have quoted his fathers to have said that the poor people came to the Holy Prophet (ṣ) and complained, "O Allah's Apostle! The rich have the ability to manumit slaves, but we do not; they have the ability to undertake the Ḥajj pilgrimage, but we do not; they have the ability to give alms, but we do not; and they have the ability to participate in jihad, but we do not."

Answering them, the Holy Prophet (ṣ) said, "Whoever repeats *allāhu-akbaru* one hundred times, this will be better in reward than manumitting one hundred slaves. Whoever repeats *subḥānallāhi* one hundred times, this will be better in reward than donating one hundred camels in the way of Allah (i.e. jihad). Whoever repeats *alḥamdulillāhi* one hundred times, this will be better in reward than giving one hundred horses with their saddles, riddles, and bridles for the sake of Allah. Whoever repeats *lā-ilāha-illā'llāhu* one hundred times, will be the best of all people in devotional acts on that day unless another person has repeated it more than that."

However, when the Holy Prophet's words were conveyed to the rich, they acted upon them. So, the poor people came back to the Holy Prophet (ṣ) and said, "O Allah's Apostle! As the rich were informed of your words, they acted upon them."

The Holy Prophet (ṣ) said, "Well, this is the favor of Allah. He grants it to whomever He wishes."

6. The Holy Prophet (ṣ) said: To say *subḥānallāhi walḥamdulillāhi walā'ilāha'illā'llāhi wallāhu-akbaru* is more preferred to me than possessing whatever is under sunlight. .

Praising Allah (*taḥmīd*)

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Every morning, the Apostle of Allah (ṣ) praised Allah the Almighty three hundred and sixty times; the number of body veins. He used to say:

All and very much praise be to Allah under all conditions.

الْحَمْدُ لِلّهِ كَثِيراً عَلَى كُلِّ حَالٍ.

2. According to another tradition, the Holy Prophet (ṣ) said the same statement every evening.

3. The Holy Prophet (ṣ) said: The first category of people to be invited to Paradise are the praisers of Allah; i.e. those who praised Allah in luxury and in hardships.

4. "Where are the gardens of Paradise?" the Holy Prophet (ṣ) was asked. He (ʻa) answered, "The gardens of Paradise are the sessions held for remembering Allah. So, you all may remember Allah the All-exalted every morning and evening."

5. Imam al-Ṣādiq (ʻa) said: The due thanksgiving for each and every favor, no matter how great it should be, is to praise Allah (i.e. to say *alḥamdulillāhi*).

6. Imam al-Ṣādiq (ʻa) is also reported to have said: Praising Allah for every favor that He grants to a believing servant [of Him], no matter how great that favor should be, is always better, heavier, and greater than the favor granted.

7. One day, a mule that was possessed by Imam Abū-Jaʻfar (ʻa) broke loose in an area between Makkah and al-Madīnah. So, he (ʻa) said, "If Allah brings back that animal to me, I will most surely thank Him as exactly as He should be thanked." So, the animal was driven back to the Imam (ʻa) who, fulfilling his pledge, repeated three times, "All praise be to Allah the Lord of the Worlds." He then repeated three times, "Thanks to Allah."

8. Abū-Ḥamzah reported Imam al-Bāqir (ʻa) to have said to him, "May I teach you an expression of praise of Allah that will suffice you from all other expressions?"

"Yes, you may," Abū-Ḥamzah said.

So, the Imam (ʻa) taught him to say:

O Allah, all praise be to You in all expressions of praise for all Your favors until (this) praise achieves the pleasure and satisfaction of You, O our Lord.

اللَّهُمَّ لَكَ الْحَمْدُ بِمَحَامِدِكَ كُلِّهَا عَلَى جَمِيعِ نِعَمِكَ كُلِّهَا، حَتَّى يَنْتَهِيَ الْحَمْدُ إِلَى مَا تُحِبُّ، رَبَّنَا، وَتَرْضَى.

9. Imam al-Ṣādiq ('a) is reported as saying: Whoever says, 'All praise be to Allah, the Lord of the Worlds,' four times at the beginning of his day, has fulfilled the due thanks to Allah on that day. And whoever repeats it four times at the beginning of his night, has fulfilled the due thanks to Allah at that night."

10. Zayd al-Shaḥḥām reported Imam al-Ṣādiq ('a) to have said, "Whoever says,

All praise be to Allah as exactly as He deserves, الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ

his word will confuse the inhabitants of the heavens (i.e. the angels) while they record the rewards for it."

Zayd asked, "How should he confuse them?"

The Imam ('a) answered, "They will say, 'O Allah, we do not know the unseen!' So, Allah the Almighty will instruct them, 'Write this word as exactly as My servant has said it, and I will be responsible for rewarding him for it.'"

11. Imam Abū-'Abdullāh ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever says these words, Allah the All-blessed and All-exalted will say, 'My servant has done his best to attain My pleasure. As for Me, I will make him attain My pleasure in Paradise.' The words are:

All praise be to Allah with all expressions of His praise; those which we know and those which we do not under all conditions, such praise that is parallel to His graces and He rewards the increased praise of me and of all of His creatures.

الْحَمْدُ لِلَّهِ بِمَحَامِدِهِ كُلِّهَا، مَا عَلِمْنَا مِنْهَا وَمَا لَمْ نَعْلَمْ، عَلَى كُلِّ حَالٍ، حَمْداً يُوَازِي نِعَمَهُ وَيُكَافِئُ مَزِيدَهُ عَلَيَّ وَعَلَى جَمِيعِ خَلْقِهِ.

12. A man came to Imam Abū-'Abdullāh ('a) and said, "May Allah accept me as ransom for you! I am an old man and I wish you to teach me an all-comprehensive supplication."

The Imam ('a) answered, "You should praise Allah, for if you do, all those who perform prayers will pray Him for you."

The Imam ('a) meant that every one who performs prayer says in his prayer:

May Allah respond to him who praises Him! سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

13. Imam 'Alī ('a) is reported to have said: The Apostle of Allah (ṣ) said: There are three hundred and sixty veins in every human body, out of which one hundred and eighty ones are moving while one hundred and eighty ones are motionless. If any of the moving ones stops moving, man will not survive; and if any of the motionless moves, man will perish.

14. Imam 'Alī ('a) also said: Every morning with sunrise, the Apostle of Allah (ṣ) used to say:

All and very much praise be to Allah, the Lord of the worlds, under all conditions.

الحَمْدُ لِلّهِ رَبِّ العَالَمِينَ كَثِيراً عَلَى كُلِّ
حَالٍ.

He used to repeat these words three hundred and sixty times in the morning and three hundred and sixty times in the evening.

Exalting Allah (*tamjīd*)

1. Zurārah is reported to have said: I once asked Imam Abū-Ja'far ('a), "What act is the dearest to Allah?"

He ('a) answered, "To exalt Allah [is the dearest act to Him]."

2. Imam Abū-'Abdullāh ('a) is reported to have said: Every day, Allah exalts Himself three times. So, whoever exalts Allah with the same words He used in exalting Himself, will have his condition changed from misery into happiness.

3. The Holy Prophet (ṣ) is reported to have said: Any supplication that is not commenced with a statement of exaltation of the Lord is imperfect. Exaltation may always precede supplication.

The reporter asked, "What is the least acceptable statement of exaltation?"

Answering him, the Holy Prophet (ṣ) taught him to say this supplicatory prayer:

O Allah, You are the Foremost; so, nothing existed before You. You are the Last; so, nothing will exist after You. You are the Manifest; so, nothing is over You. You are the Immanent; so, nothing can hide itself against You. You are the Almighty, the All-wise.

اَللَّهُمَّ أَنْتَ ٱلأَوَّلُ، فَلَيْسَ قَبْلَكَ شَيْءٌ.
وَأَنْتَ ٱلآخِرُ، فَلَيْسَ بَعْدَكَ شَيْءٌ. وَأَنْتَ
ٱلظَّاهِرُ، فَلَيْسَ فَوْقَكَ شَيْءٌ. وَأَنْتَ
ٱلْبَاطِنُ، فَلَيْسَ دُونَكَ شَيْءٌ. وَأَنْتَ ٱلْعَزِيزُ
ٱلْحَكِيمُ

Glorifying Allah (*tasbīḥ*)

1. Yūnus ibn Ya'qūb is reported to have said: I asked Imam Abū-'Abdullāh ('a), "Is he who says *subḥānallāhi* considered to have remembered Allah very much remembering?"

The Imam ('a) answered in the affirmative.

2. Imam Abū-Ja'far ('a) is reported to have said: Whoever repeats *subḥānallāhi* very much but not as an expression of surprise, Allah will create from his utterance a bird with a tongue and two wings that will implore Allah's forgiveness for him up to the time of the Resurrection. The same thing is

applicable to those who repeat *alḥamdulillāhi*, *lā-ilāha-illā'llāhu*, and *allāhu-akbaru*.

3. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Uttering *subḥānallāhi* fills the scales of deeds to the half. Uttering *alḥamdulillāhi* fills it completely. Uttering *allāhu-akbaru* fills the space between the heavens and the earth.

4. Imam 'Alī ('a) is also reported as saying: Whoever repeats these words three times in the evening, will not miss any prosperity of that night while all the evils of it will be fended off from him. Whoever repeats them in the morning, will not miss any prosperity of that day while all the evils of it will be fended off from him:

Glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning; and to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.

سُبْحَانَ ٱللَّهِ حِينَ تُمْسُونَ
وَحِينَ تُصْبِحُونَ. وَلَهُ ٱلْحَمْدُ
فِي ٱلسَّمَاوَاتِ وَٱلأَرْضِ، وَعَشِيّاً
وَحِينَ تُظْهِرُونَ.

Professing Allah to be the One and Only God (*tahlīl*) and other litanies

1. Ibn 'Abbās is reported to have quoted the Holy Prophet (ṣ) as saying: Amongst all expressions, nothing is dearer to Allah the Almighty and All-majestic than saying *lā-ilāha-illā'llāhu*. Any servant [of Allah] who says *lā-ilāha-illā'llāhu* with such an extensive voice that causes him to feel fear of Allah, will have all his sins dispersed beneath his feet just as leaves of trees fall under their trunks.

2. Al-Sukūnī is reported to have quoted Imam Abū-'Abdullāh ('a) on the authority of his fathers who reported the Apostle of Allah (ṣ) as saying: The best of worship is to say *lā-ilāha-illā'llāhu*.

3. As quoted from *'Uyūn Akhbār al-Riḍā*, Imam al-Riḍā ('a) is reported to have said: The Apostle of Allah (ṣ) said: Verily, Allah has a column of ruby whose head is under the Divine Throne while its bottom is on the back of a whale in the lowest layer of the earth. When a servant [of Allah] says *lā-ilāha-illā'llāhu*, the Divine Throne shakes, causing that column to shake and causing the whale to shake, too. Then, Allah the All-exalted will order the Throne, saying, "Calm down, O My throne!" Yet, the Throne will answer, "How can I calm down while You have not yet forgiven the sins of the servant who has said that?" So, Allah the Almighty and All-majestic will declare, "O inhabitants of My skies! Be the witnesses! I have forgiven him who said *lā-ilāha-illā'llāhu*."

4. Jābir is reported on the authority of Abu'l-Ṭufayl who quoted Imam 'Alī

Amīr al-Mu'minīn ('a) as saying: No Muslim servant [of Allah] says *lā-ilāha-illā'llāhu* but that his word will ascend and break through all ceilings. It will not pass by any of the evildoings of the servant but that it will efface it until it will give the servant rewards in the same number of his evildoings. Only then, the word will stop.

5. Imam al-Ṣādiq ('a) said: Saying *lā-ilāha-illā'llāhu* is the price of Paradise.

6. According to *Thawāb al-A'māl* (a book compiled by Shaykh al-Ṣadūq), the Apostle of Allah (ṣ) said, "Teach the moribund to say *lā-ilāha-illā'llāhu*, for it obliterates their sins."

"What is the reward of those who say it while they are in good health?" the Holy Prophet (ṣ) was asked.

He (ṣ) answered, "That will obliterate their sins in a better way. Verily, saying *lā-ilāha-illā'llāhu* grants the believers security during their lifetimes, at the times of their death, and when they are resurrected for judgment."

7. Imam Abū-'Abdullāh ('a) is reported to have said: Whoever repeats *lā-ilāha-illā'llāhu* one hundred times, is considered to be the best of all people in doing devotional acts at that day, unless another one has repeated it more than one hundred times.

8. Zayd ibn Arqam is reported to have quoted the Holy Prophet (ṣ) as saying: Whoever says *lā-ilāha-illā'llāhu* with sincerity, will be allowed into Paradise. To say it with sincerity means that this word should prevent him from committing the prohibitions of Allah the Almighty and All-majestic.

9. Abū-Sa'īd al-Khudrī is reported to have quoted the Apostle of Allah (ṣ) as saying: Neither I nor did any of those who spoke before me say any word better than *lā-ilāha-illā'llāhu*.

10. Abū-'Imrān al-'Ijlī said that the Apostle of Allah (ṣ) said: No believing person says *lā-ilāha-illā'llāhu* but that this word will erase all of his evildoings registered in the record of his deeds until he will be granted rewards in the same number of his evildoings.

Professing Allah to be the greatest (*takbīr*)

1. Abū-Ḥamzah al-Thumālī is reported to have said: I heard Imam 'Alī ibn al-Ḥusayn ('a) say: Whoever repeats *allāhu-akbaru* one hundred times at evening, will be as if he has manumitted one hundred slaves.

2. Imam al-Riḍā ('a) said: My father used to say: Whoever says *lā-ḥawla-walā-quwwata-illā-billāhi* (There is neither might nor power except with Allah), Allah will dispel from him ninety-nine kinds of worldly misfortunes, the

slightest of which is strangling.

3. The Holy Prophet (ṣ) said: Whoever says these words in the early morning upon leaving his house, the two angels will answer him, "You are now secured, protected, and guided to the truth." So, Satan will express, "How can I now seduce a person who has been secured, protected, and guided?"

The words are:

In the Name of Allah. There is neither might nor power except with Allah. I place my trust in Allah.	بِسْمِ ٱللَّهِ. لاَ حَوْلَ وَلاَ قُــوَّةَ إِلاَّ بِٱللَّهِ. تَوَكَّلْتُ عَلَى ٱللَّهِ.

4. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Whoever says *yā-'allāhu* (O Allah!) ten times, will be answered (by Allah), "Here I am! What is your request?"

Similarly, whoever says *yā-rabbi* (O my Lord!) ten times, he will be answered (by the Lord), "Here I am! What is your request?"

Whoever says *māshā'allāhu lā-quwwata-'illā-billāhi* seventy times, Allah will protect him against seventy kinds of misfortunes, the slightest of which is strangling.

The reporter asked, "May Allah accept me as ransom for you! What is strangling?"

The Imam (ʻa) explained: Strangling means that he will not be strangled to death because of insanity.

5. Imam al-Ṣādiq (ʻa) reported his fathers (ʻa) to have said: Whoever repeats these words thirty times every day, will receive richness, leave poverty behind his back, and knock on the gate of Paradise: *lā-ilāha-illā'llāhu almaliku alḥaqqu al-mubīnu* (There is no god save Allah, the King and the manifest Truth).

6. The Holy Prophet (ṣ) said: The comparison between a house in which Allah is remembered and a house in which Allah is not remembered is the same comparison between the alive and the dead.

7. The Holy Prophet (ṣ) also said: No group of people sit to remember Allah but that the angels will surround them, mercy will cover them, tranquility will be poured down on them, and Allah will remember them in the presence of those who are with Him.

8. A man asked the Holy Prophet (ṣ), "Which of the traditions and teachings of Islam do you instruct me to carry out?"

The Holy Prophet (ṣ) instructed, "Your tongue must always be wet because of remembering Allah."

9. According to Shaykh Ibn Bābawayh's *al-Amālī*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: The Apostle of Allah (ṣ) said, "Hurry up to the gardens of Paradise."

"What are the gardens of Paradise?" he (ṣ) was asked.

He (ṣ) answered, "The gardens of Paradise are the sessions of remembering Allah."

10. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) said: Remember Allah so much until you will be accused of insanity.

11. According to *al-Amālī*, "Thunderbolts do not afflict those who frequently remember Allah the Almighty and All-majestic."

12. According to *al-Maḥāsin*, Yūnus ibn 'Abd al-Raḥmān reported [on the authority of one of the Holy Imams] that Luqmān said to his son: My son, choose your own meeting places carefully. If you find a people who speak of Allah the Almighty and All-majestic, then you should sit with them. If you are already knowledgeable, then you will benefit from your knowledge and they will add to your information; and if you are ignorant, they will teach you. Perhaps, Allah covers them with the shadow of His mercy and you will be then covered along with them. If you see a people who do not speak of Allah, do not sit with them. If you are already knowledgeable, then your knowledge will not benefit you; and if you are ignorant, they will increase your ignorance. Perhaps Allah covers them with the shadow of His punishment which may catch you also along with them.

13. According to *al-Rawḍah*, the Holy Prophet (ṣ) said: No group of people gather to remember Allah but that a caller from the heavens will call at them, "You may now leave, because the punishment decided against you because of your evildoings have been changed into rewards and all of you have been forgiven." Likewise, no group of the inhabitants of the earth sit together for remembering Allah but that a group of angels sit with them.

14. The Holy Prophet (ṣ) also said: No group of people sit to remember Allah but that the angels will surround them, mercy will cover them, tranquility will be poured down on them, and Allah will remember them in the presence of those who are with Him.

15. The Holy Prophet (ṣ) was asked, "Where are the gardens of Paradise?"

He (ṣ) answered, "The gardens of Paradise are the sessions of remembering Allah. You should then remember Allah every morning and every evening."

Invoking Allah's blessings upon the Holy Prophet and his Household

1. Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whenever a reference to the Holy Prophet (ṣ) is made, you should invoke Allah's blessings upon him as frequently as possible. This is so because whoever invokes Allah's blessings upon the Holy Prophet one time only, one thousand lines of angels will invoke Allah's blessings upon him consequently. Besides, all those whom Allah the Almighty and All-majestic created will invoke Allah's blessings upon that servant [of Him] because Allah has blessed that person and His angels have invoked His blessings upon him. In fact, whoever has no desire for this reward, must be arrogant and ignorant, and Allah, His Apostle, and the Household of the Apostle will disavow him.

2. Imam al-Ṣādiq ('a) is reported to have quoted his father ('a) as saying: The Apostle of Allah (ṣ) said: I shall stand up by the Scale of Deeds on the Resurrection Day. So, whosever evildoings overweigh his good deeds, I will bring his invocations of Allah's blessings upon me and add them to the scale of his good deeds so that they will overweigh his evildoings.

3. Al-Ḥārith ibn al-A'war is reported to have quoted Imam 'Alī Amīr al-Mu'minīn ('a) as saying: All supplicatory prayers are screened from reaching the sky until the supplicant invokes Allah's blessings upon the Holy Prophet and his Household.

4. Imam Abū-'Abdullāh ('a) is reported to have said: In some books, I read the following lines: Whoever invokes Allah's blessings upon His Prophet Muḥammad (ṣ), Allah will decide for him one hundred rewards. Whoever says, "May Allah bless Muḥammad and his Household," Allah will decide for him one thousand rewards.

5. The Apostle of Allah (ṣ) said: The closest of all people to me on the Resurrection Day are those who invoked Allah's blessings upon me more than the others.

6. The Holy Prophet (ṣ) also said: The true stingy is he who refrains from invoking Allah's blessings upon me when I am mentioned in his presence.

7. The Holy Prophet (ṣ) is also reported to have said: Whoever of my community invokes Allah's blessings upon me with full sincerity from the bottom of his heart, Allah will pour His blessings upon him ten times, raise his standing ten ranks, decide for him ten rewards, and erase ten of his sins.

8. Imam al-Ṣādiq ('a) is reported to have quoted the Holy Prophet (ṣ) as saying: Raise your voices with invocations of Allah's blessings upon me, for this will remove hypocrisy.

Imploring Allah's forgiveness

1. Imam Ja'far ibn Muḥammad ('a) is reported to have quoted his father on the authority of his fathers who said: The Apostle of Allah (ṣ) said: There is remedy for every malady. The remedy of sinning is the imploration for Allah's forgiveness.

2. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said, "I wonder about one who despairs while he has the means of salvation."

"What is the means of salvation?" he ('a) was asked.

He ('a) answered, "The means of salvation is the imploration for Allah's forgiveness."

3. According to *Firdaws al-Akhbār*, the Holy Prophet (ṣ) said: There are three sounds that Allah the Almighty and All-majestic loves to hear: (1) sounds of roosters, (2) the voices of those who recite the Qur'ān, and (3) the voices of those who implore for His forgiveness at the early dawn.

4. Imam Abū-'Abdullāh ('a) is reported to have said: If one says *astaghfirullāha* (I implore for Allah's forgiveness) one hundred times before going to bed, he will receive the next morning while all of his sins have fallen down from him in the same way as leaves fall down trees. So, he will begin his morning as if he has not committed any sin.

5. Imam al-Ṣādiq ('a) is also reported to have said: Whoever says *astaghfirullāha* seventy times after the Afternoon Prayer, Allah will forgive seven hundred sins that he committed on that day. If he did not commit this number of sins, Allah will forgive the sins of his father. If his father did not commit this number of sins on that day, Allah will forgive the sins of his mother. If his mother did not commit this number of sins, Allah will forgive the sins of his brother. If his brother did not commit this number of sins, Allah will forgive the sins of his sister, and so on.

6. Ismā'īl ibn Sahl is reported to have said: I sent a letter to Imam Abū-Ja'far the Second ('a) in which I wrote, "You may kindly teach me something that if I say it, I will be with you in this world and in the Next World."

Writing back with his own handwriting, Imam al-Jawād ('a) answered, "You may read as many times as possible Sūrah al-Qadr and moisten your lips with implorations for Allah's forgiveness."

7. Imam Ja'far ibn Muḥammad ('a) is reported to have quoted his father on the authority of his fathers who said: The Apostle of Allah (ṣ) said: Blessed will be the one whose record of deeds on the Resurrection Day will be full of

implorations for Allah's forgiveness following each sin he committed.

8. Imam al-Ṣādiq ('a) said: A servant who implores Allah's forgiveness very frequently, will have his record of deeds raised glittering.

9. Imam al-Ṣādiq ('a) is also reported to have said: Whenever the Apostle of Allah (ṣ) left a session, no matter how long it took, he would implore Allah's forgiveness twenty-five times before he would leave. When he took an oath, he would say, "No, I swear it by *astaghfirullāha.*"

10. Imam al-Ṣādiq ('a) said: One who repents from a sin is considered to be like one who has not committed that sin. Yet, he who keeps on committing a sin while he implores Allah's forgiveness is like one who derides.

11. Imam al-Ṣādiq ('a) is reported to have said: A servant [of Allah] who commits a sin and a grace is given to him due to which he neglects imploring Allah's forgiveness is in fact drawn gradually to ruination.

12. Imam al-Ṣādiq ('a) also said: Any believer who commits a sin is granted respite from morning to evening. So, if he implores Allah's forgiveness, then the sin will not be registered against him.

13. Imam al-Ṣādiq ('a) also said: Allah reminds the true believer of a sin that he had committed more than twenty years earlier so that he may implore Allah's forgiveness. When he does, Allah will forgive him.

14. Imam al-Ṣādiq ('a) is also reported to have said: The Apostle of Allah (ṣ) said: Imploration for Allah's forgiveness and saying *lā-ilāha-illā'llāhu* are the best of all devotional acts. Allah the All-exalted says (in the Holy Qur'ān), "*Know that there is no deity except God Alone, and beg forgiveness for your offence.* (47/19)"

15. A man is reported to have said *astaghfirullāha* in the presence of Imam 'Alī Amīr al-Mu'minīn ('a). So, the Imam ('a) said: Your mother may lose you! Do you know what imploration for Allah's forgiveness means? It is meant for people of a high position. It is a word that stands on six supports. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allah quite clean with nothing to account for; the fourth is to fulfill every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief (of repentance) until the skin touches the bone and a new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. On such an occasion, you may say *astaghfirullāha*.

16. According to *Rawdat al-Wā'izīn*, Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: There are two securities against the chastisement of Allah the All-glorified on the earth. One of them was taken away; therefore, you should stick to the other persistently. As for the security that was taken, it is the Apostle of Allah (ṣ). As for the existing security, it is imploration for Allah's forgiveness. Allah the Almighty and All-majestic says, "*Allah is not apt to punish them while you are among them, nor will Allah be their tormenter so long as they seek forgiveness.* (8/33)" This world is worthless except for two categories of people; one category is represented by one who has committed a sin and he is now trying to make up for it through repentance. The other category is represented by one who competes with others in doing good deeds. Whoever is granted repentance, will not be deprived of acceptance of his repentance. Whoever is granted imploration for Allah's forgiveness, will not be deprived of forgiveness. This is certified by the Book of Allah the Almighty and All-majestic that reads, "*If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.* (4/110)"

Allah the All-exalted also says, "*Verily, repentance acceptable with Allah is only for those who do evil ignorantly and then turn to Allah soon after. These are those Allah will turn merciful to them. And Allah is All-knowing, All-wise.* (4/17)"

17. Imam al-Ṣādiq ('a) is reported to have said, "The Apostle of Allah (ṣ) implored Allah's forgiveness seventy times each day."

The Imam ('a) was asked, "What were the words of imploration for Allah's forgiveness said by the Apostle of Allah (ṣ)?"

He ('a) answered, "He used to say *astaghfirullāha* seventy times and *atūbu-ilayhi* (I repent to Him) seventy times."

18. Al-Ḥasan ibn Ḥammād is reported to have quoted Imam al-Ṣādiq ('a) as saying: Whoever says these invocatory words three times after each obligatory prayer before folding his legs, Allah will forgive him all of his sin even if they are as massive as foams of oceans:

I implore the forgiveness of Allah the All-great, save Whom there is no god, the Ever-living, the Self-Subsisting, and the Lord of Majesty and Honoring, and I repent to Him.

أَسْتَغْفِرُ ٱللَّهَ ٱلْعَظِيمَ ٱلَّذِي لاَ إِلٰهَ إِلاَّ هُوَ،
ٱلْحَيَّ ٱلْقَيُّومَ، ذَا ٱلْجَلاَلِ وَٱلإِكْرَامِ،
وَأَتُوبُ إِلَيْهِ.

19. According to another narration, whoever repeats the aforesaid invocatory words every day, Allah will forgive him forty of his grave sins.

Weeping (out of fear of Allah)

1. According to *Rawḍat al-Wā'iẓīn*, the Holy Prophet (ṣ) said: All eyes will be weeping on the Resurrection Day except for three eyes: an eye that wept out of fear of Allah, an eye that was cast down against what Allah has prohibited to gaze, and an eye that spent a night sleepless for Allah's sake.

2. According to *'Uyūn Akhbār al-Riḍā*, Imam al-Riḍā ('a) is reported to have said: Whoever recalls our misfortunes and weeps for us or makes others weep for us, his eye will not weep on the day when all eyes will weep.

3. According to *Rawḍat al-Wā'iẓīn*, Imam al-Ṣādiq ('a) is reported to have said: The heavy weepers are five: Adam, Jacob, Joseph, Fāṭimah the daughter of Muḥammad, and 'Alī ibn al-Ḥusayn Zayn al-'Ābidīn.

As for Adam, he wept over Paradise so much that his tears flowed like a creek on his face.

As for Jacob, he wept for Joseph so much that he became blind and he was told, *'By Allah, (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!'*

As for Joseph, he wept for Jacob so much in the prison that the other prisoners asked him to either weep in the daytime or at nighttime. He accepted and wept only once every twenty-four hours.

As for Fāṭimah, she wept over Allah's Apostle (ṣ) so much that the residents of al-Madīnah were annoyed by her heavy weeping. When they told her that her weeping was bothering them, she left the town every day and went to the graveyards of the martyrs, where she wept and then she would return home.

As for 'Alī ibn al-Ḥusayn, he wept over al-Ḥusayn ('a) for twenty or forty years. He wept whenever he wanted to eat or drink something so that one of his servants said to him, "May Allah accept me as ransom for you, O son of Allah's Apostle! I fear lest you may perish!" He replied, "I shall take my sorrow and complaint to Allah. I know what you do not know. Whenever I remember the martyrdom of the children of Fāṭimah, I weep."

4. Prophet Moses ('a) said to the Lord, "O my God! What is the reward of those whose eyes shed tears out of fear of You?"

The Lord answered, "O Moses! I will guard their faces from the heat of Hellfire and I will grant them security against the Grand Horror."

5. Imam al-Ṣādiq ('a) said: When Imam al-Ḥasan ibn 'Alī ibn Abī-Ṭālib ('a) was in the last moment of his lifetime, he wept. The attendants asked him, "O son of Allah's Apostle! Do you weep while you enjoy such a close standing and the Apostle of Allah (ṣ) had said what he said about you? You have also undertaken the Ḥajj pilgrimage twenty times walking on your feet and you have given the half of your entire wealth for the sake of Allah three times, even you have given the half of your sandals as alms for the sake of Him."

The Imam ('a) answered, "I weep for two reasons only; the horror of the coming and the departure of my beloved ones."

6. The Holy Prophet (ṣ) said: Whoever weeps over his sins until his tears flow on his beard, Allah will prevent Hellfire from burning his facial features.

7. The Holy Prophet (ṣ) also said: Whoever weeps causing tears that are as tiny as flies to come out from his eyes out of fear of Allah, Allah shall grant him security on the day of the Grand Horror.

8. According to *Zuhd al-Ṣādiq* (compiled by Shaykh al-Ṣadūq), it is reported that Allah the Almighty confidentially said to Prophet Moses ('a): "O Moses, among all devotional acts that are done by those who seek nearness to Me, no act can be more valuable to Me than three acts."

"What are these three acts?" Prophet Moses ('a) asked.

The Lord explained, "O Moses! These are abstinence from worldly pleasures, avoiding doing what I have deemed forbidden, and weeping for fear of Me."

Moses ('a) asked, "O Lord! How shall You award for these acts?"

The Lord replied, "As for those who abstain from worldly pleasures, I shall grant them the right to decide about allowing to Paradise. As for those who weep out of fear of Me, they shall be in the Highest Neighborhood. As for those who keep themselves away from what I deem prohibited, I will investigate all other people about their deeds, but I will not interrogate them about their deeds."

9. Imam al-Ṣādiq ('a) is reported to have said: John the son of Zachariah wept so excessively that even the flesh on his two cheeks melted because of his heavy tears. So, he put on the bones of his cheeks a piece of cloth on which his tears flew. Upon seeing this, his father said to him, "Son! I had prayed to Allah the All-exalted to bestow me with you so that you would be a source of gladness to me."

John said, "Father! There are on the fire of our Lord obstacles that none would be able to pass except those who weep heavily out of fear of Allah. I fear lest my foot would slip if I pass by these obstacles."

These words made Zachariah weep so heavily that he was fainted.

10. Imam 'Alī Amīr al-Mu'minīn ('a) said: Eyes shedding tears and hearts feeling fearful are parts of the mercy of Allah the All-exalted. If you sense these feelings, then seize this opportunity and pray to Him. If a single servant [of Allah] among a community weeps, Allah the All-exalted will show mercy to the entire community on account of the weeping of that servant.

11. Imam 'Alī ('a) also said: If you cannot weep, then pretend of it, because if a tear that is as tiny as the head of a fly comes out from your eye, then this will be source of felicitations for you.

12. Muḥammad ibn Muslim is reported to have said: I heard Imam Abū-Ja'far ('a) say: Every thing has certain weight and measure except for tears. If an eye is bathed in tears, Allah will prevent Hellfire from consuming it. If a tear flows on the cheek, then neither soot nor will any disgrace ever line the face. A single drop of tears extinguishes fires that are as massive as oceans. If one man in a community weeps, the entire community will be shown mercy.

13. Prophet Abraham ('a) asked the Lord, "O my God! What reward is decided by You for one whose face is wet by tears that he sheds for fear of You?"

The Lord answered, "His reward will be My forgiveness and My pleasure."

14. Imam Abū-Ja'far ('a) is reported to have said: I usually ask [the Lord] to grant me my requests when my skin shudders, when my eyes shed tears, at rainfall, when the sun is in the center of the sky, and when it swerves a bit, because at these times, the doors to the heavens are opened, the help of the angels is expected, and response of Allah the All-blessed and All-exalted is hoped.

15. Imam al-Bāqir ('a) also said: Earnest entreaty and praying to Allah the All-exalted are highly regarded when a servant [of Allah] is prostrating himself before Him. If his tears flow, then mercy will unquestionably be poured down. So, seize this opportunity and pray to Him for your requests and appeals. Never regard as too much whatever you ask from Him, because He has with Him more than what you can estimate, and never regard as too trivial any of your requests, because the dearest of all believers to Allah are those who pray to Him frequently.

16. Imam Abū-Ja'far, once, visited his father Imam Zayn al-'Ābidīn ('a) and found him doing such excessive devotional acts that none except him could do. So, he found that his face became pale out of sleeplessness, his eyes became

scorching out of heavy weeping, his forehead sank down out of very much prostration, and his feet and legs swelled out of standing up in prayers.

Expressing his feeling upon what he saw, Imam al-Bāqir (ʻa) said, "Upon seeing that, I could not stand weeping. So, I wept out of mercy to him."

Some time after my being there with him, my father, who was deeply thinking, turned his face towards me and asked, "Son, give me some of these papers in which the worship of ʻAlī is described."

When I did, he read a few lines and, boringly, threw them from his hand, saying, "Who can be fit enough to imitate ʻAlī ibn Abī-Ṭālib in his worship?"

17. Whenever Imam ʻAlī ibn al-Ḥusayn (ʻa) performed the ritual ablution, his face's color would turn pale.

He was once asked, "What is the reason for the paleness seen on your face?"

He (ʻa) answered, "Do you know the One in the presence of Whom I am preparing myself to stand?"

18. Imam al-Kāẓim (ʻa) is reported to have wept out of fear of Allah so heavily that his beard was splashed with his tears.

CHAPTER FOUR
MISCELLANEOUS PRAYERS

Prayers for guiding to the best (*istikhārah*)[42]

1. Imam al-Ṣādiq (ʻa) said, "If you are willing to decide on something, you must first of all take counsel with your Lord before you take counsel with any other person."

The reporter asked, "How should I take counsel with my Lord?"

The Imam (ʻa) instructed, "You should say *astakhīrullāha* (I take counsel with Allah) one hundred times, after which you may take counsel with people. If you do, Allah will guide you to the best counsel through any of the people He likes."

2. According to *al-Maḥāsin*, al-Ḥalabī reported Imam Abū-ʻAbdullāh (ʻa) to have said: Actually, seeking of advice must be within its four limits; so, if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant whose advice is sought must be wise. The second is that he must be honorable and religious. The third is that he must be brotherly friend. The fourth is that when you tell him about your secret, he must know it as exactly as you know it and then he must keep it secret and concealed. If the consultant is wise, you will then benefit from his advice. If he is honorable and religious, he will make all possible efforts to give you the best advice. If he is a brotherly friend of you, then he will conceal your secret after you demonstrate it before him. If he understands your secret as same as you do, then he will give perfect counsel and seamless advice."

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[42] A sort of devotional act, *istikhārah* (literally meaning, praying Allah the Almighty to lead to the best of many choices) may be explained as follows: When one intends to do something, such as to begin a business or go on a journey or pilgrimage, but has more than one option and is too perplexed to choose from among them, he is advised to pray to Allah the Almighty to lead him to the best choice that benefits him more with regard to his religious or worldly affairs.

3. Imam al-Ṣādiq ('a) is also reported as saying: Seek the advice of the reasonable and pious men, because they order you of nothing but the good. Beware of defying them, because to defy the reasonable and pious men brings about corruption in the religious and worldly affairs.

4. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: Seeking the counsel of the reasonable well-wisher is a sign of judiciousness, blessing, and guidance to success by Allah the Almighty; so, if a reasonable, well-wishing man gives you an advice, beware of defiance, lest you will come upon destruction.

5. Al-Ḥasan ibn al-Jahm is reported to have said: One day, we were with Imam al-Riḍā ('a) when we mentioned his father. Talking about his father, Imam al-Riḍā ('a) said: No reason could ever match the reason of my father. Nevertheless, he sometimes took counsel with some of his servants. When he was asked about that, he answered, "It happens that Allah the All-blessed and All-exalted puts the best opinion on the tongue of this servant." Thus, he would follow the advice of his servants even if the matter was related to purchasing or selling an orchard or a garden.

6. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah ('a) was asked, "What is judiciousness?"

He (ṣ) replied, "Judiciousness is to take counsel with and follow the advice of the sagacious people."

7. Imam al-Ṣādiq ('a) is also reported to have said: One of the instructions of the Holy Prophet (ṣ) to Imam 'Alī ('a) was this: No victory can be firmer than taking counsel with the others and no reason can be better than moderation.

8. He also said: To act upon something before making sure of its perfection ruins it.

9. Yaḥyā ibn 'Imrān al-Ḥalabī is reported to have quoted Imam al-Ṣādiq ('a) as saying, "Actually, seeking of advice must be within its limits; so, if one ignores (or violates) these limits, the harm will be more than the benefit. The first of these limits is that the consultant whose advice is sought must be wise. The second is that he must be honorable and religious. The third is that he must be brotherly friend. The fourth is that when you tell him about your secret, he must know it as exactly as you know it."

Explaining his words, Imam al-Ṣādiq ('a) went on, "If the consultant is wise, you will then benefit from his advice. If he is honorable and religious, he will make all possible efforts to give you the best advice. If he is a brotherly friend of you, then he will conceal your secret after you demonstrate it before him. If he understands your secret as same as you do, then he will give perfect counsel and seamless advice."

10. 'Uthmān ibn 'Īsā is reported to have quoted someone who related to him that Imam al-Ṣādiq ('a) was asked, "Who is the dearest of all creatures to Allah?"

The Imam ('a) answered, "The dearest to Allah is the most submissive to Him."

"Who is the most hateful of all creatures to Allah?" the Imam ('a) was asked.

He ('a) answered, "The most hateful to Allah is the one who accuses Allah falsely."

"Is there anyone who may accuse Allah falsely?" the Imam ('a) was asked.

He ('a) answered, "Yes, there is. He who took counsel with Allah but he then became dissatisfied because the counsel did not achieve his goal, has in fact accused Allah falsely... etc."

11. Ḥammād ibn 'Uthmān reported that Imam al-Ṣādiq ('a) said about the method of *istikhārah*: You may ask Allah for the best choice in the last prostration of the two-unit Dawn Prayer one hundred times. You may then praise Allah and invoke His blessings upon the Holy Prophet and his Household and then repeat asking Allah for the best choice fifty times. Then, you may praise Allah and invoke His blessings upon the Holy Prophet and his Household again and complete the one hundred and one times of asking Allah for the best choice.

12. Muḥammad ibn Khālid al-Qasrī asked Imam al-Ṣādiq ('a) about the method of *istikhārah*. So, the Imam ('a) answered, "You may ask Allah for the best choice in the last unit of the Night Prayer while you are in a state of prostration and repeat it one hundred and one times."

"What should I say?" Muḥammad asked.

The Imam ('a) instructed, "You may say three times, "*astakhīru allāha birahmatihī* (I seek option from Allah out of His mercy)."

13. Imam 'Alī Amīr al-Mu'minīn ('a) used to offer a two-unit prayer and upon accomplishing it, he would say one hundred times, "*astakhīrullāha* (I take counsel with Allah)." He would then say these words:

O Allah! I have been determined to do something that You know. So, If You know that this matter will bring to me a religious, this-worldly and otherworldly benefit, then please make it easy for

اللَّهُمَّ إِنِّي قَدْ هَمَمْتُ بِأَمْرٍ قَدْ
عَلِمْتَهُ. فَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ خَيْرٌ
لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي،

me; but if You know that it will bring about evil for me in my religious, this-worldly and otherworldly affairs, then please remove it from me, whether I liked it or not. Verily, You know while I do not, and You are the All-knowing of the unseen.

فَيَسِّرْهُ لِي. وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي فَاصْرِفْهُ عَنِّي وَإِنْ كَرِهَتْ نَفْسِي ذَلِكَ أَمْ أَحَبَّتْ. فَإِنَّكَ تَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ.

He would then make his mind.

14. A man is reported to have come to Imam Abū-ʻAbdullāh (ʻa) and said, "May Allah accept me as ransom for you! Many times, it happened to me that after I engage myself in an affair, I regret it."

The Imam (ʻa) said, "Why do you not resort to *istikhārah*?"

The man said, "May Allah accept me as ransom for you! How is *istikhārah*?"

The Imam (ʻa) instructed: After you accomplish the Dawn Prayer, you may raise your hands to the level of your face and say these words:

O Allah! You do know while I do not know, and You are the All-knowing of the unseen. So, please pour Your blessings upon Muḥammad and upon Muḥammad's Household and choose for me in all of my affairs with blessings and wellbeing out of Your omnipotence.

اَللَّهُمَّ إِنَّكَ تَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ ٱلْغُيُوبِ. فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَخِرْ لِي فِي جَمِيعِ مَا عَزَمْتُ بِهِ مِنْ أُمُورِي خِيَارَ بَرَكَةٍ وَعَافِيَةٍ بِقُدْرَتِهِ.

After that, you may do what you have decided to do, for this will be for your benefit no matter what the results should be. Do not accuse your Lord in what you do.

15. According to *Tahdhīb al-Aḥkām* (a book written by Shaykh al-Ṭūsī), Muʻāwiyah ibn Maysarah is reported to have quoted Imam al-Ṣādiq (ʻa) as saying: No servant [of Allah] says these words of *istikhārah* but that Allah will lead him to the best choice:

O most seeing of all those who can see! O best hearer of all those who can hear! O swiftest of those who settle account! O most merciful of all those who show mercy! O He Who is the Justest of all those who judge! Pour blessings upon Muḥammad and upon his Household and choose the best for me in this affair of mine…

يَا أَبْصَرَ ٱلنَّاظِرِينَ! وَيَا أَسْمَعَ ٱلسَّامِعِينَ! وَيَا أَسْرَعَ ٱلْحَاسِبِينَ! وَيَا أَرْحَمَ ٱلرَّاحِمِينَ! وَيَا أَحْكَمَ الْحَاكِمِينَ! صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَخِرْ لِي فِي...

Prayer of Istikhārah

1. In the presence of Ibn Asbāṭ, al-Ḥasan ibn al-Jahm asked Imam Abu'l-Ḥasan ('a), "What is your opinion about the journey of Ibn Asbāṭ? We all know the difference between the sea and the land journeys to Egypt. Should he take the sea or the land in this journey? Yet, I know that the land is better than the sea for him."

The Imam ('a) instructed, "You may come to the mosque at any time other than the times of the obligatory prayers, offer a two-unit prayer, and then ask Allah for the best choice one hundred time. You may then follow what your mind decides for you."

Al-Ḥasan said, "As for me, I prefer the land journey for him to the sea journey."

The Imam ('a) said, "So do I."

2. According to *al-Maḥāsin*, Jābir is reported to have quoted Imam al-Bāqir ('a) as saying: Whenever Imam 'Alī ibn al-Ḥusayn ('a) intended to go on Ḥajj pilgrimage or 'Umrah pilgrimage, or purchase something, or sell something, or manumit a slave, he would perform the ritual ablution and then offer the two-unit prayer of *istikhārah* in which he recited Sūrah al-Ḥashr (no. 59), Sūrah al-Raḥmān (no. 55), Sūrah al-Falaq, Sūrah al-Nās, and Sūrah al-Tawḥīd. He would then say the following invocatory words:

O Allah, if (*the matter intended to be carried out*) is advantageous for me in my this-worldly and otherworldly affairs as well as my present and future affairs, then please make it easy for me. O my Lord! Please decide on behalf of me with easiness even if I may detest it and refuse to do it.

اللَّهُمَّ إِنْ كَانَ... خَيْراً لِي فِي دُنْيَايَ
وَآخِرَتِي وَعَاجِلِ أَمْرِي وَآجِلِهِ،
فَيَسِّرْهُ لِي. رَبِّ اعْزِمْ لِي عَلَى
يُسْرِي، وَإِنْ كَرِهَتْ ذَلِكَ وَأَبَتْهُ
نَفْسِي.

3. Nājiyah is reported to have said that whenever Imam Abū-'Abdullāh ('a) intended to purchase a slave or a riding animal, or to do something no matter how minor it would be, he would first ask Allah for the best choice seven times. If the matter was major and important, he would ask Allah for the best choice one hundred times.

4. Another *istikhārah* prayer: Murāzim reported Imam Abū-'Abdullāh ('a) to have said: If you intend to do something, you may first offer a two-unit prayer, praise and commend Allah, invoke His blessings upon the Holy Prophet and his Household, and then say these words:

O Allah! If this determination of mine will bring about benefit for me in my religious and worldly affairs, then please make it easy for me to do it and decide it for me. Yet, if it will not be so, then please take it away from me.

اللَّهُمَّ إِنْ كَانَ هَذَا الأَمْرُ خَيْراً لِي فِي
دِينِي وَدُنْيَايَ، فَيَسِّرْهُ لِي وَقَدِّرْهُ.
وَإِنْ كَانَ هَذَا الأَمْرُ عَلَى غَيْرِ ذَلِكَ،
فَاصْرِفْهُ عَنِّي.

Murāzim asked, "Which Qur'ānic chapters should I recite in these two units of prayer?"

The Imam ('a) instructed, "You may recite any Qur'ānic chapter. If you wish, you may recite Sūrah al-Tawḥīd and Sūrah al-Kāfirūn."

5. Another *istikhārah* prayer: Isḥāq ibn 'Ammār reported that he said to Imam al-Ṣādiq ('a), "Sometimes, I intend to do something but my intention separates in two conflicting ways."

The Imam ('a) instructed, "In that case, you may offer a two-unit prayer and then ask Allah for the best choice one hundred and one times. You may then follow the firmer of the two intentions, because the best choice lies there, if Allah wills. Your appeal for the best choice must not include a choice that takes away your health, because some people may choose for matters that cause amputation of their hands, death of them, death of their sons, or loss of their properties."

6. Another *istikhārah* prayer: Hārūn ibn Khārajah reported Imam Abū-'Abdullāh ('a) to have said: If you intend to do something, you may take six sheets of paper and write down the following on three of them:

In the Name of Allah, the All-beneficent, the All-merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

This is a request of deciding on an option addressed to Allah, the Almighty and All-wise, from *so-and-so* the son of *so-and-so* (his mother's name). Do it.

خِيرَةٌ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ لِـ...
إِفْعَلْ

On the other three sheets of paper, you may write down the following:

In the Name of Allah, the All-beneficent, the All-merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ

This is a request of deciding on an option addressed to Allah, the Almighty and All-wise, from *so-and-so* the son of *so-and-so* (his mother's name). Do it not.

خِيرَةٌ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ لِـ... لاَ
تَفْعَلْ

You may then put all these sheets under your prayer-rug and offer a two-unit prayer. Upon accomplishment, you may prostrate yourself and repeat the following words one hundred times while prostrating:

I seek option from Allah out of His mercy; an option that will bring about wellbeing.

أَسْتَخِيرُ ٱللّٰهَ بِرَحْمَتِهِ خِيرَةً فِي عَافِيَةٍ

You may then take the position of sitting and say the following:

O Allah, (please) show me and choose for me in all of my affairs with easiness and wellbeing from You.

اللَّهُمَّ خِرْ لِي وَٱخْتَرْ لِي فِي جَمِيعِ أُمُورِي فِي يُسْرٍ مِنْكَ وَعَافِيَةٍ.

You may then put your hand on the sheets of paper and scatter them randomly and then take them out one by one. If the three sheets carrying the word "*do it*" come out in sequence, then you may do what you have intended to do. If the three sheets carrying the word "*do it not*" come out in sequence, then you must not do what you have intended to do. If the first sheet you pick up contains the word "*do it*" while the second contains the word "*do it not*", then you must put all the sheets together again and pick up five sheets. If three out of these five sheets contain the word "*do it*", then you must do what you have intended to do, and vice versa.

7. According to another narration, Imam Abū-Ja'far Muḥammad ibn 'Alī ('a) said: Whenever Imam 'Alī ibn al-Ḥusayn ('a) intended to go on Ḥajj pilgrimage or 'Umrah pilgrimage, or manumit a slave, or purchase or sell one, he would perform the ritual ablution and then offer the two-unit prayer of *istikhārah* in which he recited Sūrah al-Raḥmān and Sūrah al-Ḥashr. Upon accomplishing, he would ask Allah for the best choice two hundred times. He would then recite Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās. He would then say the following invocatory words:

O Allah, I have intended to do something that You best know. If You know that this matter should be advantageous for me in my religious and this-worldly affairs, then please decide it for me. Yet, if You know that it would bring about harm to me concerning my religious and otherworldly affairs, then please fend it off from me. O my Lord! Please decide on behalf of me what achieves righteousness to me whether I may detest or like it. In the name of 'In the Name of Allah, the All-beneficent, the All-merciful.' Only

اللَّهُمَّ إِنِّي قَدْ هَمَمْتُ بِأَمْرٍ قَدْ عَلِمْتَهُ. فَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي، فَاقْدِرْهُ لِي. وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي فَاصْرِفْهُ عَنِّي. رَبِّ اعْزِمْ لِي عَلَى رُشْدِي وَإِنْ كَرِهَتْ نَفْسِي ذٰلِكَ أَوْ أَحَبَّتْ. بِسْمِ اللّٰهِ الرَّحْمَانِ

that which Allah wills shall come to pass. There is neither might nor power except with Allah. Sufficient to me is Allah. Most Excellent is Allah in Whom I put my trust.

الرَّحِيمِ. مَا شَاءَ اللَّهُ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

He would then leave and decide to do what he had intended to do.

8. Another *istikhārah* prayer: Muḥammad ibn Ya'qūb reported 'Alī ibn Muḥammad to have said that a companion of one of the Holy Imams ('a) asked, "How should one, who could not find any person to take counsel with about a matter that one had decided to do, behave?"

The Imam ('a) instructed, "One may take counsel with his Lord about the matter."

"How is that?" the man asked.

The Imam ('a) explained: One may intend in his heart the matter he had been determined to do, write down the word '*no*' on one sheet of paper and write down the word '*yes*' on another. He would then put them in two columns made of clay, offer a two-unit prayer, and put the two columns under his feet. He may then say this invocatory prayer:

O Allah! I do take counsel with You with regard to the matter I intend to do. You are verily the best Consultant and the best Advisor. So, please advice me to do what brings about success and happy end result to me.

يَا اللَّهُ، إِنِّي أُشَاوِرُكَ فِي أَمْرِي هَذَا، وَأَنْتَ خَيْرُ مُسْتَشَارٍ وَمُشِيرٍ. فَأَشِرْ عَلَيَّ مَا فِيهِ صَلاَحٌ وَحُسْنُ عَاقِبَةٍ.

9. Another *istikhārah* prayer: Jābir ibn 'Abdullāh is reported to have said: The Apostle of Allah (ṣ) taught us *istikhārah* as same as he taught us a Qur'ānic chapter. He (ṣ) said: When you are willing to do something, you may first offer a two-unit prayer, other than the obligatory prayers, and then say these words:

O Allah! I do pray You to guide me to the best choice out of Your all-knowingness and I pray You to apply Your omnipotence to my determination and I beseech You to grant me some of Your great favors. Verily, You have power over all things while I do not have any power over anything and You know all things while I do not know anything. You are verily the All-knowing of the unseen. O Allah! If You know that this matter (*you may here mention the matter you are willing to do*) will bring about prosperity to me in my religious and livelihood

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ... خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي،

affairs as well as the end result of all of my affairs, then please decide it for me, make easy for me to carry it out, and endue me with blessings in it. Yet, if You know that it will bring about evil to me in my religious and livelihood affairs as well as the end result of all of my affairs, then please take it away from me, decide for me to follow prosperity wherever it should be, and then make me feel satisfied with it.

فَاقْدِرْهُ لِي وَيَسِّرْهُ وبَارِكْ لِي
فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ
لِي فِي دِينِي وَمَعَاشِي
وَعَاقِبَةِ أمْرِي فَاصْرِفْهُ عَنِّي
وَاقْدِرْ لِيَ الْخَيْرَ حَيْثُ مَا كَانَ
ثُمَّ رَضِّنِي بِهِ.

10. According to *al-Maḥāsin*, Mas'adah ibn Ṣadaqah is reported to have said: I heard Imam Ja'far ibn Muḥammad ('a) say: Instead of saying, '*O Allah, I pray You to guide me to the best out of Your all-knowingness and I pray You to apply Your omnipotence to my determination,*' you should say, '*O Allah, I pray You to guide me to the best out of Your mercy and I pray You to decide the best for me in the name of Your power to do that.*' This is so because if you say, '*I pray You to guide me to the best out of Your all-knowingness and I pray You to apply Your omnipotence to my determination,*' includes both benefit and harm. So, if you specify benefit only in your prayer, then you will be guided to what brings about benefit only to you when your prayer is responded. However, you may say this prayer in this way:

O Allah! I do pray You for guiding me to the best choice and I pray You to decide the good only for me out of Your omnipotence to do that. Verily, You are the Knower of the unseen and the seen and You are the All-beneficent and All-merciful. I thus beseech You to pour blessings upon Muḥammad the Prophet and upon his Household just as You have poured blessings upon Abraham and the family of Abraham. You are indeed worthy of praise and full of glory. O Allah! If the matter I am willing to do brings about benefit for me in my religious, this-worldly, and otherworldly affairs, then please make easy for me to do it; but if the otherwise, then please take it away from me and take me away from it.

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ،
وَأَسْتَقْدِرُكَ الْخَيْرَ بِقُدْرَتِكَ عَلَيْهِ.
إِنَّكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ،
الرَّحْمَانُ الرَّحِيمُ. فَأَسْأَلُكَ أَنْ
تُصَلِّيَ عَلَى مُحَمَّدٍ النَّبِيِّ وَعَلَى
آلِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ
إِنْ كَانَ هَذَا الأَمْرُ الَّذِي أُرِيدُهُ
خَيْراً لِي فِي دِينِي وَدُنْيَايَ
وَآخِرَتِي فَيَسِّرْهُ لِي، وَإِنْ كَانَ
غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي
عَنْهُ.

11. Mas'adah ibn Ṣadaqah is reported to have said: Imam Ja'far ibn Muḥammad ('a) said: Some of my forefathers used to say this supplicatory prayer:

O Allah! All praise is due to You and all prosperity lies in Your Hand. O Allah! I pray to You for guiding me to the best choice out of Your mercy and I pray You to decide benefit for me out of Your omnipotence to do that, for You have power over all things while I do not have any power over anything and You know all things while I do not know anything. You are verily the All-knowing of the unseen. O Allah! As for any choice that should be the closest to my obedience to You, the remotest from disobedience to You, the most satisfactory to You, and the most helpful to carrying out my duties towards You, then please make it accessible to me and make it easy for me to carry out. Yet, whatever is the otherwise, then please take it away from me and take me away from it, for You All-gentle to that and You have power over doing it.

اللَّهُمَّ لَكَ الْحَمْدُ، وَبِيَدِكَ الْخَيْرُ كُلُّهُ. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ وَأَسْتَقْدِرُكَ الْخَيْرَ بِقُدْرَتِكَ عَلَيْهِ، لأَنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ فَمَا كَانَ مِنْ أَمْرٍ هُوَ أَقْرَبُ مِنْ طَاعَتِكَ وَأَبْعَدُ مِنْ مَعْصِيَتِكَ وَأَرْضَى لِنَفْسِكَ وَأَقْضَى لِحَقِّكَ، فَيَسِّرْهُ لِي وَيَسِّرْنِي لَهُ. وَمَا كَانَ مِنْ غَيْرِ ذَلِكَ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، فَإِنَّكَ لَطِيفٌ لِذَلِكَ وَالْقَادِرُ عَلَيْهِ.

12. ʻAmr ibn Ḥurayth is reported to have said: Imam Abū-ʻAbdullāh (ʻa) said: You may offer a two-unit prayer and then pray to Allah to guide you to the best choice. By Allah; no Muslim individual prays to Allah the All-exalted for guiding him to the best choice but that Allah shall choose for him the best.

Prayer of casting lots in the Qur'ān

1. You may offer Jaʻfar al-Ṭayyār's Prayer(43) and upon accomplishment, you

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(43) Jaʻfar al-Ṭayyār's Prayer is as precious as gold, since it is the most magnificent recommended devotional rite. Altogether with its great merits the most important of which is that it erases major sins, this prayer has been reported through authenticated chain of authority. The best time of its performance is the first hours of daylight on Fridays. It consists of four units with two *tashahhuds* (i.e. the part of prayers in which the two creeds of Islam are recited) and two *taslīms* (the concluding par of prayers). In the first unit, Sūrah al-Fātiḥah and Sūrah al-Zalzalah (no. 99) are recited. In the second unit, Sūrah al-Fātiḥah and Sūrah al-ʻĀdiyāt (no. 100) are recited. In the third unit, Sūrah al-Fātiḥah and Sūrah al-Naṣr (no. 110) are recited. In the fourth unit, Sūrah al-Fātiḥah and Sūrah al-Tawḥīd are recited. In each unit, after the recitation of the Qur'ānic chapters and before doing the ritual genuflection (*rukūʻ*), the following litany (*tasbīḥāt*) should be repeated fifteen times:

All glory be to Allah, all praise be to Allah, there is no god save Allah, and Allah is the Greatest.

سُبْحَانَ ٱللَّهِ وَٱلْحَمْدُ لِلَّهِ وَلاَ إِلَهَ إِلاَّ ٱللَّهُ وَٱللَّهُ أَكْبَرُ.

The same litany is repeated, yet ten times only, during the *rukūʻ*, after the *rukūʻ* while standing erect, during the prostration (*sujūd*), after the first *sajdah*, during the second *sajdah*, and after the second *sajdah*. The same thing is repeated in all of the four units may say the supplicatory prayer that should be said after it. You may then hold a copy of the Holy Qur'ān and intend for praying to the Lord for the relief of Muḥammad's Household in the beginning and in the end. You may then say this supplicatory prayer:

O Allah! If it is within Your determination and decree that You may grant relief to Your saint and Your argument against Your creatures in this year and in this month, then please bring out for us a verse from Your Book from which we may draw a conclusion of that (matter).

اللَّهُمَّ إِنْ كَانَ فِي قَضَائِكَ وَقَدَرِكَ
أَنْ تُفَرِّجَ عَنْ وَلِيِّكَ وَحُجَّتِكَ عَلَى
خَلْقِكَ فِي عَامِنَا هَذَا وَشَهْرِنَا هَذَا،
فَأَخْرِجْ لَنَا رَأْسَ آيَةٍ مِنْ كِتَابِكَ
نَسْتَدِلُّ بِهَا عَلَى ذَلِكَ.

You may then open the copy of the Holy Qur'ān, count seven pages, count ten lines of the back of the seventh page, and see what is written on the eleventh line. You may then repeat the same process exactly. In this way, your request is shown to you, if Allah wills.

2. According to *Tahdhīb al-Aḥkām*, al-Yasa' al-Qummī is reported to have said: I, once, asked Imam Abū-'Abdullāh ('a), "It happens that when I intend to do something, I pray to Allah for guiding me to the best choice, but I do not reach

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of the prayer. Hence, the litany will have been repeated three hundred times.

Shaykh al-Kulaynī has narrated that Imam Ja'far al-Ṣādiq ('a) said to Abū-Sa'īd al-Madā'inī, "May I teach you something that you should recite during offering Ja'far al-Ṭayyār's Prayer?" As the man answered in the affirmative, the Imam ('a) said: After you say the *tasbīḥāt* in the second *sajdah* of the fourth unit, you should say the following litany:

Glory be to Him Who has dressed Himself dignity and sobriety! Glory be to Him Who has deigned and condescended with grandeur! Glory be to Him save Whom none is worthy of being glorified! Glory be to Him Whose knowledge has counted all things! Glory be to the Lord of bounty and boon! Glory be to the Lord of omnipotence and nobility! O Allah, I beseech You in the name of the objects of dignity in Your Throne, in the name of the utmost of mercy in Your Book, and in the name of Your Greatest Name and Your Accomplished Words, which have been accomplished truly and justly, (please) send blessings to Muḥammad and his Household...

سُبْحَانَ مَنْ لَبِسَ ٱلْعِزَّ وَٱلْوَقَارَ. سُبْحَانَ
مَنْ تَعَطَّفَ بِٱلْمَجْدِ وَتَكَرَّمَ بِهِ. سُبْحَانَ
مَنْ لاَ يَنْبَغِي ٱلتَّسْبِيحُ إِلاَّ لَهُ. سُبْحَانَ
مَنْ أَحْصَىٰ كُلَّ شَيْءٍ عِلْمُهُ. سُبْحَانَ ذِي
ٱلْمَنِّ وَٱلنِّعَمِ. سُبْحَانَ ذِي ٱلْقُدْرَةِ
وَٱلْكَرَمِ. ٱللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ ٱلْعِزِّ
مِنْ عَرْشِكَ، وَمُنْتَهَىٰ ٱلرَّحْمَةِ مِنْ
كِتَابِكَ، وَٱسْمِكَ ٱلأَعْظَمِ، وَكَلِمَاتِكَ
ٱلتَّامَّةِ ٱلَّتِي تَمَّتْ صِدْقاً وَعَدْلاً، صَلِّ
عَلَىٰ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ...

Then, you may mention your needs in the form of supplication... [Quoted from Shaykh 'Abbās al-Qummī's *Mafātīḥ al-Jinan*, the English version translated by Badr Shahin] at a good opinion. Should I act upon it or I have the right to do the otherwise?"

The Imam ('a) instructed, "When a servant [of Allah] prepares himself for performing the ritual prayer, Satan is driven away from him. So, when you prepare yourself for a prayer, you should follow what your heart leads you to. At that time, you may open a copy of the Qur'ān, read the first line on which your eyes fall, and act upon it."

Seeking requests

1. Imam 'Alī Amīr al-Mu'minīn ('a) said: Whoever leaves his house, turns the stone of his ring to the inside part of his hand, recites Sūrah al-Qadr, and then says these words, will not face any loathsome matter at that day:

I believe in Allah alone, having no associate with Him. I believe in the secret and open affairs of Muḥammad's Household.

آمَنْتُ بِاللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ. آمَنْتُ
بِسِرِّ آلِ مُحَمَّدٍ وَعَلاَنِيَتِهِمْ.

Prayers for settling the needs

1. Samā'ah ibn Mihrān is reported to have quoted Imam al-Ṣādiq ('a) as saying: When any one of you falls sick, he calls for a physician and gives him his wage. When he has something to be granted to him by a ruler, he hurries to the doorkeeper of the ruler, bribes him, and gives him what he has promised to give. However, if any one of you is afflicted with a misfortune, he is advised to submit himself to Allah the Almighty, perform the ritual ablution, give anything as alms, be it a small or a big sum, enter the mosque, offer a two-unit prayer, praise and commend Allah, invoke His blessings upon the Prophet and his Household, and say these words:

O Allah! If You restore me to health, take me back home safe, or save me from what I fear, [I swear to You that I will...]

اللَّهُمَّ إِنْ عَافَيْتَنِي مِنْ مَرَضِي، أَوْ
رَدَدْتَنِي مِنْ سَفَرِي، أَوْ عَافَيْتَنِي مِمَّا
أَخَافُ مِنْ...

If he does so, Allah shall most surely respond to him. The oath that must be fulfilled is to thank Allah the Almighty for granting one's request.

2. Another prayer: At midnight, you may bathe yourself and offer a two-unit prayer in the first unit of which you may recite Sūrah al-Fātiḥah and repeat Sūrah al-Tawḥīd five hundred times, and repeat the same recitations in the second unit. You may then recite the last verses of Sūrah al-Ḥashr and the first six verses of Sūrah al-Ḥadīd. While you are still standing up, you should then repeat *iyyāka na'budu wa-iyyāka nasta'īnu* (You do we worship and You do we call on for help; 1/5) one thousand times. You may then do the ritual genuflection and prostrations of prayers and say the *tashahhud* statement. Then,

you may praise Allah the Almighty. If your request is not yet granted, you may repeat the same acts once more.

The last verses of Sūrah al-Ḥashr read as follows:

Had We sent down this Qur'ān on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colors). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ
ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ
ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ
ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

3. Another prayer: Imam Abū-'Abdullāh ('a) is reported to have said: If you have an imperative request to be granted to you by Allah the Almighty and All-majestic, you may observe fasting for three consecutive days; Wednesday, Thursday, and Friday. On Friday, you may bathe yourself and put on a new dress. You may then go to the highest point in your house, offer a two-unit prayer, raise your hands towards the sky, and say these supplicatory words:

O Allah, I am residing in Your courtyard, because I have full recognition of Your Oneness and Independence and I know for sure that none can ever settle my need save You. I also admit, O my Lord, that the more I feel Your favors upon me, the more I need You. I have been inflicted with *such-and-such* that You know. You are All-knowing how to relieve it and You do not want information, since You have encompassed all things without

اَللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ،
لِمَعْرِفَتِي بِوَحْدَانِيَّتِكَ وَصَمَدَانِيَّتِكَ،
وَأَنَّهُ لاَ قَادِرَ عَلَىٰ قَضَاءِ حَاجَتِي
غَيْرُكَ. وَقَدْ عَلِمْتُ، يَا رَبِّ، أَنَّهُ كُلَّمَا
تَظَاهَرَتْ نِعْمَتُكَ عَلَيَّ اشْتَدَّتْ
فَاقَتِي إِلَيْكَ. وَقَدْ طَرَقَنِي هَمٌّ...
وَأَنْتَ بِكَشْفِهِ عَالِمٌ غَيْرُ مُعَلَّمٍ، وَاسِعٌ

excessive efforts. I thus beseech You in the name of Your concealed Name that when You put on the mountains, they settled down, when You put on the heavens, they rent asunder, when You put on the stars, they diffused, and when You put on the earth, it spread out; and I beseech You in the name of the standing that You put with Muḥammad and with his Household—may Your blessings be upon them all—to bless Muḥammad and the Household of Muḥammad, to grant me my request, to make easy the difficult ones of them, and to relieve me from the grievances of them. If You do that for me, then all praise be to You, and if You do it not, still all praise be to You, for You never decide wrongly, You are never accused of wrong decree, and You never exceed justice.

غَيْرَ مُتَكَلِّفٍ. فَأَسْأَلُكَ بِٱسْمِكَ ٱلْمَكْنُونِ ٱلَّذِي وَضَعْتَهُ عَلَىٰ ٱلْجِبَالِ فَنُسِفَتْ، وَ وَضَعْتَهُ عَلَىٰ ٱلسَّمَاءِ فَٱنْشَقَّتْ، وَعَلَىٰ ٱلنُّجُومِ فَٱنْتَثَرَتْ، وَعَلَىٰ ٱلأَرْضِ فَسُطِحَتْ. وَأَسْأَلُكَ بِٱلْحَقِّ ٱلَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ، صَلَّى ٱللَّهُ عَلَيْهِ وَآلِهِ، وَعِتْرَتِهِ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ حَاجَتِي، وَأَنْ تُيَسِّرَ عَسِيرَهَا، وَتَكْفِيَنِي مُهِمَّهَا. فَإِنْ فَعَلْتَ فَلَكَ ٱلْحَمْدُ، وَإِنْ لَمْ تَفْعَلْ فَلَكَ ٱلْحَمْدُ؛ غَيْرَ جَائِرٍ فِي حُكْمِكَ، وَلاَ مُتَّهَمٍ فِي قَضَائِكَ، وَلاَ حَائِفٍ فِي عَدْلِكَ.

Then, you may put your right cheek on the ground and say the following supplicatory words:

O Allah, Jonah the son of Matthias, Your servant, prayed You from the inside of the whale, and You responded to his prayer. I, Your servant, thus pray to You; so, (please) respond to me.

ٱللَّهُمَّ إِنَّ يُونُسَ بْنَ مَتَّىٰ، عَبْدَكَ، دَعَاكَ فِي بَطْنِ ٱلْحُوتِ، وَهُوَ عَبْدُكَ، فَٱسْتَجَبْتَ لَهُ. وَأَنَا عَبْدُكَ أَدْعُوكَ فَٱسْتَجِبْ لِي.

Sometimes, when I need a request of mine to be granted by Allah, I say this supplicatory prayer and immediately my request is granted.

4. Another prayer: Imam Mūsā ibn Ja‘far (‘a) said: If you are afflicted by a grave misfortune, you may give a ṣā‘(44) of dates, wheat, or barley as alms to sixty poor people on that day. At night, you should bathe yourself at the last third of night and then put on a dress that is the least of what your dependants usually put on except that you should also put an apron on that dress. You may then offer a two-unit prayer, reciting Sūrah al-Tawḥīd and Sūrah al-Kāfirūn (after reciting Sūrah al-Fātiḥah) in each unit. When you put your forehead on the ground in the first prostration of the second unit of the prayer, you should profess that there is no god save Allah, hallow, glorify, and exalt Him. You

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(44) *ṣā‘* is a unit of mass or weight, usually used for grains; one ṣā‘ is equal to approximately three kilograms. [*Translator*]

should then confess of all of your sins that you can remember by name and refer generally to the other sins that you cannot remember at that time. You may then raise your head from the first prostration. In the second prostration, you should pray to Allah for guiding you to the best choice one hundred times, by saying,

O Allah, I pray to You for guiding me to the best choice on account of Your all-knowingness.

اَللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ.

You should then pray to Allah with any of His Excellent Attributes you wish to mention. After that, you should say

O He Who existed before all things! O He Who composed all things! O He Who shall survive after all things stop to exist!...

يَا كَائِناً قَبْلَ كُلِّ شَيْءٍ، وَيَا مُكَوِّنَ كُلِّ شَيْءٍ، وَيَا كَائِناً بَعْدَ كُلِّ شَيْءٍ...

You may now submit your requests.

With every prostration, you may make your knees touch the ground, raise your apron so that your knees can be seen, make the backside of the apron lie between your buttocks and the inside part of your legs. If you do all that, I expect that your request will be granted if Allah the All-exalted wills. You may begin with invocation of Allah's blessings upon the Holy Prophet and his Household—may Allah bless them all.

5. Another prayer for settling the needs: Imam al-Riḍā ('a) is reported to have said: If you are aggrieved by a grave misfortune, you may offer a two-unit prayer, reciting Sūrah al-Fātiḥah and Āyah al-Kursī in the first unit and Sūrah al-Fātiḥah and Sūrah al-Qadr in the second. You may then hold a copy of the Holy Qur'ān, raise it over your head, and say this supplicatory prayer:

O Allah, in the name of the one whom You sent to Your creatures, in the name of each and every verse mentioned herein, in the name of every one You have praised in it, and in the name of their duties towards You, and in the name of Your duty towards them, for we do not know any one other than You who knows best Your duty towards them...

اللَّهُمَّ بِحَقِّ مَنْ أَرْسَلْتَهُ إِلَى خَلْقِكَ، وَبِحَقِّ كُلِّ آيَةٍ فِيهِ، وَبِحَقِّ كُلِّ مَنْ مَدَحْتَهُ فِيهِ، [وَبِحَقِّهِ] عَلَيْكَ وَبِحَقِّكَ عَلَيْهِ، وَلاَ نَعْرِفُ أَحَداً أَعْرَفَ بِحَقِّكَ مِنْكَ...

You may then repeat ten times:

O my Master! O Allah!

يَا سَيِّدِي يَا اللَّه!

And ten times:

In the name of Muhammad!

بِحَقِّ مُحَمَّدٍ

And ten times:

In the name of 'Alī!

بِحَقِّ عَلِيٍّ

And ten times:

In the name of Fāṭimah!

بِحَقِّ فَاطِمَةَ

And repeat ten times 'in the name of...' every Imam until you mention the true Imam of your age. If you do all that, you will not leave your place before Allah grants you your request.

6. Another prayer: Muqātil ibn Muqātil is reported to have said: I said to Imam al-Riḍā ('a), "May Allah accept me as ransom for you! You may kindly teach me a supplicatory prayer that guarantees the granting of my requests."

Imam al-Riḍā ('a) instructed: Whenever you need any of your urgent requests to be granted to you by Allah the Almighty and All-majestic, you may bathe yourself, put on the cleanest of your clothes, apply perfume to your body, come outdoors, and offer a two-unit prayer. In the first unit, you may recite Sūrah al-Fātiḥah and repeat Sūrah al-Tawḥīd fifteen times. You may then go to the ritual genuflection and repeat fifteen times the like of the glorification prayers. You may then go to the ritual prostration and say while prostrating yourself:

O Allah! Every worshipped one from the edge of Your Throne and up to the center of Your lands is null except You, for You are Allah the manifest Truth. Please, grant me my request, which is *such-and-such*, at this very time; at this very time.

اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ
إِلَى قَرَارِ أَرْضِكَ فَهُوَ بَاطِلٌ سِوَاكَ.
فَإِنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ. إِقْضِ لِي
حَاجَتِي... السَّاعَةَ السَّاعَةَ.

You should pray to Allah as earnestly as possible. If your request is granted, then you may offer the Thanksgiving Prayer.

The Thanksgiving Prayer

1. Hārūn ibn Khārijah reported Imam Abū-'Abdullāh ('a) to have said about the method of the Thanksgiving Prayer: Whenever Allah endues you with a favor, you may offer a two-unit prayer, reciting Sūrah al-Fātiḥah and Sūrah al-Tawḥīd in the first unit, and Sūrah al-Fātiḥah and Sūrah al-Kāfirūn in the second. In the genuflection and prostration of the first unit, you may say:

All praise be to Allah. Thanks, thanks, and praise.

الْحَمْدُ لِلَّهِ، شُكْراً، شُكْراً، وَحَمْداً.

In the genuflection and prostration of the second unit, you may say:

All praise be to Allah Who has responded to my prayer and granted me my request.

الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَأَعْطَانِي مَسْأَلَتِي.

2. According to *Rawdat al-Wā'izīn*, Imam al-Ṣādiq ('a) said: Wellbeing is a hidden favor; it is forgotten when it exists and is remembered when it is missed. In fact, wellbeing is such a great grace that thanking cannot meet its real amount.

3. Imam Zayn al-'Ābidīn ('a) said: Whoever says *alḥamdulillāhi* (all praise be to Allah), has shown gratitude for every grace that Allah the Almighty and All-majestic has given.

Prayer for pardon

1. Whenever you feel that you have passed by a period of lethargy and indolence, then you should not fail to offer the Prayer for Pardon. It consists of two units, in each of which you may recite Sūrah al-Fātiḥah and Sūrah al-Qadr once only. After recitation, you should repeat fifteen times:

O Lord! I seek Your pardon. I seek Your pardon.

رَبِّ عَفْوَكَ عَفْوَكَ.

You should repeat the same ten times in the genuflection. You may then accomplish your prayer like Ja'far al-Ṭayyār's prayer.

Prayer for fending off evil self-inspirations

1. Imam al-Ṣādiq ('a) is reported to have said: No forty mornings passed on a believer but that evil self-inspirations jump to his mind. When you are attacked by such evil inspirations, you may offer a two-unit prayer and pray to Allah the Almighty to protect you against so.

2. Imam al-Ṣādiq ('a) is also reported to have said: When Prophet Adam ('a) complained to Allah the Almighty against evil self-inspirations, the Archangel Gabriel came down to him and taught him to say the following:

There is neither might nor power
except with Allah.

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

Once Prophet Adam ('a) did that, he could get rid of evil self-inspirations. This is the origin of "*There is neither might nor power except with Allah.*"

3. Imam al-Bāqir ('a) is reported to have said that when a man complained to the Holy Prophet (ṣ) against obsession, evil self-inspiration, and unbearable debts, the Holy Prophet (ṣ) taught him to repeat the following litany:

I put my trust in the Ever-living (Lord) Who never dies. All praise is due to Allah, Who has not taken a son and Who has not had a partner in the kingdom, and Who has

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لاَ يَمُوتُ. وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ

not had a helper to save Him from disgrace; and magnify Him with all magnificence.

وَلِيٌّ مِنَ ٱلذُّلِّ، وَكَبِّرْهُ تَكْبِيراً.

After some time, the man returned to the Holy Prophet (ṣ) to tell him that Allah the Almighty had removed obsession from him, helped him settle all his debts, and saved him from poverty.

Prayer for forgiveness

1. The Holy Prophet (ṣ) is reported to have said: Whenever you experience restriction in your livelihood and disorder in your affairs, then you should complain about that to Allah the Almighty and All-majestic alone. Do not fail to offer the prayer for forgiveness. It consists of two units, in each unit of which you may recite Sūrah al-Fātiḥah and Sūrah al-Qadr once only. After recitation, you should repeat *astaghfirullāha* (I implore Allah for forgiveness) fifteen times. You may then genuflect and repeat the same words ten times like you do in Ja'far al-Ṭayyār's prayer. If you do that, Allah will set aright all of your affairs.

Prayer for defense

1. Imam al-Ṣādiq ('a) is reported to have said: You may offer a two-unit prayer. Upon accomplishment, you may prostrate yourself, commend and praise Allah the All-exalted, and invoke His blessings upon the Prophet Muḥammad and upon his Household. You should then say one hundred times:

O Muḥammad! O Gabriel! O Gabriel! O Muḥammad! Defend me against what I am experiencing, for you are the best defenders; and guard me by the permission of Allah, for you are the best guarders.

يَا مُحَمَّدُ! يَا جَبْرَئِيلُ! يَا جَبْرَئِيلُ! يَا
مُحَمَّدُ! إِكْفِيَانِي مِمَّا أَنَا فِيهِ، فَإِنَّكُمَا
كَافِيَانِ. إِحْفَظَانِي بِإِذْنِ اللّٰهِ، فَإِنَّكُمَا
حَافِظَانِ.

Prayer of the distressed

1. Imam al-Riḍā ('a) is reported to have said: One who is afflicted by grief or agony may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah once and repeating Sūrah al-Qadr thirteen times. Upon accomplishment, one may prostrate oneself and say this supplicatory words:

O Allah, O remover of suffering, reliever from agony, responding to the prayers of the distressed ones, and All-beneficent of this world and All-merciful of the other world! Please pour blessings upon Muḥammad and Muḥammad's Household and have mercy upon me due to which You may extinguish Your wrath and rage towards me and make me dispense with everyone

اَللَّهُمَّ يَا فَارِجَ ٱلْهَمِّ، وَيَا كَاشِفَ
ٱلْغَمِّ، وَمُجِيبَ دَعْوَةِ ٱلْمُضْطَرِّينَ،
وَرَحْمٰنَ ٱلدُّنْيَا وَرَحِيمَ الآخِرَةِ،
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَٱرْحَمْنِي رَحْمَةً تُطْفِئُ بِهَا عَنِّي

save You.

غَضَبَكَ وَسَخَطَكَ، وتُغْنِيني بِهَا عَمَّنْ سِوَاكَ.

One may then stick his right cheek to the ground and say:

O He Who humiliates every obstinate tyrant! O He Who grants dignity to the humble ones! By You I swear, I have exerted all my efforts in the matter that has distressed me, which is *such-and-such*. So, please grant me relief.

يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيدٍ، وَيَا مُعِزَّ كُلِّ ذَلِيلٍ، وَحَقِّكَ قَدْ بَلَغَ الْمَجْهُودَ مِنِّي فِي أمْرِ... فَفَرِّجْ عَنِّي.

One may then stick his left cheek to the ground and repeat the same words and then put his forehead to the ground and repeat the same words. If one does so, Allah the All-glorified will relieve him from his agonies and grant success to his requests.

Prayer for relief

1. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have said: You may offer a two-unit prayer, reciting in the first unit Sūrah al-Fātiḥah once and repeating Sūrah al-Tawḥīd one thousand times. In the second unit, you may recite Sūrah al-Fātiḥah once and Sūrah al-Tawḥīd once only. When you recite the *tashahhud* and *taslīm* statements, you may say the following supplicatory prayer for relief:

O Allah! O He Whom cannot be seen by eyes, Whom cannot be comprehended by visions, and Whom cannot be described by all those who describe Him! O He Whom cannot be changed by ages! O He Who never fears vicissitudes of time! O He Who never tastes death! O He Who never anticipates missing anything! O He Who is not harmed by sins! O He Whom is never injured due to forgiveness! O He Who knows the weighs of mountains, the measures of oceans, the number of raindrops, the number of the leaves of trees, and the creeping of the small ants! No sky can screen another sky from You, no layer of the earth can screen another layer from You, no ocean can screen its depths from You, and no mountain can screen its other parts from You. O He Who knows the stealthy looks of eyes, whatever is hidden in hearts, whatever is overshadowed by the darkness of night, and

اللَّهُمَّ يَا مَنْ لاَ تَرَاهُ الْعُيُونُ، وَلاَ تُخَالِطُهُ الظُّنُونُ! يَا مَنْ لاَ يَصِفُهُ الْوَاصِفُونَ! يَا مَنْ لاَ تُغَيِّرُهُ الدُّهُورُ! يَا مَنْ لاَ يَخْشَى الدَّوَائِرَ! يَا مَنْ لاَ يَذُوقُ الْمَوْتَ! يَا مَنْ لاَ يَخْشَى الْفَوْتَ! يَا مَنْ لاَ تَضُرُّهُ الذُّنُوبُ وَلاَ تَنْقُصُهُ الْمَغْفِرَةُ! يَا مَنْ يَعْلَمُ مَثَاقِيلَ الْجِبَالِ، وَكَيْلَ الْبُحُورِ، وَعَدَدَ الأَمْطَارِ، وَوَرَقَ الأَشْجَارِ، وَدَبِيبَ الذَّرِّ، وَلاَ يُوَارِي مِنْهُ سَمَاءٌ سَمَاءً، وَلاَ أَرْضٌ أَرْضاً، وَلاَ بَحْرٌ مَا فِي قَعْرِهِ، وَلاَ جَبَلٌ مَا فِي وَعْرِهِ، وَيَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، وَمَا أَظْلَمَ عَلَيْهِ اللَّيْلُ

whatever is touched by the shining light of daylights! I beseech You in the name of Your Name: the concealed, the obscured, which is with You in the unseen knowledge, which You took for Yourself exclusively, and from which You derived Your Attribute. Verily, You are Allah; there is no god save You; One and Only, One and Only, One and Only. There is no partner with You in Godhead. I also beseech You in the name of Your Name that You respond to him who beseeches to You by it and that You give him who asks You by it. I also beseech You in the name of Your apostles and prophets, in the name of the bearers of Your Throne, in the name of Your archangels, in the name of Gabriel, Michael, and Seraph, and in the name of Muḥammad and his Household—may Your blessings be upon them—to pour Your blessings upon Muḥammad and upon Muḥammad's Household and to decide the final part of my lifetime to be the best of it and the last of my acts to be the best of them. I also implore for Your forgiveness and pleasure; O most Merciful of all those who show mercy!

وَأشْرَقَ عَنْهُ النَّهَارُ! أسْألُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ الَّذِي فِي عِلْمِ الْغَيْبِ عِنْدَكَ، وَاخْتَصَصْتَ بِهِ لِنَفْسِكَ، وَشَقَقْتَ مِنْهُ اسْمَكَ، فَإنَّكَ أنْتَ اللَّهُ لاَ إلَهَ إلاَّ أنْتَ وَحْدَكَ وَحْدَكَ وَحْدَكَ، لاَ شَرِيكَ لَكَ، وَبِاسْمِكَ الَّذِي إذَا دُعِيتَ بِهِ أجَبْتَ، وَإذَا سُئِلْتَ بِهِ أعْطَيْتَ. وَأسْألُكَ بِحَقِّ أنْبِيَائِكَ الْمُرْسَلِينَ، وَبِحَقِّ حَمَلَةِ الْعَرْشِ، وَبِحَقِّ مَلاَئِكَتِكَ الْمُقَرَّبِينَ وَبِحَقِّ جَبْرَئِيلَ وَمِيكَائِيلَ وَإسْرَافِيلَ، وَبِحَقِّ مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ، صَلَوَاتُكَ عَلَيْهِمْ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأنْ تَجْعَلَ خَيْرَ عُمْرِي آخِرَهُ، وَخَيْرَ أعْمَالِي خَوَاتِيمَهَا. وَأسْألُكَ مَغْفِرَتَكَ وَرِضْوَانَكَ، يَا أرْحَمَ الرَّاحِمِينَ.

Prayer of the agonized

1. You may offer a two-unit prayer, hold a copy of the Holy Qur'ān, raise it towards Allah the All-exalted, and say:

O Allah, I turn my face towards You, beseeching to You in the name of what is mentioned in this Qur'ān, which contains Your Great Name, Your (other) most excellent names, and all that which warns and gives hope, to pour blessings upon Muḥammad and upon Muḥammad's Household and to grant me my request, which is *such-and-such*.

اللَّهُمَّ إنِّي أتَوَجَّهُ إلَيْكَ بِمَا فِيهِ، وَفِيهِ اسْمُكَ الأكْبَرُ وَأسْمَاؤُكَ الْحُسْنَى، وَمَا بِهِ تُخَافُ وَتُرْجَى؛ أسْألُكَ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقْضِيَ حَاجَتِي...

Prayer for seeking Allah's aid in the name of Lady Fāṭimah

1. You may offer a two-unit prayer. Upon accomplishment, you may prostrate yourself and repeat the following phrase one hundred times:

O Fāṭimah!

يَا فَاطِمَةُ!

You may then put your right cheek on the ground and repeat the same one hundred times, put your left cheek on the ground and repeat the same one hundred times, and return the normal position of prostration and repeat the same one hundred and ten times. You may then say the following supplicatory prayer:

O He Who is secure of all things while all things are fearful from and wary of Him, I beseech to You in the name of Your security of all things and the fear of all things from You to bless Muḥammad and Muḥammad's Household and to grant me security for myself, my family members, my properties, and my children so that I shall not fear anyone and I shall not be wary of anything at all. Verily, You have power over all things.

يَا آمِناً مِنْ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ، أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَخَوْفِ كُلِّ شَيْءٍ مِنْكَ، أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعْطِيَنِي أَمَاناً لِنَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي، حَتَّىٰ لاَ أَخَافَ وَلاَ أَخْذَرَ مِنْ شَيْءٍ أَبَداً. إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Prayer for seeking Allah's aid

1. When you go to sleep at night, you may put close to the side of your head a clean vessel full of pure water and covered by a clean piece of cloth. When you wake up to offer the Night Prayer, you may drink three doses of that water and perform the ritual ablution with the rest of it. You may then turn your face towards the qiblah direction, recite the *adhān* and *iqāmah* statements, and offer a two-unit prayer, reciting whatever Qur'ānic chapter you would like to recite. While genuflecting, you may repeat the following supplicatory statement twenty-five times:

O Aide of those who seek assistance!

يَا غِيَاثَ ٱلْمُسْتَغِيثِينَ!

When you stand erect again after the genuflection, you may repeat the same statement twenty-five times. In the two prostrations of the prayer and the position of sitting between them, you may repeat the same statement twenty-five each. When you stand up for offering the second unit, you may do the same thing as exactly as you have done in the first unit. By this, you have repeated this statement three hundred times. You may then finish your prayer after uttering the statements of *tashahhud* and *taslīm*. Keeping yourself in the position of the prayer (i.e. sitting), you may raise your head towards the sky and repeat the following statement thirty times:

From the submissive servant to the All-majestic Lord.

مِنَ الْعَبْدِ الذَّلِيلِ إِلَى الْمَوْلَى الْجَلِيلِ.

You may then submit your request, and the response will come very shortly, by the permission of Allah the Almighty.

Prayer for seeking succor

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever of you intends to seek the aid of Allah the Almighty, may offer a two-unit prayer and then prostrate himself and say the following:

O Muḥammad, O Allah's Messenger! O ʻAlī! O two masters of the believing men and women! In your names do I seek aid from Allah the All-exalted. O Muḥammad! O ʻAlī! In your names do I seek aid! O my aid! In the name of Allah, Muḥammad, ʻAlī, Fāṭimah...

يَا مُحَمَّدُ، يَا رَسُولَ اللَّهِ! يَا عَلِيُّ، يَا سَيِّدَا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ! بِكُمَا أَسْتَغِيثُ إِلَى اللَّهِ تَعَالَى. يَا مُحَمَّدُ يَا عَلِيُّ، أَسْتَغِيثُ بِكُمَا. يَا غَوْثَاهُ بِاللَّهِ وَبِمُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ...

You may then mention the names of the Holy Imams (ʻa). Following this, you may add the following:

In your names do I seek advocacy of Allah the All-exalted.

بِكُمْ أَتَوَسَّلُ إِلَى اللَّهِ تَعَالَى.

Once you do so, they will intercede for you to Allah the Almighty to grant you His aid at that very moment, if He wills.

Prayer for removing destitution and poverty

1. You may offer a two-unit prayer excellently and then prostrate yourself and say this supplicatory prayer:

O Glorious! O One! O One and Only! O All-generous! I turn my face towards You in the name of Muḥammad, Your Prophet, the Prophet of Mercy; O Allah's Messenger! I turn my face in your name towards Allah, my and your Lord and the Lord of all things. I thus beseech to You, O Allah, to send blessings upon Muḥammad and upon his Household, and I beseech to You to grant me one of Your generous gifts, an easy opening, and expansive sustenance by which I can put together my scattered things, settle my debts, and have the ability to cover the needs of my dependants.

يَا مَاجِدُ، يَا وَاحِدُ، يَا أَحَدُ، يَا كَرِيمُ! أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ ٱلرَّحْمَةِ. يَا رَسُولَ ٱللَّهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى ٱللَّهِ رَبِّي وَرَبِّكَ وَرَبِّ كُلِّ شَيْءٍ. أَسْأَلُكَ يَا اللَّهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَسْأَلُكَ أَنْ تَنْفَحَنِي نَفْحَةً مِنْ نَفَحَاتِكَ؛ فَتْحاً يَسِيراً وَرِزْقاً وَاسِعاً، أَلُمُّ بِهِ شَعَثِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي.

Prayer of the aggrieved

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever is afflicted by an agony, may bathe himself and offer a two-unit prayer, after which he may lie down, put his right cheek on his right hand, and say this supplication:

O He Who grants dignity to every humble one! O He Who humiliates every arrogant one! I swear by You, this matter, which is *such-and-such*, has become unbearable for me.

يَا مُعِزَّ كُلِّ ذَلِيلٍ! يَا مُذِلَّ كُلِّ عَزِيزٍ! وَحَقِّكَ لَقَدْ شَقَّ عَلَيَّ...

He may mention the agony from which he is suffering.

Prayer for seeking Allah's support against the enemy

1. Imam al-Ṣādiq (ʻa) is reported to have said: You may perform a ritual ablution perfectly at any time you wish and then offer a two-unit prayer with perfect genuflection and prostration. Upon accomplishment, you may roll your two cheeks in the dust and repeat *yā-rabbāhu* (O my Lord!) as many times as possible in one breath. You may then say this supplicatory prayer:

O He Who destroyed ʻĀd, the ancient people, and Thamūd, and did not spare them, and the people of Noah before; certainly, they were the most unjust and the most rebellious; and the cities overthrown, it is He Who did overthrow; so, covered them what did cover! If *so-and-so* the son of *so-and-so* was wrongful in what he committed against me, then please make an appointment of chastisement from You for him and do not give him any share of Your forbearance, O Closest of the close ones!

يَا مَنْ أهلَكَ عَاداً الأولَى، وَثَمُودَ فَمَا أبقَى، وَقَوْمَ نُوحٍ مِنْ قَبْلُ، إِنَّهُمْ كَانُوا هُمْ أظلَمَ وَأطغَى، وَالمُؤتَفِكَةَ أهوَى، فَغَشَّاهَا مَا غَشَّى، إنْ كَانَ ... ظَالِماً فِي مَا ارْتَكَبَنِي بِهِ فَاجْعَلْ عَلَيْهِ مِنْكَ وَعْداً وَلاَ تَجْعَلْ لَهُ فِي حِلْمِكَ نَصِيباً. يَا أقرَبَ الأقرَبِينَ.

Prayer for complaint against the wrongful

1. You may splash water over your body and then offer a two-unit prayer. You may then raise your head towards the sky, extend your two arms, and say these words:

O Allah! O Lord of Muḥammad and Muḥammad's Household! Please pour Your blessings upon Muḥammad and Muḥammad's Household and obliterate their enemies. O Allah! Indeed, *so-and-so*, the son of *so-and-so*, has wronged me and I do not find anyone save You to seek his support against him. So, please retaliate upon him for me at

اللَّهُمَّ رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأهلِكْ عَدُوَّهُمْ. اللَّهُمَّ إنَّ ... قَدْ ظَلَمَنِي، وَلاَ أجِدُ مَنْ أصُولُ بِهِ غَيْرَكَ. فَاسْتَوْفِ لِي مِنْهُ

this very time; at this very time. In the name of those whom You imposed upon Yourself duties towards them and in the name of their duties towards You, I beseech You earnestly to do that for me. O He Who lightens the laws and lightens the burdens! O He Whose onslaught is horrifying! O He Who possesses all favors!

ظُلاَمَتِيَ السَّاعَةَ السَّاعَةَ، بِحَقِّ مَنْ جَعَلْتَ لَهُ عَلَيْكَ حَقّاً، وَبِحَقِّهِمْ عَلَيْكَ إِلاَّ فَعَلْتَ ذَلِكَ. يَا مُخَفِّفَ الأَحْكَامِ وَالأَخْذِ! يَا مَرْهُوبَ الْبَطْشِ! يَا مَالِكَ الْفَضْلِ!

Prayer for victory against the wrongdoers

1. Imam al-Ṣādiq (ʻa) is reported to have said: When you demand with victory against a wrongful person, you must not imprecate Allah's chastisement upon him, because some men keep on imprecating Allah's revenge upon the wrongful until they themselves turn into wrongful. Rather, whenever you are wronged, you may bathe yourself, offer a two-unit prayer in a place where no ceiling screens you from the sky, and say this supplicatory prayer:

O Allah! Indeed *so-and-so* the son of *so-and-so* has wronged me, and I cannot find anyone save You to seek his support against him. So, please take revenge upon him for me at this very time, at this very time. In the name of the Name by which the distressed one besought to You and You relieved all of his agonies, established him with power in the earth, and made him Your representative among Your creatures, I beseech to You to pour blessings upon Muḥammad and upon Muḥammad's Household and take revenge upon him who wronged me at this very time, at this very time.

اللَّهُمَّ إِنَّ ... ظَلَمَنِي، وَلَيْسَ لِي أَحَدٌ أَصُولُ بِهِ غَيْرَكَ. فَاسْتَوْفِ لِي ظُلاَمَتِيَ السَّاعَةَ السَّاعَةَ، بِالاِسْمِ الَّذِي سَأَلَكَ بِهِ الْمُضْطَرُّ فَكَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَمَكَّنْتَ لَهُ فِي الأَرْضِ وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ. فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَسْتَوْفِيَ لِي ظُلاَمَتِي السَّاعَةَ السَّاعَةَ.

If you do so, you will very soon see what you hope to see.

Prayer for making easy the difficult

1. Imam al-Ṣādiq (ʻa) is reported to have said: If a difficulty faces you, you may offer a two-unit prayer at midday. In the first unit, you may recite Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, and the first three verses of Sūrah al-Fatḥ (no. 48). In the second unit, you may recite Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, and Sūrah al-Inshirāḥ (no. 94).

The effect of this prayer has been personally experienced.

Prayer for solving difficulties

1. Imam al-Ḥusayn ibn 'Alī ('a) is reported to have said: You may offer a four-unit prayer, carrying out its supplication and parts as excellently as possible. In the first unit, you may recite Sūrah al-Fātiḥah once and repeat seven times:

Allah is Sufficient for us! Most Excellent is He in Whom we trust.

حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ

In the second unit, you may recite Sūrah al-Fātiḥah once and repeat seven times:

Whatever Allah may wish (shall come to pass); there is no strength except through Allah Alone? Even if you see how I am less wealthy than you are and have fewer children…

مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا

In the third unit, you may recite Sūrah al-Fātiḥah once and repeat seven times:

There is no god save You. Be You Glorified! Lo! I have been a wrongdoer.

لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ

In the fourth unit, you may recite Sūrah al-Fātiḥah once and repeat seven times:

And I entrust my affair to Allah. Surely, Allah sees the servants.

وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ

You may then submit your requests.

Prayer when misfortunes afflict

1. You may offer a four-unit prayer, reciting in each unit Sūrah al-Fātiḥah once, repeating Sūrah al-Tawḥīd seven times, and reciting Āyah al-Kursī once. Upon accomplishment of the prayer, you may say:

May Allah pour blessings upon the Ummi(45) Prophet and upon his Household!

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الأُمِّيِّ وَآلِهِ.

You may then say *subḥānallāhi, alḥamdulillāhi, lā-ilāha-illā'llāhu*, and *allāhu-akbaru*. If you do all that, Allah the All-exalted will fulfill His promise to you.

Prayer for more sustenance

1. The Holy Prophet (ṣ) is reported to have quoted the Archangel Gabriel as saying: You may offer a two-unit prayer, reciting in the first unit Sūrah al-Fātiḥah once and repeating Sūrah al-Kawthar (no. 108) and Sūrah al-Tawḥīd

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(45) Ummi means an inhabitant of Ummu'l-Qurā, Makkah.

three times each. In the second unit, you may recite Sūrah al-Fātiḥah once and repeat Sūrah al-Falaq and Sūrah al-Nās three times each.

Prayer for fending off poverty

1. Maysar ibn 'Abd al-'Azīz reported: I was present with Imam Abū-'Abdullāh ('a) when one of our brethren-in-faith visited him and said, "May Allah accept me as ransom for you! I am poor."

Instructing him, the Imam ('a) said, "You may observe fasting on one Wednesday, following it with fasting on Thursday and Friday. Thus, You will have observed fasting for three consecutive days. In the forenoon of Friday, you may visit the Apostle of Allah (ṣ)(46) while you are on the highest point on the roof of your house or in a desert where nobody can see you. There, you may offer a two-unit prayer. Facing the qiblah direction and putting your right hand on the left, you may kneel down on your knees and say these words:

O Allah! You are who You are. All expectations are cut off except for You. All hopes have been disappointed except those placed in You. O He Who is the trust of those who have no trust. I place my trust in none save You. Please, decide for my affair a relief and an exit and provide me with sustenance from whence I expect and from whence I do not expect.

اللَّهُمَّ أنتَ أنْتَ. إنقَطَعَ الرَّجَاءُ إلاَّ مِنكَ، وَخَابَتِ الآمَالُ إلاَّ فِيكَ. يَا ثِقَةَ مَنْ لاَ ثِقَةَ لَهُ غَيْرُكَ، اجْعَلْ لِي مِنْ أمْرِي فَرَجاً وَمَخْرَجاً، وَارْزُقْنِي مِنْ حَيْثُ أحْتَسِبُ وَمِنْ حَيْثُ لاَ أحْتَسِبُ.

You may then prostrate yourself on the ground and say:

O Aide! Decide for me sustenance out of Your favors.

يَا مُغِيثُ، إجْعَلْ لِي رِزْقاً مِنْ فَضْلِكَ.

If you do all that, you will receive the morning of Saturday with new sustenance.

2. Whenever the Holy Prophet (ṣ) was inflicted with poverty, he would shout at his family members, "O my family members! Hurry to prayer. Hurry to prayer."

Prayer of fathers for their children

1. The prayer of fathers for their children consists of four units. In the first unit, you may recite Sūrah al-Fātiḥah once and repeat this Qur'ānic verse (2/128) ten times:

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(46) To visit the Holy Prophet (ṣ) means to say the statements said upon visiting his holy tomb.

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ
أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

Our Lord! Make of us Muslims, bowing to Your will, and of our progeny a people Muslim, bowing to Your will; and show us our place for the celebration of due rites; and turn to us in mercy; for You are the Oft-Returning, Most Merciful.

In the second unit, recite Sūrah al-Fātiḥah once and repeat these Qur'ānic verses (14/40-1) ten times:

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن
ذُرِّيَّتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾
رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

O my Lord! Make me one who establishes regular prayer, and also raise such among my offspring, O our Lord! And accept You my prayer. O our Lord! Cover us with Your forgiveness - me, my parents, and all believers, on the day that the Reckoning will be established!

In the third unit, recite Sūrah al-Fātiḥah once and repeat this Qur'ānic verse (25/74) ten times:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ
أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord! Grant to us wives and offspring who will be the comfort of our eyes, and give us the grace to lead the righteous.

In the fourth unit, recite Sūrah al-Fātiḥah once and repeat this Qur'ānic verse (46/15) ten times:

قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ
أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا
تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ إِنِّى تُبْتُ
إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ

O my Lord! Grant me that I may be grateful for Your favor which You have bestowed upon me, and upon both my parents, and that I may work righteousness such as You may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow to You in Islam.

Upon accomplishment of the prayer, you may repeat this Qur'ānic verse ten times:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ
أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Our Lord! Grant to us wives and offspring who will be the comfort of our eyes, and give us the grace to lead the righteous.

Prayer of children for their parents

1. The prayer of children for their parents consists of two units. In the first unit, Sūrah al-Fātiḥah is recited once only and this Qur'ānic verse (14/41) is repeated

ten times:

O our Lord! Cover us with Your forgiveness - me, my parents, and all believers, on the day that the Reckoning will be established!

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ
يَوْمَ يَقُومُ ٱلْحِسَابُ

In the second unit, Sūrah al-Fātiḥah is recited once and this Qur'ānic verse (71/28) is repeated ten times:

O my Lord! Forgive me, my parents, all who enter my house in faith, and all believing men and believing women.

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ
بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ

Upon accomplishment of the prayer, this Qur'ānic verse (17/24) is repeated ten times:

My Lord! Bestow on them Your mercy even as they cherished me in childhood.

رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

2. Another prayer: You may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah once and repeating this Qur'ānic verse twenty times:

My Lord! Bestow on them Your mercy even as they cherished me in childhood.

رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا

When you finish the prayer, you may prostrate yourself and repeat the same Qur'ānic verse ten times.

Prayer for self-sufficiency

1. You may offer a two-unit prayer reciting in each unit Sūrah al-Fātiḥah once and repeating this couple of Qur'ānic verses (3/26-7) ten times:

Say: O Allah. Lord of power and rule, You give power to whom You please, and You strip off power from whom You please: You endue with honor whom You please, and You bring low whom You please: In Your hand is all good. Verily, over all things You have power. You cause the night to gain on the day, and You cause the day to gain on the night; You bring the Living out of the dead, and You bring the dead out of the living; and You give sustenance to whom You please, without measure.

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن
تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن
تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ
وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ
مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ
مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

When you finish the prayer, you may repeat this Qur'ānic verse (23/18) ten times:

O my Lord! Grant You forgiveness and mercy for You are the Best of those who show mercy!

رَبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ

You may also repeat this invocation ten times:

O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad.

اللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

You may then prostrate yourself and say this Qur'ānic verse (38/35):

O my Lord! Forgive me, and grant me a kingdom which, it may be, suits not another after me: for You are the Grantor of bounties without measure.

رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ
مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ

2. Another prayer: You may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah once and repeating Sūrah Quraysh (no. 106) fifteen times. After accomplishing the prayer, you may invoke Allah's blessings upon the Holy Prophet and his Household ten times. After that, you may prostrate yourself and repeat ten times:

O Allah, please make me dispense with Your creatures out of Your favors.

اللّهُمَّ اغْنِنِي بِفَضْلِكَ عَنْ خَلْقِكَ.

3. Another prayer: You may offer a four-unit prayer, reciting in the first unit Sūrah al-Fātiḥah once and repeating Sūrah al-Falaq ten times.

In the second unit, you may recite Sūrah al-Fātiḥah once and repeat Sūrah al-Kāfirūn ten times, repeat Āyah al-Kursī ten times, and repeat the following Qur'ānic verses (2/285-6) ten times:

The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, His angels, His books, and His apostles. 'We make no distinction, they say, between one and another of His apostles. And they say: We hear, and we obey. We seek Your forgiveness, our Lord, and to You is the end of all journeys. On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; Our

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ
وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ
أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا
حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا

Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector. Help us against those who stand against faith.

تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

When you finish the first two units of the prayer, you may say the following glorification words ten times:

All glory be to Allah for the eternity of the eternity! All glory be to Allah, the One and the One and Only! All glory be to Allah the Singular and the Self-subsisting! All glory be to Allah Who raised the skies without any support, the One Who is independent without having any consort or any son!

سُبْحَانَ اللَّهِ أَبَدَ الأَبَدِ. سُبْحَانَ اللَّهِ الْوَاحِدِ الأَحَدِ. سُبْحَانَ اللَّهِ الْفَرْدِ الصَّمَدِ. سُبْحَانَ اللَّهِ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ، الْمُتَفَرِّدِ بِلاَ صَاحِبَةٍ وَلاَ وَلَدٍ.

In the third unit of the prayer, you may recite Sūrah al-Fātiḥah once and repeat Sūrah al-Takāthur (no. 102) three times.

In the fourth unit, you may recite Sūrah al-Fātiḥah once, repeat Sūrah al-Qadr three times, and repeat Sūrah al-Zalzalah (no. 99) three times.

When you finish the prayer, you may prostrate yourself and repeat these words seven times:

O Allah, I beseech to You for making easy whatever is difficult for me, because it is easy for You to make easy the difficult.

اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّيْسِيرَ فِي كُلِّ عَسِيرٍ، فَإِنَّ تَيْسِيرَ الْعَسِيرِ عَلَيْكَ يَسِيرٌ.

You may then raise your head from the prostration and repeat these Qur'ānic verses (45/36-7) ten times:

Then, praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds! To Him be glory throughout the heavens and the earth: and He is Exalted in power, Full of wisdom!

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

Prayer for settling the debts

1. This prayer consists of four units. In the first unit, recite Sūrah al-Fātiḥah once and repeat Sūrah al-Falaq, Sūrah al-Nās, and Sūrah al-Tawḥīd ten times each.

In the second unit, recite Sūrah al-Fātiḥah once, Āyah al-Kursī ten times, Sūrah al-Kāfirūn ten times, and these Qur'ānic verses ten times:

The Messenger believes… [2/285-6]

ءَامَنَ ٱلرَّسُولُ . . .

Upon saying the *taslīm* statement after the accomplishment of the second unit, you may repeat the aforesaid words of glorification.

In the third unit, recite Sūrah al-Fātiḥah once and repeat Sūrah al-Takāthur, Sūrah al-'Aṣr, and Sūrah al-Kawthar three times each.

In the fourth unit, recite Sūrah al-Fātiḥah once and repeat Sūrah al-Qadr and Sūrah al-Zalzalah three times each.

Upon saying the *taslīm* statement after the accomplishment of the fourth unit, you may prostrate yourself and repeat the aforesaid words of glorification.

Prayer of the hungry

1. Imam al-Ṣādiq ('a) is reported to have said: He who feels hungry may offer a two-unit prayer, after which he may pray to Allah the Almighty, saying:

My Lord! Give food to me, for I am hungry.

رَبِّ أَطْعِمْنِي، فَإِنِّي جَائِعٌ.

If he does so, Allah the Almighty will immediately give him food.

2. Imam al-Ṣādiq ('a) is also reported to have said: To pray to Allah for the good of your brethren-in-faith in their absence brings about sustenance and fends off misfortunes.

3. Imam al-Ṣādiq ('a) is also reported as saying: Lady Fāṭimah ('a) came to the Holy Prophet (ṣ) and complained to him about hunger that she felt. Instructing her, he (ṣ) said: You may say these words and pray to Allah, saying:

O He Who satisfies the hungry! O He Who raises high the humble! Do not cause Fāṭimah the daughter of Muḥammad to feel hungry.

يَا مُشْبِعَ الْجَوْعَةِ وَيَا رَافِعَ الْوَضْعَةِ،
لاَ تُجِعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ.

Prayer for obtaining sustenance

1. It is reported that a man came to the Holy Prophet (ṣ) and said, "I have many dependants and I am suffering too much because of debts. Therefore, instruct me a supplication by which Allah the Almighty may provide me with sustenance so that I can settle my debts and cover the needs of my dependants."

The Holy Prophet (ṣ) taught him to do the following: You may do the ritual ablution very accurately and then offer a two-unit prayer with accurate genuflection and prostration. Upon accomplishment, you may say the following supplication:

O Glorious! O One an Only! O All-generous! I turn my face towards You in the name of Muhammad, Your Prophet, the Prophet of Mercy; O Muhammad! O Allah's Messenger! I turn my face in your name towards Allah, my and your Lord and the Lord of all things. I thus beseech You, O Allah, to send blessings upon Muhammad and upon his Household, and I beseech You to grant me one of Your generous gifts, an easy opening, and expansive sustenance by which I can put together my scattered things, settle my debts, and have the ability to cover the needs of my dependants.

يَا مَاجِدُ، يَا وَاحِدُ، يَا كَرِيمُ! أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ نَبِيِّ ٱلرَّحْمَةِ. يَا مُحَمَّدُ يَا رَسُولَ ٱللَّهِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَىٰ ٱللَّهِ رَبِّي وَرَبِّكَ وَرَبِّ كُلِّ شَيْءٍ. وَأَسْأَلُكَ ٱللَّهُمَّ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ أَهْلِ بَيْتِهِ، وَأَسْأَلُكَ نَفْحَةً كَرِيمَةً مِنْ نَفَحَاتِكَ؛ فَتْحاً يَسِيراً وَرِزْقاً وَاسِعاً، أَلُمُّ بِهِ شَعَثِي، وَأَقْضِي بِهِ دَيْنِي، وَأَسْتَعِينُ بِهِ عَلَىٰ عِيَالِي.

Another prayer for settling the needs

1. Imam Abū-'Abdullāh ('a) is reported to have said: When one third of a night passes, you may stand up and offer a two-unit prayer, reciting Sūrah al-Mulk (no. 67) [in the first unit after reciting Sūrah al-Fātiḥah] and Sūrah Fuṣṣilat (no. 41) [in the second unit after reciting Sūrah al-Fātiḥah]. You may then pray to Allah, saying:

O Lord! All eyes have slept and all stars have sunk, while You are the Ever-living and Self-subsisting. You are not overtaken by slumber or sleep. Verily, no still night, no sky displaying the zodiacal signs, no widely expansive land, no vast abysmal ocean, no depths of darkness one above another—none of these can ever hide itself from You. O Succor of the pious ones! O Aide of the callers for aid! I call for Your aid in the name of Your mercy; so, pour blessings upon Muḥammad and upon his Household and grant me my request, which is *such-and-such*, and never reject me with disappointment or deprivation, O most Merciful of all those who show mercy!

يَا رَبِّ، قَدْ نَامَتِ ٱلْعُيُونُ، وَغَارَتِ ٱلنُّجُومُ، وَأَنْتَ ٱلْحَيُّ ٱلْقَيُّومُ، لاَ تَأْخُذُكَ سِنَةٌ وَلاَ نَوْمٌ. لَنْ يُوَارِيَ عَنْكَ لَيْلٌ دَاجٍ، وَلاَ سَمَاءٌ ذَاتُ أَبْرَاجٍ، وَلاَ أَرْضٌ ذَاتُ مِهَادٍ، وَلاَ بَحْرٌ لُجِّيٌّ، وَلاَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ. يَا صَرِيخَ ٱلأَبْرَارِ وَغِيَاثَ ٱلْمُسْتَغِيثِينَ، بِرَحْمَتِكَ أَسْتَغِيثُ، فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِهِ، وَٱقْضِ لِي حَاجَةَ... وَلاَ تَرُدَّنِي خَائِباً وَلاَ مَحْرُوماً، يَا أَرْحَمَ ٱلرَّاحِمِينَ.

If you do all that, you will have all your requests granted without any doubt.

Prayer in hardships

1. Imam al-Kāẓim ('a) said: You may offer a prayer with any number of units you like, and when you finish, stick your cheek and forehead to the ground and

say three times:

O He Who is the power of every weak one! O He Who humiliates every despotic one! I swear by You, my fear has become too aggravated; so, please grant me relief.

يَا قُوَّةَ كُلِّ ضَعِيفٍ! يَا مُذِلَّ كُلِّ جَبَّارٍ! قَدْ، وَحَقِّكَ، بَلَغَ الْخَوْفُ مَجْهُودِي، فَفَرِّجْ عَنِّي.

You may then stick your right cheek to the ground and say three times:

O He Who humiliates every despotic one! O He Who grants dignity to every humble one! I swear by You, I have lost patience; so, please grant me relief.

يَا مُذِلَّ كُلِّ جَبَّارٍ! يَا مُعِزَّ كُلِّ ذَلِيلٍ! قَدْ، وَحَقِّكَ، أَعْيَا صَبْرِي، فَفَرِّجْ عَنِّي.

You may then stick your left cheek to the ground and repeat the same words three times.

Then, stick your forehead to the ground and say three times:

I bear witness that every worshipped one from the edge of Your Throne and up to the center of Your lands is null except You. You know my agony; so, please grant me relief.

أَشْهَدُ أَنَّ كُلَّ مَعْبُودٍ مِنْ دُونِ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ بَاطِلٌ إِلاَّ وَجْهَكَ. تَعْلَمُ كُرْبَتِي فَفَرِّجْ عَنِّي.

You may then sit down on your knees and say three times:

O Allah! You are the Ever-living, the Self-subsisting, the Most High, the All-great, the Creator, the Fashioner, the Grantor of life, the One Who causes death, the Originator, and the Excellent Maker. Yours is all nobility. Yours is all praise. Yours is all munificence. Yours is all magnanimity. You are One and Only. There is no partner to You. O One! O One and Only! O Besought of all! O He Who neither begets nor is He begotten and there is none like to Him! Such is Allah, my Lord.

اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ، الْعَلِيُّ الْعَظِيمُ، الْخَالِقُ الْبَارِئُ، الْمُحْيِي الْمُمِيتُ، الْبَدِيءُ الْبَدِيعُ. لَكَ الْكَرَمُ، وَلَكَ الْحَمْدُ، وَلَكَ الْمَنُّ، وَلَكَ الْجُودُ، وَحْدَكَ وَحْدَكَ لاَ شَرِيكَ لَكَ. يَا وَاحِدُ، يَا أَحَدُ، يَا صَمَدُ، يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. كَذَلِكَ اللَّهُ رَبِّي.

You may then say three times:

Please, pour blessings upon Muḥammad and upon Muḥammad's Household, the truthful ones, and do to me *such-and-such*.

صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الصَّادِقِينَ، وَ...

Prayer of the wronged

1. You may offer a two-unit prayer and recite any Qur'ānic chapters you wish. You may then invoke Allah's blessings upon the Holy Prophet and his Household as many times as possible. Then, you should say:

O Allah! Verily, there is a day on which You shall retaliate on the wrongful for the wronged. Yet, my dismay and anxiety do not allow me to wait patiently for Your forbearance and deliberateness. You know that *so-and-so* has wronged me and transgressed against me through his power against my weakness. So, I beseech to You, O Lord of almightiness, Distributor of sustenance, Eradicator of the tyrants, and Supporter of the wronged ones, to apply Your omnipotence to him. I adjure You to do that, O Lord of almightiness, at this very time, at this very time.

اللَّهُمَّ إنَّ لَكَ يَوْماً تَنْتَقِمُ فِيهِ لِلمَظلُومِ مِنَ الظَّالِمِ. لَكِنَّ هَلَعِي وَجَزَعِي لاَ يُبْلِغَانِ بِيَ الصَّبْرَ عَلَى أَنَاتِكَ وَحِلْمِكَ. وَقَدْ عَلِمْتَ أَنَّ... ظَلَمَنِي وَاعْتَدَى عَلَيَّ بِقُوَّتِهِ عَلَى ضَعْفِي، فَأَسْأَلُكَ يَا رَبَّ الْعِزَّةِ، وَقَاسِمَ الأَرْزَاقِ، وَقَاصِمَ الْجَبَابِرَةِ، وَنَاصِرَ الْمَظلُومِينَ، أَنْ تُرِيَهُ قُدْرَتَكَ. أَقْسَمْتُ عَلَيْكَ يَا رَبَّ الْعِزَّةِ، السَّاعَةَ السَّاعَةَ.

2. Another prayer: Muḥammad ibn al-Ḥasan al-Ṣaffār reported that he complained to one of the Holy Imams ('a), saying, "*So-and-so* has wronged me."

The Imam ('a) instructed: You may perform the ritual ablution in the most excellent way, offer a two-unit prayer, praise Allah the All-exalted, invoke His blessings upon the Prophet and his Household, and say these words:

O Allah! *So-and-so* has wronged me and transgressed against me; so, please impose upon him poverty that You will never remove from him and scandal that You never cover.

اللَّهُمَّ إنَّ ... ظَلَمَنِي وَبَغَى عَلَيَّ، فَأبْلِهِ بِفَقْرٍ لاَ تَجْبُرُهُ وَبِسُوءٍ لاَ تَسْتُرُهُ.

Muḥammad said: When I did that, the man who had wronged me was afflicted with leprosy.

3. According to another narration, one of the Holy Imams ('a) said, "Any believer who, having been wronged, performs the ritual ablution, offers a two-unit prayer, and then says:

O Allah! I am wronged. So, please grant me victory,

اللَّهُمَّ إنِّي مَظلُومٌ فَانْتَصِرْ

and says nothing more, Allah will grant him victory immediately."

Another prayer for removing hardships

1. Imam ʿAlī ibn al-Ḥusayn (ʿa) is reported that whenever he was aggrieved by something, he would put on the cleanest of his clothes, perform a ritual ablution in the most perfect way, go to the highest point on the roof of his house, and offer a four-unit prayer. In the first unit, he would recite Sūrah al-Fātiḥah and Sūrah al-Zalzalah. In the second, he would recite Sūrah al-Fātiḥah and Sūrah al-Naṣr (no. 110). In the third, he would recite Sūrah al-Fātiḥah and Sūrah al-Kāfirūn. In the fourth, he would recite Sūrah al-Fātiḥah and Sūrah al-Tawḥīd. He would then raise his hands towards the sky and say:

O Allah! I beseech to You earnestly in the name of Your Attributes, which if You are besought thereby to open the closed doors of the sky, they will be opened; and if You are besought thereby to remove the narrow doors of the earth for relief, they will be opened wide. I also beseech to You in the name of Your Attributes, which if You are besought thereby to open the doors of difficulties for easiness, they will be opened wide, and I beseech You earnestly in the name of Your Attributes, which if You are besought thereby to open the doors of graves for resurrection, they will be opened—I beseech to You to pour Your blessings upon Muḥammad and Muḥammad's Household and endow me with the granting of my request.

اللَّهُمَّ إِنِّي أسْأَلُكَ بِأسْمَائِكَ الَّتِي
إِذَا دُعِيتَ بِهَا عَلَى مَغَالِقِ أبْوَابِ
السَّمَاءِ لِلْفَتْحِ انْفَتَحَتْ، وَإِذَا
دُعِيتَ بِهَا عَلَى مَضَائِقِ الأرَضِينَ
لِلْفَرَجِ انْفَرَجَتْ، وَأسْأَلُكَ
بِأسْمَائِكَ الَّتِي إِذَا دُعِيتَ بِهَا عَلَى
أبْوَابِ العُسْرِ لِلْيُسْرِ تَيَسَّرَتْ،
وَأسْأَلُكَ بِأسْمَائِكَ الَّتِي إِذَا دُعِيتَ
بِهَا عَلَى الْقُبُورِ لِلنُّشُورِ انْتَشَرَتْ،
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاقْلِبْنِي بِقَضَاءِ حَاجَتِي.

Imam ʿAlī ibn al-Ḥusayn (ʿa) commented, "If one does all that, he will have his request granted before his foot moves from that place. I swear it by Allah."

2. Another prayer: Imam al-Ṣādiq (ʿa) is reported to have instructed: You may offer a two-unit prayer in any way you like, and then say:

O Allah! Fix hope for You in my heart, and deprive me of putting my hope in anyone other than You, so that I shall hope for none but You and I shall place my trust in none save You.

اللَّهُمَّ أثْبِتْ رَجَاءَكَ فِي قَلْبِي،
وَاقْطَعْ رَجَاءَ مَنْ سِوَاكَ عَنِّي، حَتَّى
لاَ أرْجُوَ إِلاَّ إِيَّاكَ وَلاَ أثِقَ إِلاَّ بِكَ.

Prayer for offspring

1. Imam ʿAlī Amīr al-Mu'minīn (ʿa) is reported to have said: If you want to have a child, you may perform the ritual ablution in the most perfect way, offer two units of prayer in the most excellent way, and prostrate yourself after that, repeating *astaghfirullāha* seventy-one times. You may then sleep with your

wife and say:

O Allah! If You provide me with a male child, I will most surely name him after Your Prophet Muḥammad.	اللَّهُمَّ إِنْ تَرْزُقْنِي وَلَداً لَأُسَمِّيَنَّهُ بِاسْمِ نَبِيِّكَ مُحَمَّدٍ.

Allah will definitely respond to you as long as you never doubt it.

I have instructed you to be pure, and Allah the All-exalted has said, "*And He loves those who keep themselves pure and clean.* (2/222)"

I have also instructed you to offer a prayer, and I have heard Allah's Apostle (ṣ) say, "A servant of Allah becomes closest to his Lord when the Lord sees him prostrating and genuflecting for Him."

I have then instructed you to implore Allah's forgiveness, and Allah the All-exalted says, "*Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; and give you increase in wealth and sons.* (71/10-12)"

Allah the All-exalted said to His Prophet, "*If you ask seventy times for their forgiveness, Allah will not forgive them.* (9/80)" For this reason, I have instructed you to implore Allah's forgiveness more than seventy times.

Prayer at fear of oppressors

1. He said: You may bathe yourself, offer a two-unit prayer, raise your dress up so that your knees appear at the place of prayer, and repeat the following supplicatory prayer one hundred times:

O Ever-living! O Self-subsisting! O Ever-living! There is no god save You. In the name of Your mercy I seek aid; so (please) bless Muḥammad and the Household of Muḥammad and come to my aid at this very time, at this very time.	يَا حَيُّ يَا قَيُّومُ، يَا حَيُّ، لاَ إِلَهَ إِلاَّ أَنْتَ. بِرَحْمَتِكَ أَسْتَغِيثُ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَغِثْنِيَ السَّاعَةَ السَّاعَةَ.

Upon accomplishment, you may say the following supplicatory prayer:

I beseech You to bless Muḥammad and the Household of Muḥammad, to be kind to me, to make me overcome, to plan for me, to plot for me, to make scheme for me, and to save me from the harm of *so-and-so* the son of *so-and-so*.	أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَلْطُفَ بِي، وَأَنْ تَغْلِبَ لِي، وَأَنْ تَمْكُرَ لِي، وَأَنْ تَخْدَعَ لِي، وَأَنْ تَكِيدَ لِي، وَأَنْ تَكْفِيَنِي مَؤُونَةَ...

This supplicatory prayer was said by the Holy Prophet (ṣ) on the day of the Battle of Uḥud.

Prayer for protection

1. Abū-ʻAbdullāh al-Ḥusayn ibn Muḥammad al-Bazawfarī is reported to have quoted one of the Holy Imams (ʻa) as saying: Whoever has a request to be urgently granted by Allah the Almighty, may bathe himself after midnight at a Friday night (i.e. the night before Friday), direct towards his place of prayer, and offer a two-unit prayer.

In the first unit, he may recite Sūrah al-Fātiḥah, but when he reaches this holy verse, he should repeat it one hundred times: "*You do we serve and You do we beseech for help* (verse no. 5)." He may then continue reciting this Sūrah. After that, he may recite Sūrah al-Tawḥīd one time only.

In the genuflection of each unit, he may repeat the genuflection doxology seven times: "All glory be to my Lord, the All-great, and with the praising of Him." In the two prostrations of each unit, he may repeat the prostration doxology seven times: "Glory be to my Lord, the Most High, and with the praising of Him."

Upon accomplishment of the prayer, he may beseech to Allah the Almighty using this supplicatory prayer. If he does, Allah the Almighty will most certainly grant him his request unless it results in rupture of relations with one's relatives:

O Allah, if I obey You, then all thanks are for You, but if I disobey You, then the argument [against me] is Yours. From You is the leisure and from You is the relief. Glory be to Him Who has bestowed, yet He thanked. Glory be to Him Who has predetermined and then forgiven. O Allah, if I have disobeyed You, then I have also obeyed You in the dearest thing to You, which is belief in You. I have neither attributed a child to You nor have I claimed that You have a partner. This is out of Your favor to me, but not a favor under which I may put you. However, I have disobeyed You, O my God, but on account of neither challenge, nor defiance of worshipping You, nor denial of Your being my Lord; rather, I only followed my whims and Satan stumbled me. So, You have clear argument and statement against me. If You

اللَّهُمَّ إِنْ أَطَعْتُكَ فَٱلْمَحْمَدَةُ لَكَ، وَإِنْ عَصَيْتُكَ فَٱلْحُجَّةُ لَكَ. مِنْكَ ٱلرَّوْحُ وَمِنْكَ ٱلْفَرَجُ. سُبْحَانَ مَنْ أَنْعَمَ وَشَكَرَ. سُبْحَانَ مَنْ قَدَّرَ وَغَفَرَ. اللَّهُمَّ إِنْ كُنْتُ عَصَيْتُكَ، فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ ٱلْأَشْيَاءِ إِلَيْكَ، وَهُوَ ٱلْإِيمَانُ بِكَ؛ لَمْ أَتَّخِذْ لَكَ وَلَداً، وَلَمْ أَدْعُ لَكَ شَرِيكاً، مَنّاً مِنْكَ بِهِ عَلَيَّ، لَا مَنّاً مِنِّي بِهِ عَلَيْكَ. وَقَدْ عَصَيْتُكَ، يَا إِلٰهِي، عَلَىٰ غَيْرِ وَجْهِ ٱلْمُكَابَرَةِ، وَلَا ٱلْخُرُوجِ عَنْ عُبُودِيَّتِكَ، وَلَا ٱلْجُحُودِ لِرُبُوبِيَّتِكَ؛ وَلٰكِنْ أَطَعْتُ هَوَايَ، وَأَزَلَّنِي ٱلشَّيْطَانُ. فَلَكَ ٱلْحُجَّةُ عَلَيَّ وَٱلْبَيَانُ. فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي، غَيْرُ ظَالِمٍ لِي،

chastise me, then this is on account of my sins and You are not wronging me, but if You forgive and have mercy upon me, then, You are All-magnanimous and All-generous.

وَإِنْ تَغْفِرْ لِي وَتَرْحَمْنِي، فَإِنَّكَ جَوَادٌ كَرِيمٌ.

You may then repeat this word as much as one breath takes:

O All-generous! O All-generous...

يَا كَرِيمُ يَا كَرِيمُ...

You may then continue, saying:

O He Who is secure of all things while all things are fearful from and wary of Him, I beseech to You in the name of Your security of all things and the fear of all things from You to bless Muḥammad and the Household of Muḥammad and to grant me security for myself, my family members, my properties, my children, and whatever else You have bestowed upon me, so that I shall not fear or be wary of any thing at all. Verily, You have power over all things. Sufficient to us is Allah and most excellent is the Protector. O He Who saved Abraham from Nimrod! O He Who saved Moses from the Pharaoh! I beseech You to bless Muḥammad and the Household of Muḥammad and to save me from the evil of...

يَا آمِناً مِنْ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنكَ خَائِفٌ حَذِرٌ، أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَخَوْفِ كُلِّ شَيْءٍ مِنْكَ، أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعْطِيَنِي أَمَاناً لِنَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَسَائِرِ مَا أَنْعَمْتَ بِهِ عَلَيَّ، حَتَّىٰ لاَ أَخَافَ وَلاَ أَحْذَرَ مِنْ شَيْءٍ أَبَداً، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. وَحَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ. يَا كَافِيَ إِبْرَاهِيمَ نُمْرُودَ، وَيَا كَافِيَ مُوسَىٰ فِرْعَوْنَ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَكْفِيَنِي شَرَّ...

You may now mention the one whom you anticipate to harm you by name and the father's name (i.e. so-and-so the son of so-and-so) and beseech to Allah the Almighty to repel his harm and save you from his evils. Most certainly, Allah the Almighty will do, if He wills.

Then, you may prostrate yourself, submit your request, and beseech to Allah the Almighty earnestly and purely. Verily, if any believing man or woman offers this prayer and says this supplicatory prayer, the doors to the heavens will be opened before him/her so that his/her requests will be granted and his/her prayer will be immediately responded, no matter what his/her prayer may be. This is one of the favors that Allah the Almighty has bestowed upon people and upon us.

Prayer for gaining intelligence and good memory

1. Sadīr is reported to have quoted Imam al-Bāqir (ʿa), or Imam al-Ṣādiq (ʿa), as saying: With a saffron liquid that is put in a clean vessel, you may write Sūrah al-Fātiḥah, Āyah al-Kursī, Sūrah al-Qadr, Sūrah Yāsīn (no. 36), Sūrah al-Wāqiʿah (no. 56), Sūrah al-Ḥashr, Sūrah al-Mulk, Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās, and wash the patch with water taken from the Zamzam Spring, rainwater, or clean water. Then, you may put two mitigals(47) of gum olibanum (an aromatic gum formerly used in medicine but now chiefly as incense), ten mitigals of sugar, and ten mitigals of honey. You may then put it under sunlight and put a piece of iron on it. At the last hours of night, you may offer a two unit prayer in each unit of which you may recite Sūrah al-Fātiḥah once and repeat Sūrah al-Tawḥīd fifty times. Upon accomplishment, you may drink that water, which is very useful and time-tested for strengthening memory, if Allah wills.

Prayer for retaining the Qur'ān

1. At Friday night or on Friday, you may offer four units of prayer, reciting in the first unit Sūrah al-Fātiḥah and Sūrah Yāsīn. In the second unit, recite Sūrah al-Fātiḥah and Sūrah al-Dukhān (no. 44). In the third unit, recite Sūrah al-Fātiḥah and Sūrah Fuṣṣilat. In the fourth unit, recite Sūrah al-Fātiḥah and Sūrah al-Mulk.

Upon accomplishment, you may praise and commend Allah and invoke His blessings upon the Holy Prophet and his Household. You may then implore His forgiveness for the believers one hundred times. You may then say this supplicatory prayer:

O Allah, admonish me so that I will quit acting disobediently to You as long as You keep me alive, have mercy upon me so that I will not burden myself with seeking for what does not concern me, and provide me with judicious opinion with regard to what brings about Your pleasure with me. O Allah! O Excellent Maker of the heavens and the earth! O Lord of all majesty, all honor, and almightiness that is invulnerable! O Allah! O All-beneficent! O All-merciful! I beseech You in the name of Your majesty and the light of Your Face to make my heart retain Your Book, the Qur'ān,

اللَّهُمَّ ازْجُرْنِي بِتَرْكِ مَعَاصِيكَ أَبَداً
مَا أَبْقَيْتَنِي، وَارْحَمْنِي مِنْ أَنْ أَتَكَلَّفَ
طَلَبَ مَا لاَ يَعْنِينِي، وَارْزُقْنِي حُسْنَ
الْمَنْظَرِ فِيمَا يُرْضِيكَ عَنِّي. اللَّهُمَّ
بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ، يَا ذَا
الْجَلاَلِ وَالإِكْرَامِ وَالْعِزَّةِ الَّتِي لاَ تُرَامُ،
يا اللَّهُ، يَا رَحْمَانُ، يَا رَحِيمُ، أَسْأَلُكَ
بِجَلاَلِكَ وَبِنُورِ وَجْهِكَ أَنْ تُلْزِمَ
قَلْبِي حِفْظَ كِتَابِكَ الْقُرْآنِ الْمُنْزَلِ
عَلَى رَسُولِكَ، وَتَرْزُقَنِي أَنْ أَتْلُوَهُ

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(47) Mitigal (or miskal) is a unit of weight equal to about $4^{1}2$ grams or $^{1}6$ ounce.

which was revealed to Your Apostle, and to provide me with the favor of reciting it in the very manner that makes You pleased with me. O Allah! O Excellent Maker of the heavens and the earth! O Lord of all majesty, all honor, and almightiness that is invulnerable! O Allah! O All-beneficent! I beseech You in the name of Your majesty and the light of Your Face to lighten my sight with Your Book, to make my tongue fluent through it, to gladden my heart through it, to expand my chest through it, to employ my body in it, to grant me power to do that, and to help me do all that. Verily, none can help attain prosperity save You and none can grant success save You. There is neither might nor power except with Allah, the All-high and All-great.

عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ، يَا ذَا الْجَلاَلِ وَالإِكْرَامِ وَالْعِزِّ الَّذِي لاَ يُرَامُ، يَا اللَّهُ، يَا رَحْمَانُ، أَسْأَلُكَ بِجَلاَلِكَ وَبِنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصَرِي، وَتُطْلِقَ بِهِ لِسَانِي، وَتُفَرِّجَ بِهِ قَلْبِي، وَتَشْرَحَ بِهِ صَدْرِي، وَتَسْتَعْمِلَ بِهِ بَدَنِي، وَتُقَوِّيَنِي عَلَى ذَلِكَ وَتُعِينَنِي عَلَيْهِ، فَإِنَّهُ لاَ يُعِينُ عَلَى الْخَيْرِ غَيْرُكَ، وَلاَ يُوَفِّقُ إِلاَّ أَنْتَ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Prayer and supplication for finding the lost

1. Jābir al-Anṣārī reported that the Holy Prophet (ṣ) instructed Imam ʿAlī (ʿa) and Lady Fāṭimah (ʿa) to say the following supplication. He (ṣ) said to them: Whenever you are troubled by a misfortune, fear the injustice of the ruling authorities, or lose something, you may perform a ritual ablution in the most excellent way, offer a two-unit prayer, raise your hands towards the sky, and say:

O Knower of the unseen and the hidden secrets! O Obeyed! O All-knowing! O Allah! O Allah! O Allah! O He Who defeated the allies for Muḥammad! O He Who contrived Pharaoh for Moses! O He Who saved Jesus from the hands of the wrongdoers! O He Who delivered the people of Noah from drowning! O He Who showed mercy to His servant Jacob! O He Who removed the damage of Job! O He Who rescued Dhu'l-Nūn from the darkness! O He Who does every prosperous matter! O He Who guides to every prosperous thing! O He Who orders of doing every prosperous thing! O Creator of prosperity! O He Who is the worthiest of doing only the prosperous! You

يَا عَالِمَ الْغَيْبِ وَالسَّرَائِرِ! يَا مُطَاعُ! يَا عَلِيمُ! يَا اللَّهُ! يَا اللَّهُ! يَا اللَّهُ! يَا هَازِمَ الأَحْزَابِ لِمُحَمَّدٍ! يَا كَائِدَ فِرْعَوْنَ لِمُوسَى! يَا مُنَجِّيَ عِيسَى مِنْ أَيْدِي الظَّلَمَةِ! يَا مُخَلِّصَ قَوْمِ نُوحٍ مِنَ الْغَرَقِ! يَا رَاحِمَ عَبْدِهِ يَعْقُوبَ! يَا كَاشِفَ ضُرِّ أَيُّوبَ! يَا مُنَجِّيَ ذِي النُّونِ مِنَ الظُّلُمَاتِ! يَا فَاعِلَ كُلِّ خَيْرٍ! يَا دَالاًّ عَلَى كُلِّ خَيْرٍ! يَا آمِراً بِكُلِّ خَيْرٍ! يَا خَالِقَ الْخَيْرِ وَيَا أَهْلَ الْخَيْرِ! أَنْتَ اللَّهُ، رَغِبْتُ إِلَيْكَ فِيمَا

are Allah. I do have desire for You to do me that which You know about me, for You are the All-knowing of the unseen. I beseech You to bless Muḥammad and Muḥammad's Household and…

قَدْ عَلِمْتَ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. أسَألُكَ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ...

You may now submit your requests, and they will be granted to you, if Allah the All-exalted wills.

Devotional acts at sighting the new moon

1. On your left hand, you may write with the forefinger of your right hand, "Allah, Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn…" and the names of the other Holy Imams ('a). You may also write down Sūrah al-Tawḥīd completely. You may then say:

O Allah! When people look at the new moon, they look at the faces of each other, seeking blessings from each other. As for me, I am looking at Your Names, the names of Your Prophet, Saint, Your other intimate saints, and Your Book. So, please grant me all items of prosperity that I desire for You to give to me and ward off from me all items of evil that I desire for You to ward off from me. Grant me more favors from You in the amount that fits Your donations. There is neither might nor power except with Allah, the All-high and All-great.

اللَّهُمَّ! النَّاسُ إِذَا نَظَرُوا إِلَى الْهِلاَلِ نَظَرَ بَعْضُهُمْ إِلَى وُجُوهِ بَعْضٍ وَتَبَرَّكَ بَعْضُهُمْ بِبَعْضٍ. وَإِنِّي نَظَرْتُ إِلَى أَسْمَاءِكَ وَأَسْمَاءِ نَبِيِّكَ وَوَلِيِّكَ وَأَوْلِيَائِكَ وَإِلَى كِتَابِكَ، فَأَعْطِنِي كُلَّ الَّذِي أُحِبُّ أَنْ تُعْطِيَنِيهِ مِنَ الْخَيْرِ، وَاصْرِفْ عَنِّي كُلَّ الَّذِي أُحِبُّ أَنْ تَصْرِفَهُ عَنِّي مِنَ الشَّرِّ، وَزِدْنِي مِنْ فَضْلِكَ مَا أَنْتَ أَهْلُهُ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

A copy of a sheet of paper

1. With an empty pen, write these words between the lines of a paper, or on a sheet of paper on which one's request is written down so that no line of the paper should be empty of one of these letters:

Muḥammad, 'Alī, al-Kheḍir, and Abū-Turāb. In the Name of Allah; the All-beneficent, the All-merciful, the King, and the manifest Truth. Indeed, Allah has promised the steadfast to grant them an exit from what they detest and with sustenance from whence they do not think. Allah is the All-hearing and All-seeing. May Allah include you and us with those on whom no fear shall come

مُحَمَّدٌ وَعَلِيٌّ وَالْخِضْرُ أَبُو تُرَابٍ. بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ الْمَلِكِ الْحَقِّ الْمُبِينِ. إِنَّ اللَّهَ وَعَدَ الصَّابِرِينَ مَخْرَجاً مِمَّا يَكْرَهُونَ، وَرِزْقاً مِنْ حَيْثُ لاَ يَحْتَسِبُونَ. وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الَّذِينَ لاَ خَوْفٌ

nor shall they grieve! O Allah, I beseech You in the name of Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, al-Ḥusayn, 'Alī, Muḥammad, Ja'far, Mūsā, 'Alī, Muḥammad, 'Alī, al-Ḥasan, and their successor; the argument of Allah and the awaited, rising Imam—may Allah pour His blessings upon him and may He endue him with thorough salutation—to bless Muḥammad and Muḥammad's Household, to make easy, facilitate, and bring nearer to me all of my affairs, to provide me with their benefits, and to remove from me their evils, in the name of Your mercy; O most Merciful of all those who show mercy.

عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنِ وَالْخَلَفِ الْحُجَّةِ الْقَائِمِ الْمُنْتَظَرِ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَسَلَّمَ تَسْلِيماً، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُيَسِّرَ أَمْرِي وَتُسَهِّلَهُ وَتَغْلِبَهُ لِي وَتَرْزُقَنِي خَيْرَهُ وَتَصْرِفَ عَنِّي شَرَّهُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Supplicatory words upon finishing reciting the entire Qur'ān

1. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: My beloved one, i.e. the Apostle of Allah ('a), ordered me to say these supplicatory words upon finishing reciting the entire Qur'ān:

O Allah, I beseech You for the humbleness of those who humble themselves before You, for the sincerity of those possessing certainty, for the companionship of the pious ones, for the worthiness of the truths of faith, for gaining a share of all pious deeds, for safety from all sins, for the merit of Your mercy, for the qualifications of winning Your forgiveness, for winning Paradise, and for salvation from Hellfire.

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِخْبَاتَ ٱلْمُخْبِتِينَ، وَإِخْلَاصَ ٱلْمُوقِنِينَ، وَمُرَافَقَةَ ٱلأَبْرَارِ، وَٱسْتِحْقَاقَ حَقَائِقِ ٱلإِيمَانِ، وَٱلْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَٱلسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَوُجُوبَ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَٱلْفَوْزَ بِٱلْجَنَّةِ، وَٱلنَّجَاةَ مِنَ ٱلنَّارِ.

CHAPTER FIVE
MISCELLANEOUS SUPPLICATORY PRAYERS

Supplicatory prayer before reciting in the Qur'ān

1. Before starting reciting in a copy of the Holy Qur'ān, Imam al-Ṣādiq (ʿa) used to say these supplicatory words:

O Allah, I implore to You to be the Witness on my declaration that this is Your scripture revealed by You to Your Apostle, Muḥammad the son of ʿAbdullāh, may Allah bless him and his Household, that is Your speech, pronounced on the tongue of Your Prophet, whom You made Your guide for Your creatures and a tie between Yourself and Your servants. O Allah, what I open is Your testament and Your epistle. O Allah, hallow my act of looking into it, and make my reading of it an act of contemplation, and make my contemplation therein educative. O Allah, make me one of those who take lesson from Your counsels and refrain from disobeying You. Do not close my inner ear as I read it, nor draw a curtain over my inner eyes. Let not my reading be one that is devoid of contemplation. Make me one who contemplates over its signs and prescriptions and follows the laws of Your religion. Let me not be negligent as I study it, nor let my recitation of it be mere babbling. Indeed, You are the Most Gracious and the Most Merciful.

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هٰذَا كِتَابُكَ ٱلْمُنْزَلُ مِنْ عِنْدِكَ عَلَىٰ رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِٱللَّهِ، وَكَلامُكَ ٱلنَّاطِقُ عَلَىٰ لِسَانِ نَبِيِّكَ؛ جَعَلْتَهُ هَادِياً مِنْكَ إِلَىٰ خَلْقِكَ، وَحَبْلاً مُتَّصِلاً فِيمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ. اللَّهُمَّ إِنِّي نَشَرْتُ عَهْدَكَ وَكِتَابَكَ. اللَّهُمَّ فَٱجْعَلْ نَظَرِي فِيهِ عِبَادَةً، وَقِرَاءَتِي فِيهِ فِكْراً، وَفِكْرِي فِيهِ اعْتِبَاراً، وَٱجْعَلْنِي مِمَّنِ ٱتَّعَظَ بِبَيَانِ مَوَاعِظِكَ فِيهِ، وَٱجْتَنَبَ مَعَاصِيَكَ. وَلاَ تَطْبَعْ عِنْدَ قِرَاءَتِي عَلَىٰ سَمْعِي، وَلاَ تَجْعَلْ عَلَىٰ بَصَرِي غِشَاوَةً، وَلاَ تَجْعَلْ قِرَاءَتِي قِرَاءَةً لاَ تَدَبُّرَ فِيهَا. بَلِ ٱجْعَلْنِي أَتَدَبَّرُ آيَاتِهِ وَأَحْكَامَهُ، آخِذاً بِشَرَايِعِ دِينِكَ. وَلاَ تَجْعَلْ نَظَرِي فِيهِ غَفْلَةً، وَلاَ قِرَاءَتِي هَذَراً. إِنَّكَ أَنْتَ ٱلرَّؤُوفُ ٱلرَّحِيمُ.

Supplicatory prayer upon finishing reciting the Qur'ān

1. This is a supplicatory prayer to be said upon finishing reciting the Holy Qur'ān:

O Allah, I have recited that which You command in Your Book that You revealed to Your truthful Prophet. So, all praise be to You, our Lord. O Allah, (please do) make me of those who do only what is deemed legal therein, avoid that which is deemed unlawful therein, and believe in its decisive and allegorical verses. (Please) decide it to be entertainment for me in my grave and entertainment when I will be resurrected. (Please) include me with those whom You raise a rank to the most elevated position with each verse that they recite. Respond to me, O Lord of the worlds!

اللَّهُمَّ إِنِّي قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ
كِتَابِكَ ٱلَّذِي أَنْزَلْتَ فِيهِ عَلَىٰ
نَبِيِّكَ ٱلصَّادِقِ. فَلَكَ ٱلْحَمْدُ رَبَّنَا.
اللَّهُمَّ ٱجْعَلْنِي مِمَّنْ يُحِلُّ حَلاَلَهُ،
وَيُحَرِّمُ حَرَامَهُ، وَيُؤْمِنُ بِمُحْكَمِهِ
وَمُتَشَابِهِهِ. وَٱجْعَلْهُ لِي أُنْساً فِي
قَبْرِي، وَأُنْساً فِي حَشْرِي.
وَٱجْعَلْنِي مِمَّنْ تُرَقِّيهِ بِكُلِّ آيَةٍ
قَرَأَهَا دَرَجَةً فِي أَعْلَىٰ عِلِّيِّينَ.
آمِينَ رَبَّ ٱلْعَالَمِينَ

When you hear any of the four verses of obligatory prostration,(48) it becomes obligatory upon you to prostrate yourself. You may prostrate without raising the voice with the *allāhu-akbaru* statement. Yet, you may say:

There is no god save Allah, indeed, indeed. There is no god save Allah, having faith in and giving credence to Him. There is no god save Allah, worshipping and serving Him. I neither disdain worshipping Him nor do I act too proud for it; rather, I am a slave who is humble, weak, fearful, and protection-seeker.

لاَ إِلٰهَ إِلاَّ ٱللَّهُ حَقّاً حَقّاً. لاَ إِلٰهَ إِلاَّ
ٱللَّهُ إِيمَاناً وَتَصْدِيقاً. لاَ إِلٰهَ إِلاَّ
ٱللَّهُ عُبُودِيَّةً وَرِقّاً، لاَ مُسْتَنْكِفاً وَلاَ
مُسْتَكْبِراً؛ بَلْ أَنَا عَبْدٌ ذَلِيلٌ
ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ.

You may then raise your head from the posture of prostration and say *allāhu-akbaru*.

2. Imam al-Ṣādiq ('a) said: Whoever recites one hundred verses from any part of the Holy Qur'ān and then says, '*yā-allāhu* (O Allah!)' seven times, will be

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(48) The four Qur'ānic verses upon the hearing of which it becomes obligatory to prostrate oneself are as follows:

1. Verse no. 15 of Sūrah al-Sajdah (no. 32).
2. Verse no. 38 of Sūrah Fuṣṣilat (no. 41).
3. The last verse (i.e. no. 62) of Sūrah al-Najm (no. 53).
4. The last verse (i.e. no. 19) of Sūrah al-'Alaq (no. 96).

able to even break rocks if he prays to Allah to break them.

Supplicatory prayer containing Allah's Greatest Name

1. Mu'ādh ibn Jabal is reported to have said: One day, the Apostle of Allah (ṣ), with whom a number of his companions sat, sent me to summon 'Abdullāh ibn Sallām.

When 'Abdullāh came, the Holy Prophet (ṣ) asked him, "'Abdullāh! You may tell me about ten words that Allah the Almighty and All-majestic taught to (the prophet) Abraham on that day when he was cast in fire. Can you find these words written in the Torah?"

'Abdullāh said, "O Allah's Apostle! May Allah accept my father and mother as ransoms for you! Has anything about these words been revealed to you recently? Although the rewards of saying these words are mentioned in the Torah, I still cannot find these words therein. However, they are ten supplicatory prayers that contain the greatest Name of Allah."

The Apostle of Allah (ṣ) asked, "Did Allah the All-exalted teach Moses these words?"

'Abdullāh answered, "No, Allah the All-exalted did not inform anyone of these words except Abraham the Intimate Friend of Allah."

The Holy Prophet (ṣ) asked, "What are the rewards of saying these words that you can find written in the Torah?"

'Abdullāh answered, "O Allah's Apostle! Who can gain the rewards of these words? However, I could find the Torah reading the following about these rewards: No servant [of Allah] upon whom Allah bestows favors and places these words firmly in his heart but that He (i.e. Allah) also makes illumination in his sight and certitude in his heart, expands his chest for true faith, makes for him glittering light that shines from the place in which he sits and up to the Divine Throne, by which Allah prides Himself on His angels twice every day, places wisdom on his tongue, provides him with the retaining of His Book, even if he would not tire himself in retaining the Book, grants him full acquaintance with the religion, casts love for him in the hearts of His servants, secures him against the chastisement in graves and against the tumult of the Imposter, grants him security against the Grand Horror on the Resurrection Day, resurrects him in the group of the martyrs, endues him with honor, and gives him whatever He decides for the prophets out of honoring him. And that servant (in whose heart these words are placed) will not fear when all other people shall fear, will not be sad when all other people shall be sad, will be described as veracious with Allah, will be resurrected on the Resurrection Day while his heart is quiet and sure, and will be one of those whom shall be attired along with Abraham on the Resurrection Day. Moreover, Allah grants him whatever he asks from Him in the name of these words. If he adjures Allah to do something for him, Allah will most surely respond to him. He will also be the neighbor of the All-beneficent Lord in the Abode of Majesty and will be awarded the rewards of every martyr who was martyred since the first day of the creation of this world."

The Prophet (ṣ) questioned, "Son of Sallām, what is the Abode of Majesty?"

'Abdullāh answered, "It is the Everlasting Paradise. It is the place where the Throne of the All-beneficent Lord and the Lord of Almightiness is situated. It is in the vicinity of Allah."

'Abdullāh then added, "O Allah's Apostle! Please, inform us of these words and bestow upon us with the information you have just as Allah has bestowed upon you with it."

So, the Holy Prophet (ṣ) ordered the attendants to prostrate themselves before Allah. When they did and raised their heads after the prostration, the Holy Prophet (ṣ) taught them, saying, "Say these words:

O Allah! O Allah! O Allah! It is You Who is feared by all of Your creatures. O Light of all light! It is You Who screened Yourself against Your creatures; therefore, no light can comprehend Your Light. O Allah! O Allah! O Allah! You are the All-high and You rose over Your Throne above Your sky; therefore, none of Your creatures can describe Your all-greatness. O Light of all light! The inhabitants of Your heavens have derived their light from Your Light, and the inhabitants of Your lands have obtained light from You. O Allah! O Allah! O Allah! It is You save Whom there is no other god. You are too Exalted to have a partner in Godhead, too Great to have a child, too Honorable to have a match, and too Omnipotent to have a counterpart. You are Allah Who is Ever-praised with every language, Who is worshipped everywhere, and

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ! أَنتَ الْمَرْهُوبُ مِنكَ جَمِيعُ خَلْقِكَ. يَا نُورَ النُّورِ! أَنتَ الَّذِي احْتَجَبْتَ دُونَ خَلْقِكَ فَلاَ يُدْرِكُ نُورَكَ نُورٌ. يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ! أَنتَ الرَّفِيعُ الَّذِي ارْتَفَعْتَ فَوْقَ عَرْشِكَ مِنْ فَوْقِ سَمَائِكَ، فَلاَ يَصِفُ عَظَمَتَكَ أَحَدٌ مِنْ خَلْقِكَ. يَا نُورَ النُّورِ! قَدِ اسْتَنَارَ بِنُورِكَ أَهْلُ سَمَائِكَ وَاسْتَضَاءَ بِضَوْئِكَ أَهْلُ أَرْضِكَ. يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ! أَنتَ الَّذِي لاَ إِلَهَ غَيْرُكَ. تَعَالَيْتَ عَنْ أَنْ يَكُونَ لَكَ شَرِيكٌ، وَتَعَاظَمْتَ عَنْ أَنْ يَكُونَ لَكَ وَلَدٌ، وَتَكَرَّمْتَ عَنْ أَنْ يَكُونَ لَكَ شَبِيهٌ، وَتَجَبَّرْتَ عَنْ أَنْ يَكُونَ لَكَ ضِدٌّ. فَأَنتَ اللَّهُ الْمَحْمُودُ

Who is remembered every time and on every occasion. O Light of all light! Every light praises Your Light. O King of all kings! Every king shall perish except You. O Everlasting! Every living creature shall die expect You. O Allah! O Allah! O Allah, the All-beneficent and All-merciful! Please, have mercy upon me due to which You may extinguish Your wrath, stop Your chastisement, provide me with ecstasy from You, and allow me to dwell in Your abode in which You allow the choicest of Your creatures to dwell, O most Merciful of all those who show mercy! O He Who has shown only goodness and concealed the evil (deeds of His servants)! O He Who has not censured for the offenses and has not exposed the hidden! O He Who is Ample in pardoning! O He Who is Excellent in overlooking! O He Who is Liberal in forgiving! O He Who opens His hands wide with mercy! O He Who is present in all confidential talks! O He Who is the ultimate objective of all complaints! O He Who is Generous in condonation! O He Whose favors are great! O He Who takes the initiative in favoring before they are deserved! O our Lord! O our Lord! O our Master! O our hope! O He Who is the ultimate of our desires! I beseech You, O Allah, O Allah, O Allah, not to defame my creation in Hellfire, and to forgive me and my parents in the name of Your mercy, and to bestow upon me with the prosperity of this world and the Next World. Verily, You have power over all things. May Allah bless Muḥammad and his immaculate Household!"

بِكُلِّ لِسَانٍ، وَأَنْتَ الْمَعْبُودُ فِي كُلِّ مَكَانٍ، وَأَنْتَ الْمَذْكُورُ فِي كُلِّ أَوَانٍ وَزَمَانٍ. يَا نُورَ النُّورِ! كُلُّ نُورٍ خَامِدٌ لِنُورِكَ. يَا مَلِيكُ! كُلُّ مَلِيكٍ يَفْنَى غَيْرُكَ. يَا دَائِمُ! كُلُّ حَيٍّ يَمُوتُ غَيْرُكَ. يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ الرَّحْمَانُ الرَّحِيمُ! إِرْحَمْنِي رَحْمَةً تُطْفِئُ بِهَا غَضَبَكَ، وَتَكُفُّ بِهَا عَذَابَكَ، وَتَرْزُقُنِي بِهَا سَعَادَةً مِنْ عِنْدِكَ، وَتُحِلُّنِي بِهَا دَارَكَ الَّتِي تُسْكِنُهَا خِيَرَتَكَ مِنْ خَلْقِكَ. يَا أَرْحَمَ الرَّاحِمِينَ! يَا مَنْ أَظْهَرَ الْجَمِيلَ، وَسَتَرَ الْقَبِيحَ! يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَلَمْ يَهْتِكِ السِّتْرَ! يَا عَظِيمَ الْعَفْوِ! يَا حَسَنَ التَّجَاوُزِ! يَا وَاسِعَ الْمَغْفِرَةِ! يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ! يَا صَاحِبَ كُلِّ نَجْوَى وَيَا مُنْتَهَى كُلِّ شَكْوَى! يَا كَرِيمَ الصَّفْحِ! يَا عَظِيمَ الْمَنِّ! يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا! يَا رَبَّاهُ وَيَا رَبَّاهُ! وَيَا سَيِّدَاهُ! وَيَا أَمَلَاهُ وَيَا غَايَةَ رَغْبَتَاهُ! أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ وَأَنْ تَغْفِرَ لِي وَلِوَالِدَيَّ بِرَحْمَتِكَ، وَأَنْ تُعْطِيَنِي خَيْرَ الدُّنْيَا وَالْآخِرَةِ. أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

'Abdullāh asked, "O Allah's Apostle! What is the reward of saying these words?"

The Holy Prophet (ṣ) answered, "Too difficult is this! Too difficult is this! No pen is able to describe that. Even if the angels of the seven skies and seven layers of the earth gather to express the reward of saying these words up to the Resurrection Day, they will not be able to describe even one part of one thousand parts of it."

The Holy Prophet (s) then went on mentioning the rewards and merits of saying these words, but because they are too many to be mentioned in this book and because I anticipate lengthiness, I have mentioned the aforesaid part only.

Etiquettes of having one's tasks accomplished

1. Whoever intends to leave his house, may say these words:

In the Name of Allah (I begin), in Allah (I trust), and there is neither might nor power except with Allah. I put my trust in Allah.

بِسْمِ اللَّهِ وَبِاللَّهِ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. تَوَكَّلْتُ عَلَى اللَّهِ.

He may then recite Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd, and Āyah al-Kursī before him, behind him, on his right side, on his left side, above him, and beneath him. Upon returning home, one may say these words while entering his house:

In the Name of Allah (I begin) and in Allah (I trust). I bear witness that there is no god save Allah; One and Only, and having no partner with Him, and I bear witness that Muḥammad is His servant and apostle.

بِسْمِ اللَّهِ وَبِاللَّهِ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

One may then greet his family members if they are at home; otherwise, he may utter the two professions of faith and say these words thereafter:

Peace be upon Muḥammad the son of ʻAbdullāh, the seal of the prophets. Peace be upon the Imams, the guides and well-guided. Peace be upon us and upon the righteous servants of Allah.

السَّلاَمُ عَلَى مُحَمَّدِ بْنِ عَبْدِاللَّهِ، خَاتَمِ النَّبِيِّينَ. السَّلاَمُ عَلَى الأَئِمَّةِ الْهَادِينَ الْمَهْدِيِّينَ. السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

2. Whoever comes to a marketplace where he has something to do, may say:

I bear witness that there is no god save Allah; One and Only, and having no partner with Him, and I bear witness that Muḥammad is His servant and apostle.

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

3. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported to have said this supplicatory prayer when he had something to do:

There is no god save Allah, One and Only and having no partner with Him. He is the All-forbearing, the All-generous. There is no god save Allah, One and Only and having no partner with Him. He is the All-high and All-great. All praise be to Allah through Whose favors the good deeds are accomplished. O He Who is what He is! O He except Whom there is none like Him! O He save Whom there is none but He.

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، الْحَلِيمُ الْكَرِيمُ. لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، الْعَلِيُّ الْعَظِيمُ. الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. يَا هُوَ! يَا مَنْ هُوَ هُوَ! يَا مَنْ لَيْسَ هُوَ إِلاَّ هُوَ! يَا هُوَ! يَا مَنْ لاَ هُوَ إِلاَّ هُوَ!

More etiquettes of having one's tasks accomplished

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whenever my father (ʻa) faced an urgent matter, he would prostrate himself in other than prayers and repeat these words seven times:

O most Merciful of all those who show mercy!

يَا أَرْحَمَ الرَّاحِمِينَ!

No faithful believer says these words but that Allah the All-exalted will respond to him, saying, "Here I am, the most Merciful of all those who show mercy. Submit your request."

2. The Holy Prophet (ṣ) said to Imam ʻAlī (ʻa): O ʻAlī! Before you leave your house for accomplishing something that you have to do, you may recite Āyah al-Kursī, for if you do, you will have your matter accomplished successfully.

3. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever neglects performing a ritual ablution before going on doing something important, must not blame anyone except himself.

4. According to *'Uyūn Akhbār al-Riḍā*, Imam al-Riḍā (ʻa) is reported to have quoted his fathers who quoted Imam ʻAlī (ʻa) as saying: If one of you has something important to do, he may do it at an early time of a Thursday and may recite the last verses of Sūrah Āl-ʻImrān, Āyah al-Kursī, Sūrah al-Qadr, and Sūrah al-Fātiḥah (Ummu'l-Kitāb), before leaving his house, for these Qur'ānic verses and chapters help in achievement of all this-worldly and otherworldly needs.

Etiquettes upon facing hardships

1. Imam al-Ṣādiq (ʻa) is reported to have said: If agony or hardship inflict one of you, he may bare his knees and arms, stick them to the ground, and stick his breast to the ground, too. He may then pray to Allah.

2. Imam ʻAlī (ʻa) said to his son: If you are troubled by a great misfortune concerning your religious or worldly affairs, you may perform the ritual

ablution, raise your hands, and repeat *yā-allāhu* (O Allah!) seven times. If you do, your prayer will be responded.

3. Imam Abu'l-Ḥasan the First ('a) is reported to have said: Whoever is attacked by a distressing matter or aggrieving agony and he raises his head towards the sky and repeats, *bismillāhirraḥmānirraḥimi* (in the Name of Allah; the All-beneficent, the All-merciful) three times, Allah will certainly grant him relief from that distressing matter and remove his agony, if He, the All-exalted, wills.

Prayers for settling debts

1. Al-Ḥasan ibn Khālid is reported to have said: The due time of paying a debt of three hundred thousand (silver coins) that I owed someone in Baghdad came while I had already given four hundred thousand as debt to other people. Therefore, the creditors did not allow me to take my loan back and pay them their dues.

When it was the season of the ritual Ḥajj pilgrimage, I disguised myself and tried to catch Imam Abu'l-Ḥasan in that season, but I failed. So, I wrote him a letter in which I described my problem, asking him for a solution.

Answering back my letter, the Imam ('a) wrote: You may say these supplicatory words after every obligatory prayer:

O Allah, I beseech to You, O He save Whom there is no god, in the name of there being no god save You, to have mercy upon me. O Allah, I beseech to You, O He save Whom there is no god, in the name of there being no god save You, to be pleased with me. O Allah, I beseech to You, O He save Whom there is no god, in the name of there being no god save You, to forgive me, in the name of there being no god save You.

اللَّهُمَّ إِنِّي أسألُكَ يا لاَ إِلَهَ إِلاَّ
أنْتَ بِحَقِّ لاَ إِلَـهَ إِلاَّ أنْـتَ أنْ
تَرْضَى عَنِّي بِلاَ إِلَهَ إِلاَّ أنْـتَ.
اللَّهُمَّ إِنِّي أسألُكَ يا لاَ إِلَهَ إِلاَّ
أنْتَ بِحَقِّ لاَ إِلَـهَ إِلاَّ أنْـتَ أنْ
تَغفِرَ لِي بِلاَ إِلَهَ إِلاَّ أنْتَ.

You may repeat these supplicatory words three times after every obligatory prayer. If you do, you will have your request granted if Allah the All-exalted wills.

The reporter said: I therefore put into practice these instructions. Only four months later, I could take back the loan that I had given and thus paid my creditors their dues. Thus, one hundred thousand dirhams remained for me.

Imprecating Allah's chastisement on the wrongful

1. The Apostle of Allah (ṣ) said: Whenever you fear something [or someone] and you want to be guarded against its evil consequences [or his evils], you may seek the new moon at the beginning of the month. When you catch sight of the new moon, you may stand up on your feet, point to it, and address these [Qur'ānic] words (2/266) to it:

Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up?

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن
نَّخِيلٍ وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
لَهُۥ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ
وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ
فَٱحْتَرَقَتْ

You may point to house of the man whom your fear and say the same words. After that, you may add these words:

It burnt up! It burnt up! It burnt up! O Allah, overflow this man with misfortunes completely, make blindness prevail on him with thorough prevailing, and pelt him with stones of baked clay and with Your flocks of birds. O All-high! O All-great!

فَاحْتَرَقَتْ! فَاحْتَرَقَتْ! فَاحْتَرَقَتْ!
اللَّهُمَّ طُمَّهُ بِالْبَلاَءِ طَمّاً، وَعُمَّهُ بِالْعَمَاءِ
عَمّاً، وَارْمِهِ بِحِجَارَةٍ مِنْ سِجِّيلٍ
وَطَيْرِكَ الأَبَابِيلِ، يَا عَلِيُّ يَا عَظِيمُ.

You may repeat the same at the second night of the new month and at the third night of it. If your wish is not fulfilled in the first month, you may repeat the same in the beginning of the coming month. If this is not successful too, you may repeat it in the beginning of the third month, because you will not need to repeat it any more, if Allah the Almighty and All-majestic wills.

2. A man came to Imam al-Ṣādiq (ʻa) and complained to him about someone who wronged him. So, the Imam (ʻa) instructed him to say these imprecatory words:

O He Who supports the wronged ones and the transgressed ones! Indeed, *so-and-so* the son of *so-and-so* is wronging me; so, please impose upon him poverty that You will never remove from him and scandal that You never cover.

يَا نَاصِرَ الْمَظْلُومِ الْمَبْغِيِّ
عَلَيْهِ، إِنْ كَانَ ... يَظْلِمُنِي
فَابْتَلِهِ بِفَقْرٍ لاَ تَجْبُرُهُ وَبَلاَءٍ لاَ
تَسْتُرُهُ.

The man said these words three times only and the one who used to wrong him was afflicted by leprosy on his forehead, after which he was afflicted with poverty.

3. If you are summoned to present yourself in the presence of a ruler, you should say:

Your good is between your eyes while your wickedness is under your feet. I seek the help of Allah against you.

خَيْرُكَ بَيْنَ عَيْنَيْكَ، وَشَرُّكَ تَحْتَ
قَدَمَيْكَ، وَأَنَا أَسْتَعِينُ بِاللَّهِ عَلَيْكَ.

4. Imam al-Riḍā (ʻa) is reported as saying: When one of you wants to imprecate Allah's chastisement on somebody, he may say these words:

O Allah! Wreak a tribulation that is unmatched upon him and disclose his inviolabilities. O He Who saves from all things while nothing can save from Him! Please, pour Your blessings upon Muḥammad and upon Muḥammad's Household and save me from his troubles without exposing me to any trouble.

اللَّهُمَّ اطْرُقْهُ بِبَلِيَّةٍ لاَ أُخْتَ لَهَا،
وَأَبِحْ حَرِيمَهُ. يَا مَنْ يَكْفِي مِنْ كُلِّ
شَيْءٍ، وَلاَ يَكْفِي مِنْهُ شَيْءٌ، صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاكْفِنِي
مَؤُونَتَهُ بِلاَ مَؤُونَةٍ.

5. If you fear someone, you may say these words:

Sufficient to me is Allah. There is no god but Him. In Him do I trust and He is the Lord of the Great Throne. I take shelter in Allah's might and power against their might and power. I take shelter in the Lord of the dawn against the evil of what He has created. There is neither might nor power except with Allah.

حَسْبِيَ اللَّهُ، لاَ إِلَهَ إِلاَّ هُوَ، عَلَيْهِ
تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.
وَأَمْتَنِعُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ مِنْ حَوْلِهِمْ
وَقُوَّتِهِمْ، وَأَمْتَنِعُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ
مَا خَلَقَ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

Seeking sustenance

1. Imam al-Riḍā (ʻa) is reported to have said: A man complained to Imam Abū-ʻAbdullāh (ʻa) about poverty. So, the Imam (ʻa) instructed: When you hear the adhān, you may repeat the same statements said by the caller to prayer.

2. Imam al-Ṣādiq (ʻa) is reported as saying:

O Allah, if my sustenance is in the sky, then (please) send it down to me, if it is in the earth, then (please) show it to me, if it is far off, then (please) draw it near me, if it is near, then (please) attach it to me, and if You attach it to me, then (please) grant me blessings in it and

اللَّهُمَّ إِنْ كَانَ رِزْقِي فِي السَّمَاءِ
فَأَنْزِلْهُ، وَإِنْ كَانَ فِي الأَرْضِ
فَأَظْهِرْهُ، وَإِنْ كَانَ بَعِيداً فَقَرِّبْهُ،
وَإِنْ كَانَ قَرِيباً فَأَعْطِنِيهِ، وَإِنْ كَانَ

make me refrain from acts of disobedience to You and from what leads me to perdition.

قَدْ أَعْطَيْتَنِيهِ فَبَارِكْ لِي فِيهِ
وَجَنِّبْنِي عَلَيْهِ الْمَعَاصِيَ وَالرَّدَى.

Supplicatory prayers for dispelling fears

1. Imam al-Ṣādiq (ʻa) said: When you are on a journey or in a desert and you fear lest jinn or human beings attack you, you may put your right hand on the center of your head and recite the following holy Qur'ānic verse (3/83) with the lowest tone:

Seek they other than the religion of Allah? when to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him they will be returned.

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

2. The same Qur'ānic verse is instructed to be recited in the ear or an animal that refuses reins. Afterwards, these supplicatory words may be said:

O Allah! Make this animal subservient to me and grant me blessings through it, (I beseech You) in the name of Muḥammad and his Household.

اللَّهُمَّ سَخِّرْهَا وَبَارِكْ لِي فِيهَا،
بِحَقِّ مُحَمَّدٍ وَآلِهِ.

You may then recite Sūrah al-Qadr.

3. Imam ʻAlī (ʻa), once, said, "My riding animal never stumbled."

"Why is that?" he was asked.

He (ʻa) answered, "That is because I never made it tread on plants."

Guarding oneself and one's sheep from lions

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever fears lest a lion would attack him or attack his sheep, should encircle his sheep with a line and say these words:

O Allah! O Lord of Daniel and the well (in which Daniel was thrown with beasts) and Lord of all strong, ravenous lions! Please guard me and guard my sheep.

اللَّهُمَّ رَبَّ دَانِيَالَ وَالْجُبِّ، وَرَبَّ كُلِّ أَسَدٍ
مُسْتَأْسِدٍ، احْفَظْنِي وَاحْفَظْ عَلَيَّ غَنَمِي.

2. The Holy Prophet (ṣ) is reported to have said to Imam ʻAlī (ʻa): O ʻAlī! If you see a lion or you are put in a critical situation, you may utter the *takbīr* statement (i.e. *allāhu-akbaru*) three times and then say:

Allah is greater, more majestic, and grander than all things. Allah is greater, mightier, and more powerful than all of His creatures. I seek

اللَّهُ أَكْبَرُ وَأَجَلُّ وَأَعْظَمُ مِنْ كُلِّ
شَيْءٍ. اللَّهُ أَكْبَرُ وَأَعَزُّ مِنْ خَلْقِهِ

the protection of Allah against the evils of what I fear and anticipate.

وَأَقْدِرُ. أَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا أَخَافُ
وَأَحْذَرُ.

If you say that, you will be guarded against its evils, if Allah the All-exalted wills.

Guarding oneself against dogs and beasts

1. He who fears from dogs and beasts may recite these Qur'ānic verses:

Tell those who believe, to forgive those who do not look forward to the Days of Allah. It is for Him to recompense (for good or ill) each people according to what they have earned. (45/14)

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ
أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟
يَكْسِبُونَ ﴿١٤﴾

When you recite the Qur'ān, We put between you and those who believe not in the Hereafter a veil invisible. (17/45)

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾

We have thrown veils on their hearts; so, they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to you, they but dispute with you; the unbelievers say: These are nothing but tales of the ancients. (6/25)

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ
ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا ۚ
حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ
هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾

Auspice and foreboding

1. A tradition has it that the Holy Prophet (ṣ) liked good omens and auspices and loathed forebodings and evil omens. He used to order those who saw loathsome things and saw evil omens in something to say these supplicatory words:

O Allah! No one can bring about prosperity except You and no one can fend off evils except You. There is neither might nor power except with You.

اللّهُمَّ لاَ يُؤْتِي الْخَيْرَ إلاّ أنْتَ، وَلاَ
يَدْفَعُ السُّوءَ إلاّ أنْتَ. وَلاَ حَوْلَ وَلاَ
قُوَّةَ إلاّ بِكَ.

Guarding against thieves

1. To protect your house against theft, it is recommended to recite the following holy verses (17/109-110) on the handle and the lock of the door of your house:

Say: Call upon Allah or call upon the Beneficent Allah; whichever you call upon, He

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ

has the best names. And do not utter your prayer with a very much raised voice nor be silent with regard to it, and seek a way between these. And say: All praise is due to Allah Who has not taken a son, Who has no partner in the kingdom, and Who has no helper to save Him from disgrace. And proclaim His greatness, magnifying Him.

ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا
تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ
فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ
تَكْبِيرًا ﴿١١١﴾

Anger

1. Imam al-Ṣādiq (ʻa) is reported to have said: Whoever becomes angry, must stand up if he was sitting, because if he does so, the blight of Satan is removed from him. Whoever is angry with a relative of him, should immediately touch him so that rage will be removed from him.

2. Imam al-Ṣādiq (ʻa) is also reported as saying: You may say these words when you are angry:

O Allah, please remove from me the wrath situated in my heart, forgive me my sins, and protect me against the deviating seditious matters. I beseech to You for Your satisfaction (with me) and I seek Your protection against Your wrath. I beseech to You for Your Paradise and I seek Your protection against Your Hellfire. I beseech to You for the entire prosperity and I seek Your protection against the entire evil. O Allah, please make me firm on true guidance and on rectitude and make me satisfied and pleased, but neither deviant nor leading to deviation.

اللّهُمَّ أذهِبْ عَنِّي غَيظَ قَلْبِي،
واغْفِرْ لِي ذَنْبِي، وأجِرْنِي مِنْ
مُضِلَّاتِ الفِتَنِ. أسْأَلُكَ رِضَاكَ
وأعُوذُ بِكَ مِنْ سَخَطِكَ. أسْأَلُكَ
جَنَّتَكَ وأعُوذُ بِكَ مِنْ نَارِكَ.
أسْأَلُكَ الخَيْرَ كُلَّهُ وأعُوذُ بِكَ مِنَ
الشَّرِّ كُلِّهِ. اللّهُمَّ ثَبِّتْنِي عَلَى
الهُدَى والصَّوابِ، واجْعَلْنِي راضِياً
مَرْضِيّاً غَيْرَ ضَالٍّ ولاَ مُضِلٍّ.

3. Imam al-Ṣādiq (ʻa) also said: Allah the All-blessed and All-exalted said: O son of Adam! If you remember Me when you are angry, I will remember you when I am wrathful; otherwise, I obliterate you like those whom I obliterate.

4. Imam Abū-ʻAbdullāh (ʻa) also said: Whoever fends off his wrath from people, Allah will fend off His wrath from him on the Resurrection Day.

5. When you feel angry, you should invoke Allah's blessings upon the Holy Prophet and his Household and say these words:

‘*He removes the wrath of their hearts.*’ O Allah, please forgive me my sins, remove the

﴿ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ﴾ اللّهُمَّ

wrath I find in my heart, and protect me from Satan the accursed. There is neither might nor power except with Allah the All-high and All-great.

اغفِرْ ذَنْبِي، وأذهِبْ غَيظَ قَلبِي، وأجِرْنِي مِنَ الشَّيطَانِ الرَّجِيمِ. ولاَ حَولَ ولاَ قُوَّةَ إلاَّ بِاللَّهِ العَلِيِّ العَظِيمِ.

6. When Imam al-Ṣādiq (ʻa) visited al-Manṣūr, the ʻAbbāsid ruler, who was in a state of intense rage, he said this supplicatory prayer and, as a result, al-Manṣūr calmed down:

O my means in my ordeals! O my aide in my agonies! Guard me with Your eye that never sleeps and embrace me with Your support that is invincible.

يَا عُدَّتِي عِنْدَ شِدَّتِي، وَيَا غَوثِي عِنْدَ كُرْبَتِي، احْرُسْنِي بِعَيْنِكَ الَّتِي لاَ تَنَامُ واكْنُفْنِي بِرُكْنِكَ الَّذِي لاَ يُرَامُ.

Supplicatory prayer in loneliness

1. A man is reported to have complained to the Holy Prophet (ṣ) about loneliness. So, the Holy Prophet (ṣ) said to him: Repeat as many times as possible these words, for whoever repeats them, Allah will remove from him the feelings of loneliness:

All glory be to Allah, the King, the All-holy, the Lord of the angels and the Spirit, the Creator of the heavens and the earth, and the Lord of almightiness and omnipotence.

سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ، رَبِّ الْمَلاَئِكَةِ وَالرُّوحِ، خَالِقِ السَّمَاوَاتِ وَالأرْضِ، ذِي الْعِزَّةِ وَالْجَبَرُوتِ.

Supplicatory prayers in anxiety and sadness

1. The Holy Prophet (ṣ) said: Whoever prays to Allah with these supplicatory words, Allah will remove his anxiety and will replace his sadness with happiness:

O Allah! I am Your servant, the son of Your servant and Your she-servant, and my forelock is in Your grasp. Your decrees about me are unstoppable. Your judgments about me are fair. I beseech to You in the name of every name with which You have named Yourself or which You have sent down in Your scripture, or informed any of Your creatures of it, or kept it secret in the unseen knowledge with You, to render the Qur'ān to be the springtime of my heart, the light of my chest, the remover of my sadness, and the eradicator of my agony.

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ. نَاصِيَتِي بِيَدِكَ. مَاضٍ فِيَّ حُكْمُكَ. عَدْلٌ فِيَّ قَضَاؤُكَ. أسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلاَءَ حُزْنِي، وَذَهَابَ غَمِّي.

Supplicatory prayer in tribulations

1. Whenever you see a diseased or defected person, you should say these words inaudibly:

All praise be to Allah Who has spared me from that with which He has affected this one, but if He wills, He is certainly able to do.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاهُ بِهِ. وَلَوْ شَاءَ لَفَعَلَ.

2. Imam Muḥammad al-Bāqir (ʿa) is reported to have said: Whenever you see a diseased or defected person, you should repeat this saying three times inaudibly, without letting him hear what you say. If you say so, you will not be affected by that disease or defect:

All praise be to Allah Who has spared me from that with which He has affected you, but if He wills, He is certainly able to do.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاكَ بِهِ. وَلَوْ شَاءَ لَفَعَلَ.

3. Imam al-Bāqir (ʿa) said: The Apostle of Allah (ṣ) said: When you see those who are affected with a disease or a defect, you should praise Allah without letting them hear what you say, because your words may injure them.

Supplicatory prayer upon seeing funerals

1. Whenever Imam ʿAlī ibn al-Ḥusayn (ʿa) saw a funeral, he would say:

All praise be to Allah Who has not included me with the extinct beings.

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ.

2. He (ʿa) also used to say:

All praise be to Allah Who is Almighty through omnipotence and Who overcomes His servants through death.

الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّزَ بِالْقُدْرَةِ وَقَهَرَ عِبَادَهُ بِالْمَوْتِ.

Supplicatory prayer for solving difficult problems

1. It is reported that whoever is attacked by an impenetrable problem and wants to know the solution, may recite Sūrah al-Shams (no. 91) and Sūrah al-Layl (no. 92) seven times each before going to bed. Once one does so, he will see in dreams one who guides him how to find a way out from the distressing issue.

Supplicatory prayers for good health

1. The Holy Prophet (ṣ) used to say this supplicatory prayer:

O Allah, I beseech to You for wellbeing, showing gratitude to You for wellbeing, and perfect wellbeing in this world and in the Hereafter.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَشُكْرَ الْعَافِيَةِ وَتَمَامَ الْعَافِيَةِ فِي الدُّنْيَا وَالآخِرَةِ.

Supplicatory prayer at seeing non-Muslims

1. According to *Rawḍat al-Wā'iẓīn*, the Holy Prophet (ṣ) is reported to have said: Whoever, upon seeing a Jew, a Christian, a Magus, or any non-Muslim person, says this prayer, Allah the Almighty will not include him with the nonbelievers in Hellfire:

All praise be to Allah Who has preferred me against You through making Islam to be my religion, the Qur'ān to be my Book, Muḥammad to be my Prophet, 'Alī to be my Imam, the believers to be my brothers, and the Ka'bah to be my direction.

الحَمْدُ لِلَّهِ ٱلَّذِي فَضَّلَنِي عَلَيْكَ بِٱلإِسْلَامِ دِيناً، وَبِٱلقُرْآنِ كِتَاباً، وَبِمُحَمَّدٍ نَبِيّاً، وَبِعَلِيٍّ إِمَاماً، وَبِٱلْمُؤْمِنِينَ إِخْوَاناً، وَبِٱلْكَعْبَةِ قِبْلَةً.

Seriousness in supplicating

1. It is recommended for every supplicant to be serious in prayer, because the Holy Prophet (ṣ) is reported to have said: "You should not say in prayers, 'O Allah, forgive me if You wish and show mercy to me if You wish.'" So, a supplicant must be serious in praying to the Almighty, because earnest entreaty is not discommended.

When Allah responds to a supplicant's prayer, he is required to say:

All praise be to Allah through Whose almightiness all righteous deeds are accomplished perfectly.

الحَمْدُ لِلَّهِ ٱلَّذِي بِعِزَّتِهِ تَتِمُّ الصَّالِحَاتُ.

However, when response to one's prayer is slow, one must say:

All praise be to Allah under all conditions.

الحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

It is discommended that a supplicant finds slow or complains about delay in response to his prayers; rather, he should persevere in praying and earnest entreaty, because one must not be bored of supplicating to the Lord. In this connection, the Holy Prophet (ṣ) said, "A prayer of a servant [of Allah] will eventually be responded as long as that servant does not hurry."

In brief, a supplicant must not say, "I prayed to Allah, but I received no response from Him."

2. Whenever you have a request to be urgently granted to you, you should say these supplicatory words:

O Allah! I beseech You by Your Name, the highest, the grandest, the mightiest, the most majestic, the greatest, and the most honorable, to do to me *such-and-such*...

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِٱسْمِكَ الأَعْلَى الأَكْبَرِ الأَعَزِّ الأَجَلِّ الأَعْظَمِ أَنْ...

Praying to Allah with these words is never rejected.

Supplicatory prayer in crises

1. The Holy Prophet (ṣ) is reported to have said to Imam ʿAlī (ʿa): Whenever you fall in a predicament, you should say:

In the Name of Allah, the All-beneficent and All-merciful. There is neither might nor power except with Allah the All-high and All-great. O Allah! You only do we worship and You only do we seek for help.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

If you say these words, Allah the All-glorified will ward off tribulations from you.

Allah's Greatest Name

1. Imam ʿAlī ibn al-Ḥusayn (ʿa) is reported to have said: For a whole year, I prayed to Allah the All-glorified immediately upon accomplishing every obligatory prayer that I performed to teach me the Greatest Name. One day, when I finished the Dawn Prayer, sleep overtook me while I was in the posture of sitting. In sleep, I saw a man standing before me and saying, 'You have been praying to Allah the All-exalted to teach you the Greatest Name. Have you not?'

'Yes,' I answered, 'I have.'

So, he said: You may say these words:

O Allah! I beseech by Your Name: Allah, Allah, Allah, save Whom there is no other deity and He is the Lord of the great Throne.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اللَّهِ اللَّهِ اللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، رَبُّ الْعَرْشِ الْعَظِيمِ.

By Allah, since then, I never prayed to Allah using these words but that all my prayers have been responded.

Supplicatory prayer at thunders and thunderbolts

1. When you hear thunders and see thunderbolts, you may say this supplicatory prayer:

O Allah, do not kill us with Your wrath and do not cause us to perish due to Your chastisement; rather, grant us wellbeing before that.

اللَّهُمَّ لاَ تَقْتُلْنَا بِغَضَبِكَ، وَلاَ تُهْلِكْنَا بِعَذَابِكَ، وَعَافِنَا قَبْلَ ذَلِكَ.

Supplicatory prayer at rainfall

1. When it rains, you may say:

Let it be felicitous falling.

صَبّاً هَنِيئاً!

Supplicatory prayer at blowing of wind

1. Imam al-Ṣādiq ('a) is reported to have said: When wind blows, you should repeat the *takbīr* statement as many times as possible and then say:

O Allah! I beseech You to give me the affluence carried by this blowing wind and the affluence therein, and I pray for Your protection against its evils and the evils therein. O Allah, please make the wind to be mercy for us and to be chastisement for the unbelievers. May Allah bless Muḥammad and Muḥammad's Household!

اللَّهُمَّ إِنِّي أسألُكَ خَيرَ مَا هَاجَتْ بِهِ الرِّيَاحُ، وَخَيرَ مَا فِيهَا. وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا. اللَّهُمَّ اجْعَلْهَا عَلَيْنَا رَحمَةً، وَعَلَى الْكَافِرِينَ عَذَاباً. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Supplicatory prayer upon planting

1. Imam Abū-Ja'far ('a) is reported to have said: When you intend to sow something, you may take a handful of seeds in your hand, turn your face towards the qiblah direction, and repeat this Qur'ānic verse (56/64) three times:

Is it you that cause it to grow, or are We the cause?

ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ

You may then say:

O Allah, please make this plant to be blessed cultivation; provide us with safety and perfection through it; cause it to be piled up grains; do not deprive me of the prosperity that I expect from it; and do not cause me to stir up in what You decide to make me enjoy, in the name of Muḥammad and his immaculate household.

اللَّهُمَّ اجْعَلْهُ حَرْثاً مُبَارَكاً، وَارْزُقْنَا فِيهِ السَّلَامَةَ وَالتَّمَامَ، وَاجْعَلْهُ حَبّاً مُتَرَاكِباً، وَلَا تَحْرِمْنِي خَيرَ مَا أَبْتَغِي، وَلَا تَفْتِنِّي بِمَا مَتَّعْتَنِي، بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

You may then sow the seeds in your hand.

Supplicatory prayer in isolation in a land

1. You may say this supplicatory prayer:

O Land, your and my lord is Allah. I seek Allah's protection against your evils, the evils of whatever is in you, the evils of whatever is created in you, and the evils of whatever is living on you. I seek Allah's protection against the evils of every beast, black insects, serpents, and scorpions that live in this land and against the evils of fathers and whatever they beget:

يَا أرضُ، رَبِّي وَرَبُّكِ اللَّهُ. أعُوذُ بِاللَّهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيكِ وَشَرِّ مَا خُلِقَ فِيكِ، وَمِنْ شَرِّ مَا يُحَاذِرُ عَلَيْكِ. أعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ أسَدٍ وَأَسْوَدَ وَحَيَّةٍ وَعَقْرَبٍ مِنْ سَاكِنِ الْبَلَدِ وَمِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ.

'Do they seek for other than the religion of Allah? While all creatures in the heavens and on earth have, willing or unwilling, bowed to His will, and to Him shall they all be brought back.' All praise be to Allah for His graces and nice donations that He bestowed upon us. O Allah, please be our companion in our journeys and endue us with Your favors, for, verily, there is neither might nor power except with Allah.

﴿أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ﴾ الْحَمْدُ لِلَّهِ بِنِعْمَتِهِ
وَحُسْنِ بَلاَءِهِ عَلَيْنَا. اللَّهُمَّ صَاحِبْنَا
فِي السَّفَرِ وَأَفْضِلْ عَلَيْنَا، فَإِنَّهُ لاَ
حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

You may then recite Sūrah al-Takāthur (no. 102).

If you do all that, no beast, termite, serpent, or scorpion will harm you by the permission of Allah the All-exalted, even if you spend a whole night on the back of a serpent.

Sneezing

1. Imam al-Ṣādiq ('a) is reported to have said: Whoever, upon hearing one sneezing, praises Allah, commends Him, and invoke His blessings upon Muḥammad and Muḥammad's Household, will never have toothache and eye ache.

2. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Whoever says these worlds when he sneezes, will never suffer from toothache and earache:

All praise be to Allah, the Lord of the Worlds, under all conditions.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ.

3. Imam al-Bāqir ('a) is reported as saying: If one sneezes three times, you should bless him. Yet, you should quit blessing him when he sneezes more than three times.

4. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: If you neglect blessing your brothers-in-faith when they sneeze, this may make them demand you with that on the Resurrection Day, and their demand will be admitted.

5. The Holy Prophet (ṣ) said: When a Muslim person sneezes but he does not say any word after that for an acceptable reason, the angels will say on behalf of him, 'All praise be to Allah, the Lord of the Worlds.'

Yet, if he says, 'All praise be to Allah, the Lord of the Worlds,' the angels will say, 'May Allah forgive you!'

6. Tasnīm, the servant of Imam al-Ḥasan ibn 'Alī al-'Askarī ('a), is reported to

have said: One night after the birth of the Patron of the Age [i.e. Imam al-Mahdī] ('a), I visited him and sneezed in his presence. He said, "May Allah bless you." This word of him gladdened me. Upon seeing so, he said to me, "May I convey to you gland tidings about sneezing?"

"Yes, you may," I answered.

He ('a) said, "Sneezing is security from death for three days."

7. Abū-Maryam is reported to have said: One day, a man sneezed in the presence of Imam Abū-Ja'far ('a). So, he said, "Sneezing is an excellent thing. It brings about rest to the body, remembrance of Allah, and invocation of His blessings upon the Holy Prophet."

I said, "The reporters of Prophetic traditions in Iraq have reported that an invocation of Allah's blessings upon the Holy Prophet must be avoided in three situations: sneezing, slaughtering an animal, and going to toilets."

The Imam ('a) commented, "O Allah! They have told a lie. So, never grant them the intercession of Muḥammad (ṣ)."

8. Imam al-Ṣādiq ('a) is reported as saying: Whoever says these words upon hearing someone sneezing, will not be affected by any defect in his mouth:

All praise be to Allah under all this-worldly and the otherworldly conditions. May Allah bless Muḥammad and his Household!	الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

9. Imam al-Ṣādiq ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Whoever praises Allah before a sneezer does, will be healed from toothache and waist aches.

10. Imam al-Ṣādiq ('a) also said: When a servant [of Allah] sneezes and says *alḥamdulillāhi*, the two angels assigned for watching over him will add, "All and very much praise be to Allah, the Lord of the Worlds; there is no partner with Him in Godhead."

If the servant says these words, the angels will add, "May Allah bless Muḥammad."

When the servant says these words too, the angels will add, "May He bless his household, too."

If the servant says these words, the angels will address him with these words: "May Allah have mercy upon you!"

11. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said within a lengthy narration: If one of you sneezes, you should invoke Allah's blessings upon him. If he answers back with these words: "May Allah show mercy to you," you should say, "May Allah forgive and show mercy to you, too." Allah the All-blessed and All-exalted said, "*When a courteous greeting is offered you, meet it with a greeting still more courteous, or at least of equal courtesy.* (4/87)"

12. 'Abdullāh ibn Abī-Ya'fūr is reported to have said: I used to be present in the sessions of Imam Abū-'Abdullāh ('a). When someone sneezed, the Imam ('a) used to say to him, "*yarḥamukallāhu* (Allah bless you)." The attendants will say amen.

One day, Imam Abū-'Abdullāh ('a) himself sneezed; so, the attendants felt shy and they did not know what to say to him. Instructing them, he ('a) said, "You may say: *a'lā allāhu dhikraka* (Allah promote your standing)."

13. According to another narration, one of the Holy Imams ('a) said: One who sneezes, is required to put his forefinger on his nose and say:

All praise be to Allah, the Lord of the Worlds. Allah may send blessings upon Muḥammad and upon his immaculate Household! I do not turn my nose up; rather, I am submissive and servile; neither disdaining nor spurning.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ. رَغِمَ أَنْفِي لِلَّهِ دَاخِراً صَاغِراً غَيْرَ مُسْتَنْكِفٍ وَلاَ مُسْتَخْسِرٍ.

14. Upon hearing someone sneezing once, twice, or three times, one may bless him and say, "*yarḥamukallāhu* (Allah bless you)."

If he sneezes more than three times, one may say to him, "*shafākallāhu* (Allah heal you)."

When a believing man sneezes, one may say to him, "*yarḥamukallāhu*."

When a woman sneezes, one may say to her, "*'āfākillāhu* (Allah give you wellbeing)."

When a child sneezes, one may say to him, "*zara'akallāhu* (Allah bring you to maturity)."

When an ailed person sneezes, one may say to him, "*shafākallāhu* (Allah heal you)."

When a non-Muslim sneezes, one may say to him, "*hadākallāhu* (Allah guide you to the truth)."

When a prophet or one of the Holy Imams sneezes, one may say to him, "*ṣallallāhu-'alayka* (Allah pour His blessings upon you)."

One who sneezes and others bless him, may answer back with, "*yaghfirullāhu lanā walakum* (Allah forgive us and you).

15. Abū-Baṣīr is reported to have quoted Imam al-Ṣādiq ('a) as saying, "Much sneezing secures against five things: 1. leprosy, 2. malicious wind that comes down in the head and the face, 3. water coming down in the eye, 4. intensity of nasal veins, and 5. hair planting in the eye.

However, if you want your sneezing to reduce, you may use the marjoram oil."

Abū-Baṣīr asked, "How much should I use?"

The Imam ('a) answered, "You may use what is worth a small coin (*dāniq*; one sixth of the silver coin)."

Abū-Baṣīr said: I used this amount of the marjoram oil for five days only and I got rid of frequent sneezing.

16. Imam al-Ṣādiq ('a) is reported to have said: Whoever sneezes in his ailment, will be secured against death during that ailment.

17. He ('a) also said: Yawning is from Satan, while sneezing is from Allah the Almighty and All-majestic.

18. Imam al-Ṣādiq ('a) is also reported to have quoted the Apostle of Allah (ṣ) as saying: When someone is talking and meanwhile another one sneezes, then he is a testifier to the man's truthfulness.

19. He ('a) also said: Sneezing of the ailed is an indicative of wellbeing and body rest.

Oblivion

1. Al-Nawfalī is reported to have quoted al-Sakūnī as saying: Imam Abū-'Abdullāh ('a) said: If Satan makes you forget something, you may put your hand on your forehead and say:

O Allah, I beseech to You, O He Who reminds of all goodness, does only what is good, and commands of doing what is good only, to pour Your blessings upon Muḥammad and upon Muḥammad's Household and make me remember what Satan the accursed has caused me to forget.

اَللَّهُمَّ إِنِّي أَسْأَلُكَ، يَا مُذَكِّرَ ٱلْخَيْرِ
وَفَاعِلَهُ وَٱلآمِرَ بِهِ، أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَتُـذَكِّرَنِي مَـا
أَنْسَانِيهِ ٱلشَّيْطَانُ الرَّجِيمُ.

PART ELEVEN
ETIQUETTES OF VISITING THE SICK, TREATMENT, AND RELATED ISSUES

This part of the book is quoted from *Ṭibb al-A'immah* (Healing with the Holy Imam's Medication) and from a collection of supplicatory prayers compiled by my father—may Allah grant him lengthy lifetime.

It consists of five chapters, as follows:

CHAPTER ONE
ETIQUETTES OF THE SICK, VISITORS OF THE SICK, AND TREATMENTS

Rewards for the sick

1. Imam al-Ṣādiq (ʻa) is reported to have quoted the Apostle of Allah (ṣ) as saying: Fever is the pioneer of death and the jail of Allah on His lands. Its heat is derived from the heat of Hellfire. So, it is the share of every believer from Hellfire.

2. Whenever the Holy Prophet (ṣ) saw a pimple on his body, he would pray for Allah's protection against it, confess of his submission to Him, and seek His succor against it.

Some people said to him (ṣ), "This is not a dangerous thing, O Allah's Apostle!"

He (ṣ) answered, "If Allah wants to magnify a trivial thing, He will magnify it; and if He wants to make trivial a crucial thing, He will do it, too."

3. Imam al-Ṣādiq (ʻa) is reported to have said: Behold! Whenever a vein strikes, or a misfortune befalls, or headache is felt, or an ailment is suffered, all of that must be on account of a sin that was earlier committed. This is the meaning of Allah the Almighty and All-majestic's saying in His Book, "*Whatever misfortune happens to you, is because on the things your hands have wrought, and for many of them He grants forgiveness.* (42/31)" Yet, what Allah grants forgiveness for is very much more than what He punishes for.

4. Imam ʻAlī ibn al-Ḥusayn (ʻa) is reported as saying: Fever is the best pain; it gives each organ its due share of tribulation. Worthless is he who is not exposed to tribulation.

5. Muḥammad is Aḥmad is reported to have quoted Yūsuf ibn Ismāʻīl as quoting one of the Holy Imams (ʻa) as having said: When a believer has a fever, his sins are scattered from him in the same way as leaves are scattered from a tree. If he stays at bed, his moaning out of fever is considered glorification of

the Lord, his cries professions that there is no god but Allah, and his tossing about on his bed is counted as if he is striking with his sword in the way of Allah. When he then is restored to health and resumes worshipping Allah with his brothers-in-faith, he will have been forgiven. If he repents, then blessed be him; but if he resumes committing sins, woe will betide him. As for us, wellbeing is dearer to us than falling sick.

6. Imam ʿAlī ibn al-Ḥusayn (ʻa) is reported as saying: A one night fever erases the sins committed in a whole year. This is so because the effects of fever remain in one's body for a whole year.

7. Imam al-Ṣādiq (ʻa) is reported to have said: A one night fever erases the sins committed at the night before it and the night after it.

8. He (ʻa) is also reported as saying: Whoever falls sick at a night, accepts it without complaint, and fulfills the due thanks for Allah, it will erase the sins of sixty years.

The reporter asked, "What is the meaning of accepting it without complaint?"

The Imam (ʻa) explained, "To accept it means to be patient and to bear the pains without complaint."

9. Imam al-Bāqir (ʻa) is reported to have said: Spending one night sleeplessly because of an ailment is better than one year worship.

10. Zurārah is reported to have quoted Imam al-Bāqir (ʻa), or Imam al-Ṣādiq (ʻa), as saying: Spending one night sleeplessly because of an ailment or a pain is better and greater in reward than one year worship.

11. Imam Abū-Jaʻfar (ʻa) is reported to have said: A one night fever is equal to one year worship. A two night fever is equal to a two year worship. A three night fever is equal to a seventy year worship.

Abū-Ḥamzah asked, "What if the sick does not live for seventy years?"

The Imam (ʻa) answered, "The rest of the reward will then be recorded for his mother and father."

Abū-Ḥamzah asked, "What if his mother and father do not live so long?"

The Imam (ʻa) answered, "The rest of the reward will then be recorded for his relatives."

Abū-Ḥamzah asked, "What if his relatives do not live so long?"

The Imam (ʻa) answered, "The rest of the reward will then be recorded for his neighbors."

12. Imam al-Riḍā ('a) is reported as saying: Sickness is purification and mercy for the believers, while it is punishment and curse for the disbelievers. Sickness overtakes the believer until it erases all of his sins.

13. Imam Abū-'Abdullāh ('a) is reported as saying: A one night headache erases all sins, except the grand ones.

14. Imam Abū-Ibrāhīm ('a) is reported to have said: The Apostle of Allah (ṣ) said: The sick are given four merits: (1) They are not responsible for their sins (during their ailments), (2) Allah orders the angels (assigned to record the deeds) to record for the sick every good deed they used to do during their health, (3) their sickness affect each of their organs so that the sins committed with that organ are erased, and (4) if the sick die during that ailment, they will die forgiven; and if they survive their ailment, they will be also forgiven.

15. The Holy Prophet (ṣ) is reported to have said: When a Muslim falls sick, Allah records for him the best reward for what he used to do during his health, and his sins fall down him in the same way as leaves fall down a tree.

16. Imam Abū-'Abdullāh ('a) is reported as saying: Verily, when Allah loves a servant of Him, He looks at him; and when He looks at a servant of Him, He endues him with one of these three things: fever, eye ache, or headache.

17. Imam al-Kāẓim ('a) is reported as saying: When a believer falls sick, Allah the Almighty and All-majestic reveals to the angels of the left side (i.e. the angels assigned for recording the wrongdoings), saying, 'Do not record my servant's wrongdoings as long as he is in my detention and bond.' He reveals to the angels of the right side (i.e. the angels assigned for recording the good deeds), saying, 'Record for My servants the same good deeds you used to record when he was healthy.'

Bearing the sufferings of ailment patiently

1. Imam Abū-Ja'far ('a) is reported to have quoted the Apostle of Allah (ṣ) as saying: Allah the Almighty and All-majestic says: Whoever of My servants is tested by Me through an ailment and he bears the pains of sickness patiently and does not complain about them to any of his visitors, I will most surely change his flesh with better flesh, his skin with better skin, and his blood with better blood. If I take his soul, I will move him to My mercy; and if I restore him to health, I will erase all of his sins.

2. Imam al-Riḍā ('a) is reported as saying: Sickness is purification and mercy for the believers, while it is punishment and curse for the disbelievers.

3. The Holy Prophet (ṣ) is reported to have said: Some servants [of Allah] are inflicted with so many misfortunes that make them walk on the lands without

being responsible for any of their sins.

4. Imam Abū-'Abdullāh ('a) is reported as saying: Visit the sick and ask them to pray to Allah for you, because their prayers are equal to the prayers of the angels. Whoever falls sick for one night and accepts its sufferings pleasantly, Allah will award him with the reward of sixty year worship.

"What is the meaning of accepting the sufferings pleasantly?" the Imam ('a) was asked. He ('a) answered, "It means to avoid complaining about these pains suffered from that ailment to anyone."

5. Imam Abū-'Abdullāh ('a) is reported as saying: The discommended complaint is to say, 'I have been afflicted with what no one else has ever suffered,' and to say, 'I have been badly affected with what no one else has been affected with.' To say such things like, 'I could not sleep last night,' and 'I had fever,' are not considered complaint.

6. Imam 'Alī Amīr al-Mu'minīn ('a) is reported to have said: Although no reward is given for falling sick, it still erases all sins that had been committed by the sick. Rewards are obtained for what is said with tongues and what is done with limbs. Out of His generosity and favors, Allah allows a great number of His servants into Paradise on account of their good faith and sincere inner self.

Etiquettes of visiting the sick

1. The Holy Prophet (ṣ) said: Among the mutual duties of the believers towards each other are that they should greet one another when they meet, they should visit their brothers-in-faith in their ailments, and they should attend their funeral ceremonies when they pass away.

2. The Holy Prophet (ṣ) visited a Jewish neighbor of him when he fell sick.

3. He (ṣ) said: A perfect visit to the sick is to put your hand on him and ask how he is, how he spent that morning, or how he spent that evening. Shaking hands is a perfect greeting.

4. Imam Abū-'Abdullāh ('a) is reported as saying, "One of you who falls sick is required to inform his brothers-in-faith so that they will visit him and he will be awarded for that and they, too, will be awarded."

"They are awarded because they visited him; but for what thing is the sick awarded?" the Imam ('a) was asked.

He ('a) explained, "He is awarded because he made them gain rewards. For this deed, ten rewards are recorded for him, he is raised ten ranks, and ten of his sins are erased."

5. The Imam ('a) also said: The heirs of a dead person are required to inform his brothers-in-faith about his death so that they will present themselves in the funeral ceremonies, offer the Deceased Prayer for his dead body, and implore Allah's forgiveness for him. If they do so, they will gain rewards and the dead person will gain implorations of Allah's forgiveness for him.

6. Imam Abu'l-Ḥasan ('a) is reported to have said: Imam 'Alī Amīr al-Mu'minīn ('a), once, visited Ṣa'ṣa'ah ibn Ṣawḥān in his sickness. He ('a) said to him, "Ṣa'ṣa'ah! Do not take pride on your brothers-in-faith in my visit to you; rather, you should regard yourself carefully, because death will eventually come upon you. Therefore, do not allow hopes to distract you from it."

7. According to *Zuhd Amīr al-Mu'minīn* and *Kitāb al-Janā'iz*, Imam al-Ṣādiq ('a) is reported to have said: It is not recommended to visit those who suffer from eye aches and it is not recommended to visit those whose sickness does not last for three days and more. If you wish, you can visit the sick once every two days or once every three days. For those who suffer from chronic sicknesses, they should be left for their family members.

8. Imam al-Ṣādiq ('a) is also reported as saying: Imam 'Alī Amīr al-Mu'minīn ('a) said: The visitors of the sick who are awarded with the best rewards are those who visit the sick for a short and light period, unless the sick loves, wants, and asks them to sit with him for a longer period.

9. He ('a) said: A perfect visit to the sick is to put your hand on his hand or on his forehead.

10. He ('a) is also reported as saying: A perfect visit to the sick is to put your hand on his two arms and to leave him as soon as possible. Indeed, the visits paid by the idiots are harsher than the pains suffered by the sick.

11. Imam al-Ṣādiq ('a) is reported to have said: On the Resurrection Day, a servant is made stop before Allah the Almighty and All-majestic Who, upon taking his account with an easy reckoning, will ask him, "O believer! What prevented You from visiting Me when I fell sick?"

The believer will say, "You are my Lord and I am Your servant! You are the Ever-living and Self-subsisting Lord Who is never afflicted by any pain or sufferance."

The Almighty and All-majestic Lord will say, "Whoever visits a sick believer has visited Me. Do you know *so-and-so* the son of *so-and-so*?"

The believer will answer in the affirmative; so, the Lord will say to him, "What prevented you from visiting him when he fell sick? Behold! If you had visited him, you would have been regarded as having visited Me and you would have found Me in and with him. Then, if you had besought to me for any request, I would most surely have responded to you and I would never have rejected your request."

12. Imam Abu'l-Ḥasan ('a) said: When you fall sick, you may allow people to visit you, because there is a responded prayer for each and every one.

13. The Holy Prophet (ṣ) is reported to have said when he wanted to leave after he had paid a visit to Salmān the Persian who was sick: Salmān! May Allah remove your pains, forgive your sins, and guard you in your religion and body up to the termination of your lifetime!

14. According to *al-Amālī* compiled by Shaykh Abū-Ja'far ibn Bābawayh, Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) visited Salmān the Persian and said to him, "Salmān! In your ailment, you gain three things: (1) You become nigh to Allah when you remember Him, (2) your prayers during your ailment are responded, and (3) your ailment erases all of your sins. May Allah make you enjoy wellbeing up to the termination of your lifetime!"

15. Imam al-Ṣādiq ('a) is also reported to have said: Visiting the sick should be repeated three times, while offering consolations must be once only.

16. Imam Abū-'Abdullāh ('a) is also reported as saying: Any believer who visits his ailed brother-in-faith in the morning will be escorted by seventy thousand angels; and as long as he sits with the ailed person, mercy covers him and the angels implore Allah for forgiving him up to the evening. If he visits his ailed brother-in-faith in the evening, he will gain the same rewards up to the next morning.

17. Imam al-Bāqir ('a) is reported as saying: Within his confidential words with his Lord, the Prophet Moses ('a) asked, "O Lord! What is the reward obtained from visiting the sick?"

Allah the Almighty and All-majestic answered, "I will assign an angel to visit him in his grave up to the resurrection time."

18. Imam al-Ṣādiq ('a) is reported as saying: The Apostle of Allah (ṣ) said: Whoever visits a sick person, a caller from the heavens will call upon him with his name, saying, 'O *so-and-so*! Blessed be you and blessed be your walking (for visiting the sick)! May you find a place in Paradise!'

19. Imam al-Ṣādiq ('a) also said: The greatest reward of visiting the sick is given to the one who sits the least and lightest time with the sick.

20. He ('a) also said: When you visit a sick person, you may pray for him and ask him to pray for you, because the prayers of the sick are like the prayers of the angels.

21. He ('a) also said: Whoever visits a sick person purely for the sake of Allah without asking the sick for anything in return, Allah will respond to his prayers.

22. Imam 'Alī ('a) is reported to have said: When a baby is sick, this will erase the sins of his parents.

23. A client of Imam Ja'far ibn Muḥammad ('a) is reported to have said: We, a group of followers of Imam al-Ṣādiq ('a), were on our way to pay a visit to one of his [non-Arab] companions who was sick, when the Imam ('a) met us and asked where we were going. We informed that we were going to see *so-and-so* who fell sick.

"Stop here," Imam al-Ṣādiq ('a) ordered. "Does any one of you carry with him an apple, a quince, a citron, a piece of fragrance, or at least an aloes wood?"

"No, we do not," we answered.

The Imam ('a) said, "Do you not know that the sick rejoices at whatever is carried to him?"

Treatment of the sick

1. The Holy Prophet (ṣ) said: Treat yourselves with medical treatments, because for every malady that Allah has poured down, there must a remedy, which He has poured down along with that malady.

2. He (ṣ) also said: People's deaths because of committing sins are more than their deaths because of the termination of their lifetimes. Likewise, their survivals due to doing charitable acts are more than their survivals due to non-termination of their lifetimes.

3. The Holy Prophet (ṣ) is also reported to have said: Whatever ailment is felt must be the cause of the committing of a sin; rather, what Allah grants forgiveness for is still much more [than what He punishes for].

4. The Holy Prophet (ṣ) is also reported to have said: Two categories of people are indeed ill; the overcautious healthy ones and the careless sick ones.

5. He (ṣ) also said: Avoid medication as long as your body can bear the pains of the ailment; otherwise, you may resort to medications.

6. Imam Abū-'Abdullāh ('a) is reported to have said: One of the prophets fell sick, but he said that he would not treat himself with medication until the One Who made him fall sick would restore him to health. Yet, Allah the Almighty

and All-majestic said to him through revelation, "I will not restore you to health before you take medication, for just as healing is from Me, so is medication from Me." Hence, when he took medication, he was healed.

7. Imam al-Riḍā ('a) is reported as saying: If people eat less, their bodies will always be healthy.

8. Imam Abū-'Abdullāh ('a) is reported as saying: Diet is not to stop eating something; rather, it is to lessen eating it.

9. The knowledgeable Imam ('a) is reported as saying: Diet is the head of medication. Stomach is the center of all maladies. Always give your body what it used to take.

Will

1. According to *Rawḍat al-Wā'iẓīn,* the Apostle of Allah (ṣ) said: Whoever dies without leaving a will, has died as if he never embraced Islam.

2. He (ṣ) also said: It is not commended for any Muslim person to pass a night without having put his will under his head.

3. He (ṣ) also said: Whoever fails to write his will excellently is lacking reasoning and manliness.

4. Imam 'Alī Amīr al-Mu'minīn ('a) said: Whoever writes his will without doing injustice to anybody and without injuring anyone, is considered to have given all of his inheritance as alms for the sake of Allah.

5. He ('a) also said: I do not care if I injure my heirs or neglect to give them my property as long as I give part of it as alms.

6. Imam al-Ṣādiq ('a) said: Leaving a will is a duty that is obligatory upon all Muslims.

7. He ('a) also said: Whoever does not leave some of his property to his relatives who are not within the list of his legal heirs, has sealed his deeds with an act of disobedience to Allah.

CHAPTER TWO
SEEKING HEALING FROM THE HOLY QUR'ĀN

1. The Holy Prophet (ṣ) said: Whoever does not seek healing from the Qur'ān, Allah may never heal him.

2. Imam al-Ṣādiq ('a) said: Whoever recites one hundred verses from any part of the Holy Qur'ān and then says *yā-allāhu* (O Allah!) seven times, will be able to even break rocks if he prays to Allah to break them.

3. Imam Abu'l-Ḥasan ('a) is reported to have said: If you fear something, you may recite one hundred verses from any part of the Qur'ān and then say three times:

O Allah! Remove tribulation from me. اَللّٰهُمَّ اكْشِفْ عَنِّي الْبَلاءَ.

4. Imam Abū-Ibrāhīm ('a) is reported to have said: Whoever seeks security with any verse of the Qur'ān from the east to the west, will definitely be granted security provided that he has done it with certitude.

5. The knowledgeable Imam ('a) said: There is in the Qur'ān remedy for all maladies.

Peculiarities of the Qur'ānic chapters

1. The knowledgeable Imam ('a) is reported to have said: Whoever is afflicted by a disease, must recite on it Sūrah al-Fātiḥah (Ummu'l-Kitāb) seven times. If this does not heal him, then Sūrah al-Fātiḥah may be repeated seventy times, because the disease will be then healed.

2. The Holy Prophet (ṣ) is reported as saying: Repeating Sūrah al-Fātiḥah seven times brings about remedy for all maladies. If it is repeated one hundred times as a source of security against death, Allah will restore the soul that has just left the body to that body.

3. Imam Abū-'Abdullāh ('a) is reported as saying: If Sūrah al-Fātiḥah is recited seventy times on a dead body and it is then restored to life, this will not be marvelous.

4. Imam al-Bāqir ('a) said: If you suffer from a disease that you fear for yourself, you may recite Sūrah al-An'ām (no. 6). If you do, you will not be afflicted by what you fear from that disease.

5. He ('a) is also reported as saying: Whoever recites Sūrah al-Naḥl (no. 16) once a month, will be saved from debts in this world and will be saved from seventy kinds of tribulations, the least of which are insanity, leprosy, and elephantiasis.

6. According to another narration, Sūrah al-Naḥl secures against Satan, his troops, and his partisans.

7. He ('a) is also reported as saying: Whoever recites Sūrah Luqmān (no. 31) every night, Allah will assign angels to guard him against Satan and his troops at that night up to the next morning. If he recites it in daylight, these angels will keep guarding him against Satan and his troops up to the evening.

8. Imam Abū-'Abdullāh ('a) is reported as saying: Every thing has a heart, and the heart of the Qur'ān is Sūrah Yāsīn (no. 36). So, whoever recites Sūrah Yāsīn before evening, will be one of those guarded and provided with sustenance up to the evening; and whoever recites it at night, Allah will assign one hundred thousand angels to guard him against every accursed devil and every epidemic. If he dies on that day, Allah will allow him to Paradise... etc.

9. According to another narration, Sūrah Yāsīn is recited for having one's this-worldly and otherworldly requests granted and for guarding against all epidemics and tribulations in one's self, family members, and wealth.

10. It is also reported that Sūrah Yāsīn may be recited, written down, or recited on water from which one who is affected by mania should drink, although it is better to write it down with saffron liquid and put in a cup made of glass. If this is done, the one affected by insanity will regain sanity.

11. Imam Abū-'Abdullāh ('a) is reported as saying: Whoever recites Sūrah al-Ṣāffāt (no. 37) every Friday, will be kept safeguarded from all epidemics, no tribulation will inflict him during his lifetime, the most expansive sustenance will be given to him, and Allah will not impose on him any misfortune caused by an accursed devil or a despotic ruler in his property, children, and body.

12. According to another narration, Sūrah al-Ṣāffāt should be recited by those who seek supremacy and prestige in this world and in the Hereafter.

13. The Imam ('a) is also reported as saying: Whoever recites Sūrah al-Zumar (no. 39) on days or at nights, Allah will grant him honor in this world and in the Next World and will grant him dignity even if he does not belong to a

prestigious tribe and does not have wealth.

14. Whoever recites Sūrah al-Ṭūr (no. 52), Allah will grant him both the wealth of this world and the wealth of the Next World.

15. Whoever recites Sūrah al-Wāqi'ah (no. 56) at Friday nights, will be loved by Allah the Almighty Who will also endear him to all people, and will be saved from all miseries, poverty, neediness, and misfortunes in this worldly life. The Sūrah describes Imam 'Alī Amīr al-Mu'minīn ('a) and his descendants.

16. Whoever perseveres in reciting Sūrah al-Ḥadīd (no. 57) and Sūrah al-Mujādilah (no. 58) in the obligatory prayers, will never face any misfortune in his family members, body, and property and will never experience destitution.

17. Imam 'Alī ibn al-Ḥusayn ('a) is reported as saying: Whoever recites Sūrah al-Mumtaḥanah (no. 60) in the obligatory and supererogatory prayers, Allah will test his heart for true faith, grant him shrewdness, and save him from poverty forever and from physical disorder for him and for his children.

18. According to another narration, whoever recites Sūrah al-Mumtaḥanah in the obligatory and supererogatory prayers, will be praiseworthy in the sight of all people.

19. Imam Abū-'Abdullāh ('a) is reported as saying: Whoever recites Sūrah al-Jinn (no. 72) frequently, will not be affected by any of the evil eyes, sorcery, bewitchery, and trickery of the Jinn, mankind, and sorcerers for his entire lifetime.

20. Whoever recites Sūrah al-Muzzammil (no. 73) in the Evening Prayer or at the last hour of night, day and night will testify to him along with the Sūrah involved, and Allah will make him live a pleasant life and make him die a pleasant death.

21. Whoever recites Sūrah al-Nāzi'āt (no. 79), Allah will allow him to enter Paradise while he is sated with water, and no misery will ever inflict him in his worldly life.

22. It is also reported that Sūrah al-Nāzi'āt heals those who are poisoned or stung by a poisonous creature.

23. Whoever recites Sūrah al-Burūj (no. 85) on some water and serves a poisoned person with that water, poison will not affect him, if Allah wills.

24. He who recites Sūrah al-Qadr in the obligatory prayers, will be said to him, 'O servant of Allah, all your previous sins have been forgiven; hence, go on.'

25. Whoever recites Sūrah al-Zalzalah in the supererogatory prayers, will never be inflicted by an earthquake and will never die because of an earthquake, a thunderbolt, or any other natural disaster.

26. Whoever recites Sūrah al-Humazah (no. 104) in the obligatory prayers, the Sūrah will erase poverty from him, bring about sustenance for him, and repels violent death from him.

27. Whoever recites Sūrah al-Kāfirūn and Sūrah al-Tawḥīd in one of the obligatory prayers, Allah will forgive him, his parents, and his offspring. If he is decided as wretched, his name will be erased from the list of the wretched ones and recorded in the list of the happy ones. Allah will also make him live happily, die as martyr, and resurrected as martyr.

28. Imam al-Riḍā ('a) is reported to have said: The Apostle of Allah (ṣ) said: If one of you suffers from headache or any other pain, he may extend his hands, recite Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah al-Falaq and Sūrah al-Nās, and then pass his hands over his face. If he does so, the pains from which he is suffering will be removed.

29. Imam al-Ṣādiq ('a) is reported as saying: Verily, Allah the Almighty and All-majestic has granted Lady Fāṭimah ('a) the ability to control over fever, which is thus always obedient to her as substitute for the garden of Fadak (which was confiscated from her). So, any one who loves Fāṭimah and loves her descendants and is affected by fever, should recite Sūrah al-Tawḥīd one thousand times and pray to Allah in the name of Lady Fāṭimah ('a) to save him from fever. If he does so, fever will leave him by the permission of Allah the All-exalted.

30. Whoever recites Sūrah al-Naṣr in a supererogatory or an obligatory prayer, Allah will grant him victory over all of his enemies.

31. Imam Abū-'Abdullāh ('a) is reported as saying: Whoever is affected by an ailment or a hardship but does not recite Sūrah al-Tawḥīd during his ailment or hardship and then dies meanwhile, will be an inhabitant of Hellfire.

32. He ('a) also said: Whoever repeats Sūrah al-Tawḥīd eleven times upon going to bed, will have his house and the neighboring houses guarded.

Healing with the Qur'ānic verses of *tahlīl*

The Qur'ānic verses that contain the statements of declaring that there is no god but Allah (i.e. *tahlīl*) are usually said for healing all maladies. These verses are as follows:

In the Name of Allah, the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Verse 163 of Sūrah al-Baqarah (no. 2):

"And your God is one God! There is no god but He! He is the Beneficent, the Merciful!"

وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿١٦٣﴾

2. Verse 255 of Sūrah al-Baqarah:

"Allah! There is no god but He, the Ever-Living, the self-subsistent. Slumber seizes Him not nor sleep; His it is whatsoever is in the heavens and whatsoever is in the earth; Who is he that can intercede with Him but with His permission; He knows what is before them and what is behind them, while they can not comprehend anything out of His Knowledge save that which He wills, His Throne extends over the heavens and the earth, and the preservation of them both, tires Him not, And He is the Most High and the Most Great."

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ
سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى
ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا
بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا
يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ
حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ﴿٢٥٥﴾

3. Verses 1 and 2 of Sūrah Āl-'Imrān (no. 3):

"Alif, Lām Mīm. Allah! There is no god but He, the Ever-Living the Self-Subsistent."

الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾

4. Verse 6 of Sūrah Āl-'Imrān:

"He it is Who fashions you in the wombs (of your mothers) as He likes. There is no god but HE, the Almighty, the All-wise."

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ
يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾

5. Verses 18 and 19 of Sūrah Āl-'Imrān:

"Allah (Himself) witnesses that there is no god but HE, and (so do) the angels and those possessed of knowledge, standing firm for justice; (there is) no god but He, the Mighty, the Wise. Verily the religion with Allah is ISLAM (Submission to His will); and those whom the Book had been given did not differ but after the knowledge (of the truth) had come to them, out of envy among themselves; and whosoever

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ
وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ
عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ

disbelieves in the signs of Allah, then, verily, Allah is quick in reckoning."

ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ
ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٩﴾

6. Verses 86 and 87 of Sūrah al-Nisā' (no. 4):

"When you are greeted with a greeting, then greet you with a better (than it), or return it. Verily, Allah, of all things, takes account. Allah! There is no god but He! He will certainly gather you all together on the Day of Resurrection; there is no doubt in it. Who can be truer in word than Allah?"

وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ
رُدُّوهَآۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَيۡءٍ حَسِيبًا ﴿٨٦﴾ ٱللَّهُ
لَآ إِلَٰهَ إِلَّا هُوَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا
رَيۡبَ فِيهِۗ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ حَدِيثٗا ﴿٨٧﴾

7. Verse 102 of Sūrah al-An'ām (no. 6):

"(Behold!) That is Allah, your Lord. There is no god but He, the Creator of all things; therefore, worship Him and He over all things holds sway."

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ
كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ
وَكِيلٞ ﴿١٠٢﴾

8. Verse 106 of Sūrah al-An'ām:

"Follow what has been revealed to you from your Lord. There is no god but He, turn away from the polytheists."

ٱتَّبِعۡ مَآ أُوحِيَ إِلَيۡكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا هُوَۖ
وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴿١٠٦﴾

9. Verse 158 of Sūrah al-A'rāf (no. 7):

"Say (O Our Apostle Muḥammad!) 'O' you people! Verily I am the apostle of Allah to you all, of Him to Whom belongs the kingdom of the heavens and the earth. No god is there but He. He gives life and causes death, so believe in Allah and His Apostle, Prophet, the Ummi who believes in Allah and His Words, so you follow him that you may be guided aright.'"

قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ
إِلَيۡكُمۡ جَمِيعًا ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ فَـَٔامِنُواْ
بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ
بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ
تَهۡتَدُونَ ﴿١٥٨﴾

10. Verse 31 of Sūrah al-Tawbah (no. 9):

"They were not commanded but that they should worship God the Only One. There is

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ

no god but He. Pure is He and Exalted is He from what they associate with Him."

إِلَٰهَ إِلَّا هُوَ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ

11. Verse 129 of Sūrah al-Tawbah:

"But if they turn away, say you: Suffices me Allah. There is no god but He. On Him do I rely, and He is the Lord of the Glorious Throne of Mighty Power."

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

12. Verse 90 of Sūrah Yūnus (no. 10):

"Until when drowning overtook him, said (cried) he: I believe that there is no god but (He) in Whom the children of Israel believe and I am of the Muslims."

حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا
ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾

13. Verse 14 of Sūrah Hūd (no. 11):

"Then if they answer you not, then know you that this (Qur'ān) is revealed (only) by Allah's knowledge, and that there is no god but He! Will you then submit?"

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَٱعْلَمُوٓا أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن
لَّآ إِلَٰهَ إِلَّا هُوَ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾

14. Verse 30 of Sūrah al-Ra'd (no. 13):

"Say you: He is my Lord, there is no god but He. On Him (only) do I rely, and to Him is my return."

قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
مَتَابِ ﴿٣٠﴾

15. Verse 2 of Sūrah al-Nahl (no. 16):

"He sends down the angels with the spirit (revelation) by His own decree on whomsoever He wills of His servants saying: Warn you (the mankind) that there is no god but I; therefore, fear Me."

يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن
يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾

16. Verses 7 and 8 of Sūrah Ṭā-Hā (no. 20):

"And if you utter aloud (or in whisper), verily (alike) knows He (all that is) secret and (whatsoever is) yet more hidden. Allah, there is no god but He. His are (all) the Best names."

وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى
﴿٧﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْأَسْمَآءُ
ٱلْحُسْنَىٰ ﴿٨﴾

17. Verses 12, 13, 14, and 15 of Sūrah Ṭā-Hā:

"Verily, you are in the sacred valley of Ṭuwā. And I have chosen you (for apostleship); then hearken you to what is revealed (to you)! Verily I, I (alone), am Allah: There is no god but I: worship (only) Me, and establish prayer for My remembrance! Verily, the Hour (of doom) is sure to come but I am about to keep it hidden, so that every soul may be recompensed as he strives."

إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾ وَأَنَا
ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ﴿١٣﴾ إِنَّنِىٓ أَنَا
ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ
لِذِكْرِىٓ ﴿١٤﴾ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ
أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ﴿١٥﴾

18. Verse 98 of Sūrah Ṭā-Hā:

"Verily, your god is only Allah. There is no god but He. He comprehends all things in (His) knowledge!"

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ
وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

19. Verse 25 of Sūrah al-Anbiyā' (no. 21):

"And sent We not before you (*O' Our Apostle Muḥammad!*) any apostle but revealed We to him that verily there is no god but I; so, worship you Me (*alone*)."

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا
نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾

20. Verse 87 of Sūrah al-Anbiyā':

"And (*remember*) Yūnus, i.e. Dhu'l-Nūn when went he in anger, and imagined he that never would We straiten him. Then he cried out from the darkness: There is no god but You (*O' my Lord!*). Glory be to You. Verily, I was of the unjust ones!"

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن
نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ
إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ
ٱلظَّٰلِمِينَ ﴿٨٧﴾

21. Verse 116 of Sūrah al-Mu'minūn (no. 23):

"Then (*behold*) the most exalted is Allah, the True King. No god is there but He, the Lord of the Throne of Grace."

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ
رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾

22. Verses 25 and 26 of Sūrah al-Naml (no. 27):

"He knows anything you hide as well as anything you display. Allah! There is no god but He! He is the Lord of the Throne of Supreme Authority."

وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾

23. Verse 70 of Sūrah al-Qasaṣ (no. 28):

"And He is Allah; there is no god but He! His is all praise, in first and (*in*) the last, and His is the authority, and to Him (*only*) you shall be returned."

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ
وَٱلْآخِرَةِ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (٧٠)

24. Verse 3 of Sūrah Fāṭir (no. 35):

"O you people! Remember Allah's bounty on you. Is there any creator other than Allah who provides you with your sustenance from the heaven and the earth? There is no god but He. Whence then are you turned away (*from the truth*)?"

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ هَلْ
مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ
وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ فَأَنَّىٰ
تُؤْفَكُونَ (٣)

25. Verses 34, 35, 36, and 37 of Sūrah al-Ṣaffāt (no. 37):

"Verily, thus do We deal with the guilty ones. Verily, they, when it was said to them that there is no god but Allah, used to behave proudly, and (*used*) to say, 'What! Are we to indeed give up our gods for a poet (*who is*) crazed?' Nay! He has come with the truth and did testify the (*preceding*) apostles."(49)

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ (٣٤) إِنَّهُمْ
كَانُوٓا۟ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ
يَسْتَكْبِرُونَ (٣٥) وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟
ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ (٣٦) بَلْ جَآءَ بِٱلْحَقِّ
وَصَدَّقَ ٱلْمُرْسَلِينَ (٣٧)

26. Verse 3 of Sūrah Ghāfir (no. 40):

"The Forgiver of (*every*) sin, the Accepter of repentance, the Severe to chastise, the Lord of bounty. There is no god but He; to Him is the ultimate end of the (*life*) journey (*of everything*)."

غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ
ذِى ٱلطَّوْلِ لَآ إِلَٰهَ إِلَّا هُوَ إِلَيْهِ
ٱلْمَصِيرُ (٣)

27. Verse 62 of Sūrah Ghāfir:

"That is Allah, your Lord, the Creator of everything. There is no god but He. Why then are you turned away?"

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ

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(49) Verse 6 of Sūrah al-Zumar (no. 39) reads, "He creates you in the wombs of your mothers a creation after a creation, in triple darkness. That is Allah your Lord. His is the kingdom. There is no god but He. How then are you turned away?"

لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٦٢﴾

28. Verse 65 of Sūrah Ghāfir:

"He is the Ever-Living. There is no god but He. So, call ye upon Him, devoting to Him the religion. All praise is Allah's, the Lord of the worlds."

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ
لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾

29. Verses 7 and 8 of Sūrah al-Dukhān (no. 44):

"The Lord of the heavens and the earth and whatever is between them two, if you be sure in faith. There is no god but He. He gives life and causes death. Your Lord and the Lord of your fathers of yore."

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم
مُّوقِنِينَ ﴿٧﴾ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ
رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾

30. Verses 18 and 19 of Sūrah Muḥammad (no. 47):

"And of what avail can be the reminder to them when it has already come on them? So, know you that there is no god but Allah, and seek you protection for your sins and for (*the sins of*) the believer men and believer women. And Allah knows well the place of your movements (*in this world*) and the place of your final rest (*the hereafter*)."

فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾
فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ
لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ
يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾

31. Verses 21, 22, 23, and 24 of Sūrah al-Ḥashr (no. 59):

"Had We sent down this Qur'ān on mountain, you (*O' Our Apostle Muḥammad!*) would certainly have seen it (*the mountain*) humbled itself, and rent asunder for the fear of Allah. And We set forth these similitudes to mankind that they may reflect. He is Allah. There is no god save He: The Knower of the unseen and the seen; He is the Beneficent, the Most Merciful. He is Allah. There is no god save He; the King, the Holy, the Peace-loving, the Bestower of conviction, the Guardian (*over all*), the Ever-Prevalent, the Supreme, the Great Absolute! Hallowed is Allah from what they associate (*with Him*).

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ
ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ
ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ
ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا

He is Allah, the Creator, the Maker, the Fashioner. His are all the Excellent Names. Hallows Him whatsoever is in the heavens and the earth; and He is the Ever-Prevalent, the All-Wise."

يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ
ٱلْمُصَوِّرُ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ يُسَبِّحُ لَهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

32. Verses 12 and 13 of Sūrah al-Taghābun (no. 64):

"Then, upon Our Apostle is only the clear delivery *(of Our Message)*. Allah, there is no god but He; and upon Allah *(alone)* should rely the believers."

فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٢﴾ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٣﴾

33. Verse 9 of Sūrah al-Muzzammil (no. 73):

"The Lord of the east and the west, there is no god but He; take Him then as the Protector!"

رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ
وَكِيلًا ﴿٩﴾

Security against burning

1. Imam al-Ṣādiq ('a) is reported to have said: The Apostle of Allah (ṣ) said to Imam 'Alī ('a): O 'Alī! To say these words is security for you against burning:

All glory be to You, O my Lord! There is no god save You. On You only do I rely and You are the Lord of the Great Throne.

سُبْحَانَكَ رَبِّي، لاَ إِلَهَ إِلاَّ أَنْتَ، عَلَيْكَ
تَوَكَّلْتُ، وَأَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Security against obsession

1. [The Holy Prophet (ṣ) said to Imam 'Alī ('a):] O 'Alī! To say these Qur'ānic verses (17/45-6) is security for you against obsession:

And when you recite the Qur'ān, We place between you and those who do not believe in the hereafter a hidden barrier. And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Qur'ān, they turn their backs in aversion.

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا
يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ
قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا وَإِذَا
ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا عَلَىٰٓ أَدْبَٰرِهِمْ
نُفُورًا ﴿٤٦﴾

Security against all fearful evils

1. [The Holy Prophet (ṣ) said to Imam 'Alī ('a):] O 'Alī! To say these words is security for you against all evils that you fear:

Only that which Allah wills shall come to pass, but that which He does not will shall never come to pass. I bear witness that Allah holds sway over all things, encompasses with His knowledge all things, and takes account of all things. There is neither might nor power except with Allah.

مَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ. أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً وَأَحْصَى كُلَّ شَيْءٍ عَدَداً. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ.

Treating fever and headache

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: As treatment for those afflicted with fever and headache, Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, and Sūrah al-Tawḥīd may be entirely written down on a piece of cloth and tied on the right upper arm of the ailed.

In the Name of Allah; the All-beneficent, the All-merciful. O Lord of men, remove the hardship and heal him, O He Who heals. Verily, there is no heal except Your heal. Heal him with such therapy that does not leave any ailment in his hand. Verily, all goodness is in Your hand, and You have power over all things.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِهِ يَا شَافِي، فَإِنَّهُ لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ؛ شِفَاءً لاَ يُغَادِرُ سُقْماً بِيَدِهِ. بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

‘And We sent down of the Qur'ān which is a healing and a mercy to the believers.’

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

In the Name of Allah, the All-beneficent, the All-merciful:

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ:

‘Said We: O fire! Be cold and a safety to Abraham.’

﴿ قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴾

Do the same with the holder of this letter of mine, in the name of Your mercy, O most Merciful of all those who show mercy. In the Name of Allah, the All-beneficent, the All-merciful:

كَذَلِكَ صَاحِبُ كِتَابِي هَذَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ:

‘And to Him belongs whatever dwells in the night and the day; and He is the All-Hearing and the All-Knowing.’

﴿ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

Calm down, headache and pain, in the name of Allah’s almightiness. Calm down, in the

أُسْكُنْ أَيُّهَا الصُّدَاعُ وَالأَلَمُ بِعِزَّةِ اللَّهِ.

name of Allah's all-majesty. Calm down, in the name of Allah's All-greatness. Calm down, in the name of 'there is neither might nor power except with Allah the All-high and All-great.'

اسكُنْ بِقُدْرَةِ اللَّهِ. اسكُنْ بِجَلاَلِ اللَّهِ. اسكُنْ بِعَظَمَةِ اللَّهِ. اسكُنْ بِلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

'Then Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.'

﴿فَسَيَكْفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

'And (*remember*) Yūnus, i.e. Dhu'l-Nūn when went he in anger, and imagined he that never would We straiten him. Then he cried out from the darkness: There is no god but You (*O' my Lord!*). Glory be to You. Verily, I was of the unjust ones! Then responded We to him and delivered him from the grief. Thus do We deliver the believers.'

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلْمُؤْمِنِينَ ﴿٨٨﴾﴾

There is neither might nor power except with Allah the All-high and All-great. Sufficient for us is Allah. Most Excellent is He in Whom I trust. May Allah pour His blessings upon Muhammad and upon his immaculate Household.

وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

Treatment of fever and other pains

1. Imam Abū-'Abdullāh ('a) said to one of his companions who had complained to him about an ailment, "You may unbutton your shirt, put your head inside it, recite the adhān statements, recite the iqāmah statements, and repeat Sūrah al-Fātiḥah seven times."

The ailed person said, "When I did all that, I regained my health as if I had never fallen sick."

2. Another treatment of fever: Imam al-Ṣādiq ('a) is also reported as saying: You may put your head in your shirt, recite the adhān statements, recite the iqāmah statements and repeat each of the following Qur'ānic chapters three times: Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās. You may then say this supplicatory prayer:

For myself, I pray for the protection of Allah's Almightiness, Allah's omnipotence, Allah's all-greatness, Allah's authority, Allah's beauty,

أُعِيذُ نَفسِي بِعِزَّةِ اللَّهِ، وَقُدرَةِ اللَّهِ، وَسُلْطَانِ اللَّهِ، وَبِجَمَالِ اللَّهِ،

Allah's wholeness, Allah's Apostle and the Household of Allah's Apostle, and Allah's representatives against whatever I fear and whatever I am cautious of. I bear witness that Allah has power over all things. There is neither might nor power except with Allah, the All-high and All-great. May Allah pour His blessings upon Muhammad and his Household. O Allah, heal me with Your healing, treat me with Your treatment, and restore me to wellbeing against Your tribulation, in the name of Your prophets and intimate saints and in the name of Your mercy, O most Merciful of all those who show mercy.

وَبِجَمْعِ اللَّهِ، وَبِرَسُولِ اللَّهِ وَبِعِتْرَتِهِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ، وَبِوُلاَةِ أمْرِ اللَّهِ، مِنْ شَرِّ مَا أخَافُ وَأحْذَرُ. وَأشْهَدُ أنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ. اللَّهُمَّ اشْفِنِي بِشِفَائِكَ، وَدَاوِنِي بِدَوَائِكَ، وَعَافِنِي، بِحَقِّ أنْبِيَائِكَ وَأوْلِيَائِكَ، مِنْ بَلاَئِكَ، بِرَحْمَتِكَ يَا أرْحَمَ الرَّاحِمِينَ.

3. According to another narration, Imam al-Ṣādiq ('a) said: You may put your head in your shirt, recite the adhān statements, recite the iqāmah statements and recite Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd three times each, and the last verses of Sūrah al-Ḥashr three times, too. You may then say this supplicatory prayer: "For myself... etc." the same aforesaid prayer.

4. Ḥammād ibn 'Uthmān is reported to have said: A man complained to Imam Abū-'Abdullāh ('a) about a fever that took too long time. The Imam ('a) instructed, "You may write Āyah al-Kursī and put the paper in a vessel. You may then pour some water on it and stir it up. You may then drink from that water."

5. Imam al-Bāqir ('a), or Imam al-Ṣādiq ('a), is reported to have said: For treating fever, you may take some of the soil taken from the tomb of Imam al-Ḥusayn ('a), mix it with water, and write down the following words with an iron pen in a glass vessel and make the ailed person drink from it:

"Peace: a word (of salutation) from the Lord the Most Merciful." Sufficient to me is Allah. Most Excellent is He on Him I rely. "Ṭā-Hā! Sent We not down the Qur'ān to you that you distress yourself!" "Verily, Allah holds the heavens and the earth lest they come to naught; and if they come to naught, none besides Him can hold them back. Verily, He is the Most Forbearing, the Oft-Forgiving."

﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. ﴿طه ﴿١﴾ مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ﴿٢﴾﴾ ﴿إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا

“Allah desires to lighten your burden.” “For the present, Allah has lightened your burden.” “Said We: O fire! Be cold and a safety to Abraham.” Ward off from *so-and-so* the son of *so-and-so* the heat, the coldness, the thirst, and all of pains, ailments, sicknesses, diseases, aches, and headache. Ṭā-Sīn-Mīm. Ṭā-Sīn. In the name of Allah’s Attributes: “Ḥā-Mīm. ‘Ayn-Sīn-Qāf. Thus does reveal to you as (did He) to those before you, Allah, the Almighty, the All- Wise.” There is neither might nor power except with Allah the All-high and All-great. All praise be to Allah the Lord of the Worlds. May His blessings be poured down upon Muḥammad the prophet and upon all of his Household members! O He Who never moves even though mountains may move, please send blessings upon Muḥammad and upon Muḥammad’s Household and remove all maladies, diseases, and ailments felt by *so-and-so*. Verily, You have power over all things. Allah alone is sufficient for us. May His blessings be upon Muḥammad the Prophet and upon all the members of his household.

غَفُورًا (٤١)﴾ ﴿يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ﴾ ﴿ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ﴾ ﴿قُلْنَا يَـٰنَارُ كُونِى بَرْدًا وَسَلَـٰمًا عَلَىٰٓ إِبْرَٰهِيمَ﴾ أُرْدُدْ عَنْ... الْحَرَّ وَالْبَرْدَ وَالْمَلِيلَةَ وَجَمِيعَ الآلاَمِ وَالأَسْقَامِ وَالأَعْرَاضِ وَالأَمْرَاضِ وَالأَوْجَاعِ وَالصُّدَاعِ. ﴿طسٓ﴾ ﴿طسٓمٓ﴾ بِأَسْمَاءِ اللَّهِ. ﴿حمٓ (١) عٓسٓقٓ (٢) كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ (٣)﴾ وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَصَلَوَاتُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَآلِهِ الطَّاهِرِينَ. يَا مَنْ تَزُولُ الْجِبَالُ وَلاَ يَزُولُ! صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَزِلْ كُلَّ مَا بِـ... مِنْ مَرَضٍ وَسُقْمٍ وَأَلَمٍ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَحَسْبُنَا اللَّهُ وَحْدَهُ. وَصَلَوَاتُهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ أَجْمَعِينَ.

6. Another evil-repelling prayer for treating fever: Write the following words on a sheet of paper and hang it on the ailed person:

“And with truth have We sent it down and with truth it has come down; and We sent not you (O Our Apostle Muḥammad!) but as a giver of glad tidings and as a warner.” “And We sent down of the Qur'ān which is a healing and a mercy to the believers.” “And Muḥammad is not but an apostle. Other apostles have already passed away prior to him; therefore, if he dies or be slain, will you turn upon your heels? And he who turns upon his heels will by no means do harm to Allah in the least. And shortly will Allah reward the

﴿وَبِٱلْحَقِّ أَنزَلْنَـٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَـٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ ﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ

grateful ones." "...And believe in what hath been sent down to (Our Apostle) Muḥammad, and (that) it is the truth from their Lord, He will remove from them their evils, and (shall) improve their state." "Muḥammad is not the father of any of your men, but an apostle of Allah and the seal of the prophets. And Allah is of all things—ever the Knower." Muḥammad is the apostle of Allah, and those who are with him are vehement against the infidels, compassionate among themselves, You see them bowing down, prostrating themselves in obeisance to Allah, seeking grace from Allah and His pleasure. Their marks are in their faces (foreheads) because of the effect of their (frequent) prostrations. That is their description in the Torah and their description in the Evangel." "And bearing (to you) the glad tidings of an apostle who shall come after me, his name being Aḥmad. And when came he (Aḥmad) to them, said they: This is a manifest sorcery!" "And (even) if there were a Qur'ān by which the mountains were made to move, or the earth cloven asunder with it or the dead made to speak thereby. Nay! The command is wholly Allah's." Kingdom is to Allah the One and the Subduer.

شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴾
﴿وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ
رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴾ ﴿مَا
كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ
رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمًا ﴾ ﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ
مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۚ
ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي
الْإِنْجِيلِ ﴾ ﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدُ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ
مُبِينٌ ﴾ ﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ
أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَلْ
لِلَّهِ الْأَمْرُ جَمِيعًا ﴾ الْمُلْكُ لِلَّهِ الْوَاحِدِ
الْقَهَّارِ.

These words should then be said:

In the Name of Allah that is written on the leg of the Divine Throne.

بِسْمِ اللّٰهِ الْمَكْتُوبِ عَلَى سَاقِ الْعَرْشِ.

Treatment of quartan fever

1. The following words should be written on a sheet of paper and hanged on the right upper arm of the one affected by quartan fever (a fever recurring every third day):

In the Name of Allah; the All-beneficent, the All-merciful: "And (even) if there were a Qur'ān by which the mountains were made to move, or the earth cloven asunder with it or the dead made to speak thereby. Nay! The command is wholly

بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ:
﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ ۗ بَلْ

Allah's." O He Who grants healing! O He Who suffices (from all things). O He Who grants good health! "And with truth have We sent it down and with truth it has come down." In the name of *so-and-so* the son of *so-and-so*. In the Name of Allah. In Allah. From Allah. To Allah. There is no triumphant but Allah.

لِلَّهِ ٱلْأَمْرُ جَمِيعًا﴾ يَا شَافِي! يَا
كَافِي! يَا مُعَافِي! ﴿وَبِٱلْحَقِّ أَنزَلْنَٰهُ
وَبِٱلْحَقِّ نَزَلَ﴾ بِاسْمِ.... بِبِسْمِ اللَّهِ
وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَلاَ
غَالِبَ إِلاَّ اللَّهُ.

2. Another evil-repelling prayer for treating the same disease:

Write down the following words on the shoulder of the ailed person:

In the Name of Allah; the All-beneficent, the All-merciful. "What! Have We not expanded for you your breast? And We took off from you your burden, which weighed down your back? And exalted We for you your fame? Verily, with every difficulty there is ease. Verily, with every difficulty there is ease. And when you have finished (the duties of your ministry), then establish it! And to your Lord, return with fervor." No harm will afflict me. No harm will afflict me. In the Name of the Lord of people, please remove harm from me and heal my tribulation, for there is no healing but Yours. "Said he: O my Lord! Verily, my bones are weakened and my head does glisten with grey hoariness."

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ أَلَمْ
نَشْرَحْ لَكَ صَدْرَكَ (١) وَوَضَعْنَا عَنكَ
وِزْرَكَ (٢) ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ
ذِكْرَكَ (٤) فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ ٱلْعُسْرِ
يُسْرًا (٦) فَإِذَا فَرَغْتَ فَٱنصَبْ (٧) وَإِلَىٰ رَبِّكَ
فَٱرْغَب (٨)﴾ وَلاَ بَأْسَ، لاَ بَأْسَ، بِرَبِّ
النَّـاسِ، أَذْهِبِ الْبَـأْسَ، اشْـفِ
ابْتِلاَئِي. لاَ شِفَـاءَ إِلاَّ شِفَـاؤُكَ.
﴿قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ
ٱلرَّأْسُ شَيْبًا﴾

Treatment for shivering fever

1. To treat shivering fever, write down the following words:

In the Name of Allah. "He has let loose the two seas that they flow together meeting each other. Yet, between them (He has caused) a barrier, (that) they encroach not (one upon another)." "And yet has made He between the two a barrier, and a barrage impassable." "O fire! Be cold and a safety to Abraham." Behold! The party of Allah are the triumphant. "And indeed Our word has already gone forth about Our servants, the apostles: Verily they shall be the succored ones. And verily Our

بِسْمِ اللَّهِ. ﴿مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)
بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ (٢٠)﴾ ﴿وَجَعَلَ
بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا﴾ ﴿يَٰنَارُ
كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ﴾ ﴿فَإِنَّ
حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ﴾ ﴿وَلَقَدْ سَبَقَتْ
كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ (١٧١) إِنَّهُمْ لَهُمُ

hosts, (only) they shall be the victorious.”

ٱلْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ ٱلْغَـٰلِبُونَ ﴾

Treatment of quartan fever

1. Imam al-Ḥasan al-Zakī (ʻa) is reported as saying: Write down these Qur'ānic words on a sheet of paper and hang it on the ailed person:

“O fire! Be cold and a safety to Abraham.”

﴿يَـٰنَارُ كُونِى بَرْدًا وَسَلَـٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴾

Yet, if fever overtakes him, you may write down this Qur'ānic verse on a sheet of paper and tie it on his upper arm:

“Say: Has Allah permitted you or you forge a lie against Allah?”

﴿قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴾

You may also write down these letters: “بطلط بطلطلط” and they say:

On the Name of Allah, I tie the fever of *so-and-so.*

عَقَدْتُ عَلَى اسْمِ اللَّهِ حُمَّى...

You may then tie the inscription on the left leg of the ailed person.

2. The following Qur'ānic verse may be written down and hanged on the ailed person:

“Have you not turned your vision to your Lord? How He does prolong the shadow! If He willed, He could make it stationary! Then do We make the sun its guide.”

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ
سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

Treatments of headache and migraine

1. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: Those affected by headaches and migraine (a recurrent throbbing headache, usually affecting one side of the head) may recite these Qur'ānic verses:

“And (even) if there were a Qur'ān by which the mountains were made to move, or the earth cloven asunder with it or the dead made to speak thereby. Nay! The command is wholly Allah's.”

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ
بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ
جَمِيعًا ۗ

“At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. (19/90)”

تَكَادُ ٱلسَّمَـٰوَٰتُ يَنفَطَرْنَ مِنْهُ وَتَنشَقُّ
ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ﴿٩٠﴾

“And We have put a bar in front of them and

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ

a bar behind them, and further, We have covered them up; so that they cannot see. (36/9)"

سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ٩

"Then the word went forth: O earth! Swallow up your water, and O sky! Withhold (your rain)! And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: Away with those who do wrong! (11/44)"

وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي
وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى
ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ ٱلظَّٰلِمِينَ ٤٤

2. For treating headache and migraine, these Qur'ānic verses are recited:

"And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice. (2/196)"

فَمَن كَانَ مِنكُم مَّرِيضًا أَوۡ بِهِۦٓ أَذٗى مِّن رَّأۡسِهِۦ فَفِدۡيَةٞ
مِّن صِيَامٍ أَوۡ صَدَقَةٍ أَوۡ نُسُكٖۚ

"The Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul. (48/10)"

يَدُ ٱللَّهِ فَوۡقَ أَيۡدِيهِمۡۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ
نَفۡسِهِۦۖ

Calm down! I make you calm down, O headache, in the name of the One:

أُسكُنْ، سَكَّنْتُكَ يا وَجَعُ بِالَّذي:

"To him belongs all that dwells (or lurks) in the night and the day, for he is the one who hears and knows all things. (6/13)"

وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ

3. Another treatment of headache and migraine: A man complained to Imam al-Ṣādiq ('a) about headache. So, the Imam ('a) instructed: Put your hand on the place that aches you, recite Āyah al-Kursī and Sūrah al-Fātiḥah, and say,

Allah is the Greatest. Allah is the Greatest. There is no god but Allah. Allah is more Majestic and Greater than what I fear and what I am cautious about. I pray for Allah's protection against every gushing vein and I pray for Allah's protection against the heat of Hellfire.

اللّهُ أكبَرُ. اللّهُ أكبَرُ. لاَ إلَهَ إلاَّ اللّهُ.
وَاللّهُ أجَلُّ وَأكبَرُ مِمَّا أخَافُ
وَأحذَرُ. أعُوذُ بِاللّهِ مِنْ عِرْقٍ نَعَّارٍ،
وَأعُوذُ بِاللّهِ مِنْ حَرِّ النَّارِ.

Treatment of headache

1. 'Umar ibn Ḥanẓalah reported: I complained to Imam Abū-Ja'far ('a) about headache that frequently affected me. He ('a) said: When you feel headache, put your hand on the center of your head and recite these Qur'ānic verses:

"Say: If there had been other gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne. (17/42)"

قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى
ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾

"When it is said to them: 'Come to what Allah has revealed, and to the Messenger,' you see the hypocrites avert their faces from thee in disgust. (4/61)"

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى
ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ
صُدُودًا ﴿٦١﴾

Treatment of migraine

1. Imam al-Riḍā ('a) is reported as saying that these Qur'ānic words should be said by those affected by migraine:

"In the Name of Allah; the All-beneficent, the All-merciful: Our Lord! (they say), Let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure. Our Lord! You are He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise. (3/9)"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ رَبَّنَا لَا تُزِغْ
قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً
إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ
ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ ٱللَّهَ لَا يُخْلِفُ
ٱلْمِيعَادَ ﴿٩﴾

It is also recommended to write down the supplicatory prayer that will be cited in Chapter Four of this part of the book, if Allah wills, and it begins with this statement: "O Allah, You are not a god that we invented... etc."

Treatment of headache and other ailments

1. Imam al-Ṣādiq ('a) is reported as saying: Whoever is affected by headache or any other ailment, may put his hand on the affected place and say:

Calm down! I make you calm down in the name of the One:

أُسكن، سَكَّنتُكَ بِالَّذي:

"To him belongs all that dwells (or lurks) in the night and the day, for he is the one who hears and knows all things. (6/13)"

وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ وَهُوَ ٱلسَّمِيعُ
ٱلْعَلِيمُ

2. Imam al-Ṣādiq ('a) is also reported as saying: Whenever the Holy Prophet (ṣ) felt lazy or was affected by evil eye or headache, he would extend his hand, recite Sūrah al-Fātiḥah, Sūrah al-Falaq, and Sūrah al-Nās, and wipe his hand over his face. So, the pains he felt would disappear.

3. 'Amr ibn Ibrāhīm said: I complained to Imam al-Riḍā ('a) about bile that affected me and because of which, I was affected by something like madness and harsh headache. The Imam ('a) said to me, "Take this legume whose leaves turn around and put it on your head. Instruct parents to put it on the heads of their children, because it is useful, if Allah wills." That legume is lablab.

When I did, the pain disappeared.

4. Imam al-Riḍā ('a) is also reported to have instructed those affected with headache to dye with henna.

3. A man from the city of Marw complained to Imam Abū-'Abdullāh ('a) about headache. So, the Imam ('a) said to him, "Come closer to me."

When the man did, the Imam ('a) wiped his hand on the man's head and repeated this Qur'ānic verse:

"It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving. (35/41)"

إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ
وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ
كَانَ حَلِيمًا غَفُورٗا ﴿٤١﴾

6. Mu'āwiyah ibn 'Ammār said: I complained to Imam Abū-'Abdullāh ('a) about the wind of migraine. So, he instructed: When you accomplish the obligatory prayer, put your right forefinger between your eyes and pass it on your right eyebrow while repeating this supplicatory prayer seven times:

O All-compassionate, please heal me.

يَا حَنَّانُ، اشْفِنِي.

You may then pass it over your left eyebrow and repeat this supplicatory prayer [seven times]:

O All-benevolent, please heal me.

يَا مَنَّانُ، اشْفِنِي.

You may then put the palm of your right hand on your head and say:

O He to Whom belongs all that dwells in the night and the day and all that is in the heavens and the earth, please pour Your blessings upon Muḥammad and upon his Household and make calm what I feel.

يَا مَنْ سَكَنَ لَهُ مَا فِي اللَّيْلِ وَالنَّهَارِ وَمَا فِي السَّمَاوَاتِ وَالأَرْضِ، صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَسَكِّنْ مَا بِي.

Evil-repelling prayer for treating migraine

1. To treat migraine, recite the following:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"Our Lord! (they say), let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure. (3/8)"

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾

If the pain continues, you may take one and a half grain of white chick-pea, grind it softly, recite on it Sūrah al-Tawḥīd three times, and give it to the ailed person to eat.

Eye ache

1. Imam ʻAlī Amīr al-Mu'minīn (ʻa) is reported as saying: If any one of you suffers from eye ache, he may recite Āyah al-Kursī on it and intends that this will heal him. When he does so, he will be healed, if Allah wills.

2. It is said that whoever repeats these Qur'ānic words every day, will have his eye saved from all pains:

"So, We gave him (the gifts) of hearing and sight. (76/2)"

فَجَعَلْنَٰهُ سَمِيعًۢا بَصِيرًا

3. The Holy Prophet (ṣ) looked at Salmān, who was sore-eyed, and said to him, "Do not eat dates and do not sleep on your left side."

4. For treating the sore-eyed, the following Qur'ānic verses may be recited three times on water and then given to the ailed person to wash his face with it:

"Now have We removed your veil, and sharp is your sight this day! (50/22)"

فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ

"If it had been our will, We could surely have blotted out their eyes; then should they have run about groping for the path, but how could they have seen? (36/66)"

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ

5. For treating the same ailment, the following Qur'ānic verses are advised to be recited:

"And the unbelievers would almost trip you up with their eyes when they hear the message and they say: 'Surely he is

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟

possessed!' But it is nothing less than a message to all the worlds. (68/51-2)"

ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ
لِّلْعَٰلَمِينَ ﴿٥٢﴾

Treatment for night blindness

1. Abū-Yūsuf al-Muʻaṣṣab is reported as saying: I once said to Imam Abu'l-Ḥasan the First (ʻa), "I complain to you about the weakness I find in my sight. I have been affected by night blindness. Would you please teach me something in this regard?"

The Imam (ʻa) said: You may write down this Qur'ānic verse three times in a vessel and then wash it, put it in a flask, and put it on your eyes like kohl:

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp: the lamp enclosed in glass: the glass as it were a brilliant star: lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: light upon light! Allah does guide whom He wills to His Light: Allah does set forth parables for men: and Allah does know all things. (24/35)

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ
يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ
ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

I did what the Imam (ʻa) had instructed me to do and I applied it to my eye less than one hundred times when I regained my sight better than it was (or as exactly as it was).

Earache

1. Recite seven times the following Qur'ānic verses on jasmine oil or violet oil and then pour it in the affected ear:

"As if he heard them not, as if there were deafness in both his ears. (31/7)"

كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا

"For every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (17/36)"

إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ
مَسْـُٔولًا

Toothache

1. Repeat Sūrah al-Fātiḥah and Sūrah al-Tawḥīd three times and then say the following words:

O tooth! Will you calm down with the hot? Or will you calm down with the cold? Or will you calm down with the Name of Allah? Calm down! I make you calm down in the name of the One to Whom belongs all that dwells (or lurks) in the night and the day, for he is the one who hears and knows all things.

يَا ضِرْسُ! أَبِالْحَارِّ تَسْكُنِينَ؟ أَمْ بِالْبَارِدِ تَسْكُنِينَ؟ أَمْ بِاسْمِ اللَّهِ تَسْكُنِينَ؟ أُسْكُنْ، سَكَّنْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

"He says, 'Who can give life to dry bones and decomposed ones at that?' Say: He will give them life Who created them for the first time! For He is Well-versed in every kind of creation! (36/78-9)"

قَالَ مَن يُحْيِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

"Then get you out from here; for you are rejected, accursed. (15/34)"

فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

"We shall expel them from there in disgrace, and they will feel humbled indeed. (27/37)"

وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ

"He therefore got away therefrom, looking about, in a state of fear. (28/21)"

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ

2. For treating toothache, write down these Qur'ānic verses on light bread and put it on the aching tooth:

In the Name of Allah:

بِسْمِ اللَّهِ.

"For every message is a limit of time, and soon shall you know it. (6/67)"

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

"Inevitable comes to pass the command of Allah: seek not then to hasten it. Glory to Him, and far is He above having the partners they ascribe to Him. (16/1)"

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ

"So, We said: Strike the body with a piece of the heifer. Thus, Allah brings the dead to life and shows you His signs: perchance you may understand. (2/73)"

فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا كَذَٰلِكَ يُحْيِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ

"He says, 'Who can give life to dry bones and decomposed ones at that?' Say: He will give them life Who created them for the first time! For He is Well-versed in every kind of creation! (36/78-9)"

قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ﴿٧٨﴾ قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ

Tying aching teeth

1. Take a nail, recite on it Sūrah al-Fātiḥah, Sūrah al-Falaq, and Sūrah al-Nās three times and recite these Qur'ānic verses:

"He says, 'Who can give life to dry bones and decomposed ones at that?' Say: He will give them life Who created them for the first time! For He is Well-versed in every kind of creation! (36/78-9)"

قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ رَمِيمٞ ﴿٧٨﴾ قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ

You may then say:

O tooth of *so-and-so* the son of *so-and-so*! You have swallowed the hot and the cold. Will you calm down with the hot? Or will you calm down with the cold?

يَا ضِرْسَ ... أَكَلْتِ الْحَارَّ وَالْبَارِدَ. أَفَبِالْحَارِّ تَسكُنِين؟ أمْ بِالْبَارِدِ تَسكُنِين؟

You may then recite this Qur'ānic verse:

"To him belongs all that dwells (or lurks) in the night and the day, for he is the one who hears and knows all things. (6/13)"

وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ

You may then say:

I tie the pain of this tooth on behalf of *so-and-so* the son of *so-and-so* in the Name of Allah the All-great.

شَدَدْتُ دَاءَ هَذَا الضِّرْسِ مِنْ ... بِسْمِ اللَّهِ الْعَظِيمِ.

You may then knock the nail to a wall and say:

Allah. Allah. Allah.

اللَّهُ اللَّهُ اللَّهُ.

Treatment of toothache

1. Take a legume and write on it this Qur'ānic verse:

"He Who has made for you the fire to burn from the green tree, so that with it you kindle fire. (36/80)"

ٱلَّذِي جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلۡأَخۡضَرِ نَارٗا فَإِذَآ أَنتُم مِّنۡهُ تُوقِدُونَ

You may put it on the aching tooth and then walk and throw the legume away without looking at it. If you do this, your toothache will calm down, by Allah's will.

2. You may stand to the inside face of a door and leave the one affected with toothache outside it. Having performed the ritual ablution, you may recite this Qur'ānic verse:

"Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things. (2/284)"

لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا
فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ
فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ

You may then say:

How many years do you want? Which legume do you not eat?

كَمْ سَنَةً تُرِيدُ؟ وَأَيَّ بَقْلَةٍ لاَ تَأْكُلُهُ؟

If you do, toothache will calm down.

Nosebleed

1. For treating nosebleed, recite these Qur'ānic verses:

"From the earth did We create you, and into it shall We return you, and from it shall We bring you out once again. (20/55)"

مِنۡهَا خَلَقۡنَٰكُمۡ وَفِيهَا نُعِيدُكُمۡ وَمِنۡهَا نُخۡرِجُكُمۡ
تَارَةً أُخۡرَىٰ

"On that Day will they follow the caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) the Most Gracious: nothing shall you hear but the tramp of their feet (as they march). (20/108)"

يَوۡمَئِذٖ يَتَّبِعُونَ ٱلدَّاعِيَ لَا عِوَجَ لَهُۥۖ
وَخَشَعَتِ ٱلۡأَصۡوَاتُ لِلرَّحۡمَٰنِ فَلَا تَسۡمَعُ إِلَّا
هَمۡسٗا

"And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see. (36/9)"

وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ
خَلۡفِهِمۡ سَدّٗا فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ

2. For treating the same disease, write down this Qur'ānic verse with blood of the affected person or with saffron on his forehead:

"Then the word went forth: O earth! Swallow up your water, and O sky! Withhold (your rain)!

وَقِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ

And the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: Away with those who do wrong! (11/44)"

أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ
وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّۖ وَقِيلَ بُعۡدٗا لِّلۡقَوۡمِ
ٱلظَّٰلِمِينَ

If you do, nosebleed will stop.

Treatment of common cold

1. The Holy Prophet (ṣ) is reported as saying: Common cold is a host of the hosts of Allah the Almighty and All-majestic. Allah sends it on a malady and pours it down on it forcefully.

2. Imam Abū-'Abdullāh ('a) is reported to have given this prescription for those who suffer from common cold: Take violet oil in a piece of cotton and take it from your back when you go to sleep. This will be a useful treatment of common cold, if Allah wills.

Dispelling obsession

1. The obsessed may recite this Qur'ānic verse as well as Sūrah al-Falaq and Sūrah al-Nās:

"When you read the Qur'ān, seek Allah's protection from Satan the rejected one. (16/98)"

فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ
ٱلرَّجِيمِ

2. Imam 'Alī Amīr al-Mu'minīn ('a) said: If Satan whispers evil to you, you may pray for Allah's protection against him and say these words with tongue and heart:

I believe in Allah and in His Apostle, offering Him sincere devotion.

آمَنْتُ بِاللهِ وَبِرَسُولِهِ مُخْلِصاً لَهُ الدِّينَ.

An evil-repelling prayer for heartache

1. The following Qur'ānic verses may be recited on water and then the one affected by heartache may drink it:

"If You deliver us from this, we shall truly show our gratitude! (10/22)"

لَئِنۡ أَنجَيۡتَنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ
ٱلشَّٰكِرِينَ

"Soon will their multitude be put to flight, and they will show their backs. Nay, the Hour (of Judgment) is the time promised them: and that Hour will be most grievous

سَيُهۡزَمُ ٱلۡجَمۡعُ وَيُوَلُّونَ ٱلدُّبُرَ ㊺ بَلِ ٱلسَّاعَةُ
مَوۡعِدُهُمۡ وَٱلسَّاعَةُ أَدۡهَىٰ وَأَمَرُّ

and most bitter. (54/45-6)"

"It is Allah Who sustains the heavens and the earth, lest they cease to function: and if they should fail, there is none - not one - can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving. (35/41)"

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَاۚ
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ إِنَّهُۥ
كَانَ حَلِيمًا غَفُورًا

2. The same Qur'ānic verses may be recited on water that should be drunk by the one affected with heartache while putting his hand on his heart.

3. The following Qur'ānic verses may be recited on a sheet of paper that should be hanged in the neck of the affected person:

In the Name of Allah: the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"Our Lord! (they say), let not our hearts deviate now after You have guided us, but grant us mercy from Your own Presence; for You are the Grantor of bounties without measure. Our Lord! You are He that will gather mankind together against a day about which there is no doubt; for Allah never fails in His promise. (3/8-9)"

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةًۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ
ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ
ٱلْمِيعَادَ

"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. For those who believe and work righteousness is every blessedness, and a beautiful place of final return. (13/28-9)"

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِۗ أَلَا
بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ
مَـَٔابٍ

"If You deliver us from this, we shall truly show our gratitude! (10/22)"

لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ

Treatment of narrow-heartedness

1. For seventeen days, recite Sūrah al-Inshirāḥ (no. 94) twice a day; one in the morning and the other in the evening.

Treatment of chest aches

1. Recite these Qur'ānic verses:

"Remember you slew a man and fell into a

وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَٰٔتُمْ فِيهَاۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ

dispute among yourselves as to the crime: But Allah was to bring forth what you did hide. So We said: 'Strike the body with a piece of the heifer.' Thus Allah brings the dead to life and shows you His signs: perchance you may understand. (2/72-3)"

تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِ
ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ

2. A man is reported to have complained to Imam Abū-'Abdullāh ('a) about chest aches. The Imam ('a) said: You may seek healing from the Qur'ān, because Allah the Almighty and All-majestic says therein, "*A healing for the diseases in the chests.* (10/57)"

Treatment of bellyache

1. Sūrah al-Tawḥīd and the following Qur'ānic verses may be written down on a sheet of paper that should be hanged on the person affected with bellyache:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"Say: He will give them life Who created them for the first time! For He is Well-versed in every kind of creation! (36/79)"

قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ

"And (even) if there were a Qur'ān by which the mountains were made to move, or the earth cloven asunder with it or the dead made to speak thereby. Nay! The command is wholly Allah's."

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ
ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا

The following Qur'ānic verses may be recited on the affected person:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence. That is truly easy for Allah. (57/22)"

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ
إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرٌ

"These two antagonists dispute with each other about their Lord. But those who deny their Lord,- for them will be cut out a garment of fire. Over their heads will be poured out boiling water. With it will be

هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ
كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن
فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى

scalded what is within their bodies, as well as their skins. (22/19-20)"

بُطُونِهِمْ وَٱلْجُلُودُ

"Therefore, exalted be Allah, the King, the Reality. There is no god but He, the Lord of the Throne of Honor. (23/116)"

فَتَعَـٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ

There is no god but Allah; One and Only God. There is no partner with Him in Godhead. His is all kingdom and His is all praise. He gives life and causes death, while He is ever-living and He never dies. All goodness is in His hand and He holds sway over all things.

لاَ إِلهَ إِلاَّ ٱللَّهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ. يُحيِي وَيُمِيتُ وَهُوَ حَيٌّ لاَ يَمُوتُ. بِيَدِهِ ٱلْخَيْرُ، وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

2. Another evil-repelling prayer for treating bellyaches: Recite this Qur'ānic verse:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

"And *(remember)* Yūnus, i.e. Dhu'l-Nūn when went he in anger, and imagined he that never would We straiten him. Then he cried out from the darkness: There is no god but You *(O' my Lord!)*. Glory be to You. Verily, I was of the unjust ones!"

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ سُبْحَـٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّـٰلِمِينَ

You may also repeat Sūrah al-Fātiḥah seven times.

This treatment is successfully tried.

3. Another evil-repelling prayer of treating bellyaches: Recite these Qur'ānic verses:

"If You deliver us from this, we shall truly show our gratitude! (10/22)"

لَئِنْ أَنجَيْتَنَا مِنْ هَـٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّـٰكِرِينَ

"Allah is to all people most surely full of kindness, Most Merciful. (2/143)"

إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

"And We sent down of the Qur'ān which is a healing and a mercy to the believers."

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Treatment of backache

1. Recite these Qur'ānic verses:

"There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise. The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the signs of Allah, Allah is swift in calling to account. (3/18-9)"

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ
ٱلْعِلْمِ قَآئِمَۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ
ٱلْإِسْلَٰمُۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيَۢا بَيْنَهُمْۗ وَمَن
يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ

Treatment of retention of urine

1. Those affected with anuria (failure of the kidneys to produce urine) may wash their two feet and write these Qur'ānic verses on their left legs:

"So, We opened the gates of heaven, with water pouring forth. And We caused the earth to gush forth with springs, so the waters met and rose to the extent decreed. But We bore him on an ark made of broad planks and caulked with palm-fiber. She floats under our eyes and care: recompense to one who had been rejected with scorn. (54/11-4)"

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾
وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ
أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ
وَدُسُرٍ ﴿١٣﴾ تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ
كُفِرَ ﴿١٤﴾

2. Ḥumrān is reported to have said: I wrote this letter to Imam Abu'l-Ḥasan the Third ('a): "May Allah accept me as ransom for you! There is with me a man who is loyal to you and whose name is Nafis the servant, but he is affected by retention of urine. He thus asks you to pray for him so that Allah may cover him with wellbeing."

Imam al-Hādī ('a) wrote back: "May Allah remove your harms and ward off the misfortunes of this worldly life and the Hereafter from you. You may insist on him to recite the Qur'ān, for this will guarantee his healing, by the will of Allah the Almighty."

An evil-repelling prayer for treatment of metritis (inflammation of the uterus)

In the Name of Allah [I begin], and in Allah [I place my trust] by Whose permission the

بِسْمِ اللهِ وَبِاللّٰهِ الَّذي بِإِذْنِهِ قامَتْ

heavens and the earth were established. Mary the daughter of 'Imrān was not harmed by metritis. Such will Allah heal *so-and-so* whose mother's name is *so-and-so* from the pains of uterus and the pains of cervix. Be safe. Be safe, in the Name of Allah the Ever-Living and the Self-subsisting. In the Name of Allah. Aid is sought only from Allah against whatever is going to happen and whatever has already happened. I bear witness that Allah has power over all things and Allah has comprehended all things with His knowledge.

السَّمَاوَاتُ وَالأَرْضُ. فَإِنَّ مَرْيَمَ بِنْتَ عِمْرَانَ لَمْ يَضُرَّهَا وَجَعُ الأَرْحَامِ. كَذَلِكَ يَشْفِي اللَّهُ ... بِنْتَ ... مِنْ وَجَعِ الأَرْحَامِ وَمِنْ وَجَعِ عِرْقِ الأَرْحَامِ. أَسْلَمْ. أَسْلَمْ. بِسْمِ اللَّهِ الْحَيِّ الْقَيُّومِ. بِسْمِ اللَّهِ. الْمُسْتَغَاثُ بِاللَّهِ عَلَى مَا هُوَ كَائِنٌ وَعَلَى مَا قَدْ كَانَ. وَأَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً.

In the Name of Allah, the All-beneficent and All-merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

"Muḥammad is the messenger of Allah; and those who are with him are strong against unbelievers, but compassionate amongst each other. You will see them bow and prostrate themselves in prayer, seeking grace from Allah and His good pleasure. On their faces are their marks, being the traces of their prostration. This is their similitude in the Torah; and their similitude in the Evangel is like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, filling the sowers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great reward. (48/29)"

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا

Respond to the inviter to Allah. I adjure all those who hear these words to respond to this seal in the name of Allah's determinations that cause all souls and bodies to perish and neither spirit nor heart remains. Respond in the name of Allah Who said to the heavens and the earth to come willingly or

أَجِيبُوا دَاعِيَ اللَّهِ. عَزَمْتُ عَلَى سَامِعَةِ الْكَلَامِ إِلاَّ أَجَابَتْ هَذَا الْخَاتَمَ بِعَزَائِمِ اللَّهِ الشِّدَادِ الَّتِي تُزْهِقُ الأَرْوَاحَ وَالأَجْسَادَ، وَلاَ يَبْقَى رُوحٌ وَلاَ فُؤَادٌ. أَجِبْ بِسْمِ اللَّهِ الَّذِي قَالَ لِلسَّمَاوَاتِ

unwillingly. So, they both said, 'We come willingly with obedience.' Pour blessings upon Muḥammad and upon his immaculate Household.

وَالأرْضِ ائْتِيَا طَوْعاً أوْ كَرْهاً. قَالَتَا: أتَيْنَا
طَـائِعِينَ. صَـلِّ عَلَـى مُحَمَّـدٍ وَآلِـهِ
الطَّاهِرِينَ.

You may recite it inaudibly.

Treatment of involuntary urination in sleep

1. The Holy Imams ('a) are reported as saying: Two parts of sedge and one part of saffron are taken separately and pounded. The sedge should be sifted in a thin silky piece of cloth and then the two materials should be mixed and kneaded with foamless honey. The mixture should then be put in the shape of capsule. This Qur'ānic verse should then be written in an iron cup with saffron:

In the Name of Allah, the All-beneficent and All-merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving. (35/41)"

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَاۚ
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓۚ إِنَّهُۥ
كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

The cup should be filled in with this Qur'ānic verse repeatedly and it should be then washed with cold water and poured in a clean bottle. On a parchment, you should write with that ink the aforesaid Qur'ānic verse as well as Sūrah al-Fātiḥah once, Sūrah al-Tawḥīd three times, Sūrah al-Falaq, Sūrah al-Nās, Āyah al-Kursī as it was revealed,(50) the last verses of Sūrah al-Ḥashr, and the last two

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(50) 'Allāmah al-Majlisī says that Āyah al-Kursī in the form of revelation, according to the narration of 'Alī ibn Ibrāhīm and Shaykh al-Kulaynī, is as follows:

اللَّهُ لا إِلَهَ إِلاَّ هُوَ ٱلْحَيُّ ٱلْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ لَهُ مَا فِي ٱلسَّمَاوَاتِ وَمَا فِي ٱلأَرْضِ (وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَى) (عَالِمُ ٱلْغَيْبِ وَٱلشَّهَادَةِ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ) مَنْ ذَا ٱلَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ ٱلسَّمَاوَاتِ وَٱلأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ. لاَ إِكْرَاهَ فِي ٱلدِّينِ قَدْ تَبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَى لاَ ٱنْفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ. اللَّهُ وَلِيُّ ٱلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ وَٱلَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ ٱلطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ ٱلنُّورِ إِلَى ٱلظُّلُمَاتِ أُولَئِكَ أَصْحَابُ ٱلنَّارِ هُمْ فِيهَا خَالِدُونَ.

"Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth (and what is between them two and what is verses of Sūrah al-Isrā' (no. 17).

You may also rewrite this down:

In the Name of Allah, the All-beneficent and All-merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving. (35/41)"

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ إِنَّهُۥ
كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

You may also write down:

O He Who is such, but no one else can be as He is! Withhold the uncontrollable urination of *so-and-so* the son of *so-and-so*.

يَا مَنْ هُوَ هَكَذَا وَلاَ هَكَذَا غَيْرُهُ، أَمْسِكْ
عَنْ ... بْنِ... مَا يَجِدُ مِنْ غَلَبَةِ الْبَوْلِ.

The evil-repelling prayer should be hanged on the knees of the affected person if she is female and on the place of the pubes on the urethra if he is male. One of the capsules should be taken and served to the affected person when he/she goes to sleep with an amount of the water of the evil-repelling prayer, although the affected person should stop drinking water as much as possible. When the affected person is healed by the will of Allah, the evil-repelling prayer should

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beneath the ground) is His; (the Knower of the unseen and the seen; the Beneficent, the Merciful); Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. There is no compulsion in religion; truly, the right way has become clearly distinct from error; therefore, whoever disbelieves in Satan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing. Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide."

Translator's Note: This does not mean that Āyah al-Kursī was revealed in this very form; rather, it means that one may say these additional phrases while reciting these holy verses. Verily, the Holy Qur'ān is free from any decrease, addition, or distortion, because it is Almighty Allah Who has promised to guard it from all distortion:

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

be untied so that the person would not be affected with retention of urine.

Treatment of dystocia (i.e. difficult or abnormally painful childbirth)

1. Write down the following on a sheet of paper and hang it on the left leg of the pregnant:

In the Name of Allah (I begin) and in Allah (I trust). Muḥammad is the apostle of Allah.	بِسْمِ اللَّهِ، وَبِاللَّهِ. مُحَمَّدٌ رَسُولُ اللَّهِ.
"The day they see it, it will be as if they had tarried but a single evening, or at most till the following morn. (79/46)"	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا
"When the sky is rent asunder; and hearkens to the Command of its Lord, and it must needs do so; and when the earth is flattened out; and casts forth what is within it and becomes clean empty. (84/1-4)"	إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ① وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ② وَإِذَا ٱلْأَرْضُ مُدَّتْ ③ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ④
"They stayed in their cave three hundred years, and some add nine more. (18/25)"	وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا
Come out by the permission of Allah from the pure womb to the pure land.	أُخْرُجْ بِإِذْنِ اللَّهِ مِنَ الْبَطْنِ الطَّيِّبَةِ إِلَى الأَرْضِ الطَّيِّبَةِ.
"From it (the earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. (20/55)"	مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ
Come out by the permission, omnipotence and Name of Allah with Whose Name no malady can be harmful neither in the earth nor in the heavens; and He is the All-hearing, All-knowing, Almighty, and Donor.	أُخْرُجْ بِإِذْنِ اللَّهِ وَقُدْرَتِهِ وَاسْمِهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ دَاءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ الْعَزِيزُ الْوَهَّابُ.
"On the day that they see the punishment promised them, it will be as if they had not tarried more than an hour in a single day. This but to proclaim the Message: but shall any be destroyed except those who transgress. (46/35)"	كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made from water every living thing. Will they not then believe? (21/30)"

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ
كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ

"Verily, when He intends a thing, His Command is, 'be,' and it is. So, glory to Him in Whose hands is the dominion of all things: and to Him will you be all brought back. (36/82-3)"

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن
فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

"In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

When comes the help of Allah, and victory; and you see the people enter Allah's religion in crowds, celebrate the praises of your Lord, and pray for His forgiveness: For He is Oft-Returning. (110)"

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾
وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ
أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ
إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾

"For those who carry life within their wombs, their period is until they deliver their burdens. (65/4)"

وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ

2. For treating the same difficulty, write down these words seven times on a parchment and hang it on the affected woman's thigh:

"So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief. (94/5-6)"

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا

Also write down the following once only:

"O mankind! Fear your Lord! For the convulsion of the Hour of Judgment will be a thing terrible. The day you shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load. (22/1-2)"

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ
ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ
كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

3. For treating the same difficulty too, write down these words on the affected woman's side:

In the Name of Allah (I begin) and in Allah (I trust). Come out by the permission of Allah.

بِسْمِ اللّٰهِ وَبِاللّٰهِ. اُخْرُجْ بِإِذْنِ اللّٰهِ.

"From it (the earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. (20/55)"

مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

You may then invoke Allah's blessings upon the Holy Prophet and his household.

4. For treating the same difficulty too, say these Qur'ānic words:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

"So, verily, with every difficulty, there is relief. Verily, with every difficulty there is relief. (94/5-6)"

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥ إِنَّ مَعَ الْعُسْرِ يُسْرًا

"Allah intends every facility for you; He does not want to put to difficulties. (2/185)"

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

"And disposes of your affair towards comfort and ease. (18/16)"

وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا

"And dispose of our affair for us in the right way! (18/10)"

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"And to Allah leads straight the way, but there are ways that turn aside. (16/9)"

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ

"Then He makes His path smooth for him. (80/20)"

ثُمَّ السَّبِيلَ يَسَّرَهُ

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made from water every living thing. Will they not then believe? (21/30)"

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

5. It is also reported that Sūrah al-Qadr should be written seven times for a woman who is affected by dystocia who should then drink from its water and

part of it may be splashed on her private parts.

6. According to another narration, Sūrah al-Qadr should be recited before women affected by dystocia.

7. Also, write down the following on a sheet of paper and hang it on the waist of the woman affected by dystocia. So, when she gives birth to her baby, the sheet of paper should then be cut off, and should not be left there:

“Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made from water every living thing. Will they not then believe? (21/30)”

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓاْ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا وَجَعَلْنَا مِنَ
ٱلْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“And a sign for them is the night: We withdraw therefrom the day, and behold they are plunged in darkness. (36/37)”

وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم
مُّظْلِمُونَ

“The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Lord. (36/51)”

وَنُفِخَ فِي ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ
رَبِّهِمْ يَنسِلُونَ

“On the day that they see the punishment promised them, it will be as if they had not tarried more than an hour in a single day. (46/35)”

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓاْ إِلَّا
سَاعَةً مِّن نَّهَارٍ

Evil-repelling prayer for treating spleen aches

1. Recite Sūrah al-Naṣr three times on the palm of the hand of the affected person and then repeat the following Qur'ānic verse three times:

“In the case of those who say, ‘Our Lord is Allah,’ and, further, stand straight and steadfast, the angels descend on them from time to time: ‘Fear not!’ (they suggest), ‘Nor grieve! But receive the glad tidings of the garden (of bliss), which you were promised.’ (41/30)”

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُواْ
تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ
وَلَا تَحْزَنُواْ وَأَبْشِرُواْ بِٱلْجَنَّةِ ٱلَّتِي كُنتُمْ
تُوعَدُونَ

Then, pass you hand over the head of the affected person seven times.

2. For treating the same aches, write down these Qur'ānic verses on a sheet of paper and hang it on the affected place:

"It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving. (35/41)"

إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن
تَزُولَاۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ
بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا

"It is from Solomon, and is as follows: In the name of Allah, Most Gracious, Most Merciful. (27/30)"

إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ
ٱلرَّحِيمِ

Treatment of colon troubles

1. Ibrāhīm ibn Yaḥyā reported one of the Holy Imams ('a) to have said: For curing colon troubles, write Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah al-Falaq and Sūrah al-Nās along with the following supplication on a tablet or a blade, wash it with rainfall, and drink it before eating anything and at bedtime. This will be useful and blessed by the will of Allah:

I pray for the protection of the Face of Allah the All-great, the protection of His invulnerable almightiness, and the protection of His omnipotence before which nothing can stop, against the evil of this pain, the evil of whatever is therein, and the evil of what I suffer from it.

أعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ، وَبِعِزَّتِهِ
الَّتِي لاَ تُرَامُ، وَبِقُدْرَتِهِ الَّتِي لاَ
يَمْتَنِعُ مِنْهَا شَيْءٌ، مِنْ شَرِّ هَذَا
الْوَجَعِ وَمِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ
مَا أجِدُ مِنْهُ.

For treating ileus (painful obstruction of the intestine)

1. Recite the following words on an ointment and anoint it on the belly of the person affected with ileus:

In the name of Allah, Most Gracious, Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

"So, We opened the gates of heaven with water pouring forth; and We caused the earth to gush forth with springs; so, the waters met and rose to the extent decreed; but We bore him on an ark made of broad planks and caulked with palm-fiber. (54/11-13)"

فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ ﴿١١﴾
وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ
قَدۡ قُدِرَ ﴿١٢﴾ وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ

"We opened to them the gates to all things. (6/44)"

فَتَحۡنَا عَلَيۡهِمۡ أَبۡوَٰبَ كُلِّ شَيۡءٍ

Such is the case in the name of *so-and-so* the son

كَذَلِكَ بِاسْمِ ... بْنِ...

of *so-and-so*

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made from water every living thing. Will they not then believe? (21/30)"

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا
وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ أَفَلَا
يُؤْمِنُونَ

2. Imam Abū-ʻAbdullāh (ʻa) is reported to have said: For those affected by ileus, write down these words:

In the Name of Allah. The learnt ones who know and who do not know are sitting on the upper part of the highest position eating fresh light and asking their acquaintance to give them from the high light. Such is *so-and-so* whose mother's name is *so-and-so* healed:

بِسْمِ اللَّهِ. الْمُتَعَلِّمُونَ الَّذِينَ لاَ يَعْلَمُونَ
وَالَّذِينَ يَعْلَمُونَ قَاعِدُونَ فَوْقَ عِلِّيِّينَ
يَأْكُلُونَ نُوراً طَرِيّاً. يَسْأَلُونَ صَاحِبَهُمْ
مِنَ النُّورِ الْعُلْوِيِّ. كَذَلِكَ يَشْفِي ...
بْنَ...

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made from water every living thing. Will they not then believe? (21/30)"

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ
شَىْءٍ حَىٍّ أَفَلَا يُؤْمِنُونَ

This evil-repelling prayer is recited seven times on water and then some ointment should be poured on that water. When the ointment is stuck to the water, you may massage it on the affected person and give it to drink from it, by the will of Allah.

3. Imam Abū-ʻAbdullāh (ʻa) is also reported as saying: Recite before the affected person these Qur'ānic verses once only:

"When the sky is rent asunder; and hearkens to the Command of its Lord, and it must needs do so; and when the earth is flattened out; and casts forth what is within it and becomes clean empty. (84/1-4)"

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ (١) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
(٢) وَإِذَا ٱلْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا
وَتَخَلَّتْ

"Behold! A woman of ʻImrān said: O my Lord! I do dedicate to You what is in my womb for Your special service; so, accept this of me: for You

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ
لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ إِنَّكَ أَنتَ

hear and know all things. (3/35)"	ٱلسَّمِيعُ ٱلْعَلِيمُ
"We send down (stage by stage) in the Qur'ān that which is a healing and a mercy to those who believe. (17/82)"	وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

4. The Holy Imams ('a) are also reported to have said: Recite [these Qur'ānic verses] on water that is clear of ointment and then serve the person affected with ileus from that water. You may then pass your hand over his belly three times, saying:

"Allah intends every facility for you; He does not want to put to difficulties. (2/185)"	يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ
"Then He makes His path smooth for him. (80/20)"	ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ
"The heavens and the earth were joined together as one unit of creation, before we clove them asunder. (21/30)"	أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا
"And the pains of childbirth drove her to the trunk of a palm-tree. (19/23)"	فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ
"It is Allah Who brought you forth from the wombs of your mothers when you knew nothing. (16/78)"	وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا

Such does ileus come out by the permission of Allah the Almighty and All-majestic.

Treating hemorrhoids

1. Imam al-Ṣādiq ('a) is reported to have said to a man who complained to him about hemorrhoids, "Write down Sūrah Yāsīn with honey and drink it."

Treating hemiplegia (paralysis of one side of the body) and other diseases

1. Complaining to Imam Abū-Ja'far ('a), a man said, "My daughter is frequently affected by paralysis in her upper arm until she falls to the ground."

The Imam ('a) instructed, "For three days of her menstruation, feed her with cooked dill and honey."

The Imam ('a) then added, "Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās should be recited before those affected with hemiplegia, colon troubles, food poisons, coldness, and body wind, as well as all pains. After that, the following supplication should be written down on a tablet or a blade, washed with rainfall, and drunk before eating anything and at bedtime. This will be useful and blessed by the will of Allah:

I pray for the protection of the Face of Allah the All-great, the protection of His invulnerable almightiness, and the protection of His omnipotence before which nothing can stop, against the evil of this pain, the evil of whatever is therein, and the evil of what I suffer from it."

أعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ، وَعِزَّتِهِ الَّتِي لاَ تُرامُ، وَقُدرَتِهِ الَّتِي لاَ يَمتَنِعُ مِنْهَا شَيْءٌ، مِنْ شَرِّ هَذَا الْوَجَعِ وَمِنْ شَرِّ مَا فِيهِ وَمِنْ شَرِّ مَا أجِدُ مِنْهُ.

2. Imam al-Riḍā ('a) is reported as saying: Eating water melon on an empty stomach brings about paralysis.

Treating mange, furuncle, and herpes

1. Recite the following words, write them down on a sheet of paper, and hang them on the affected person:

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"And the parable of an evil word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability. (14/26)"

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ

"From it (the earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. (20/55)"

مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

Allah is the All-great, but you never amplify. Allah shall remain forever, but you never remain. Allah has power over all things.

اللَّهُ أكْبَرُ وَأنْتَ لاَ تَكْبُرُ. اللَّهُ يَبْقَى وَأنْتَ لاَ تَبْقَى. وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Treating lethargy and tiredness

1. Whoever is affected by an ailment in the foot, lethargy, or tiredness, may write down these Qur'ānic words on the affected organ:

"We created the heavens and the earth and all between them in six days, nor did any sense of weariness touch Us. (50/38)"

وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ

Treating vitiligo (depigmentation of the skin)

1. Write down these Qur'ānic verses on the affected part of the body:

"And there is not a thing but its sources and treasures inexhaustible are with Us; but We only send down thereof in due and ascertainable measures. (15/21)"

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ

"Do they listen to you when you call on them? Or do they do you good or harm? (26/72-3)"

هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ

Treating leprosy and elephantiasis

1. Recite the following words, write them down on a sheet of paper, and hang them on the affected person:

In the Name of Allah, the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"Allah blots out or confirms what He pleases: with Him is the Mother of the Book. (13/39)"

يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ

"Praise be to Allah, Who created the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four pairs. (35/1)"

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ

In the name of *so-and-so* whose mother's name is *so-and-so*.

باسمِ .... بنِ ...

2. A man complained to Imam Abū-'Abdullāh ('a) about leprosy; so, the Imam ('a) instructed him to mix some soil taken from Imam al-Ḥusayn's tomb with rainwater. So, when the man did, he was healed.

3. One of our acquaintances is reported to have said: Some whitish spots appeared on my skin; so, Imam Abū-'Abdullāh ('a) taught me to write down Sūrah Yāsīn with honey, put it in a cup, wash it, and drink it.

When I did, these whitish sport disappeared.

4. Imam al-Kāẓim ('a) is reported as saying: Beef soup with dry fine flour removes leprosy.

5. Yūnus ibn 'Ammār complained to the Imam ('a) about whitish spots that

appeared on his body, and the Imam ('a) instructed him to soak raisins and drink it. When he did, the white spots disappeared.

Treatment of wart

1. The person on whose body warts (small, benign, and hard excrescence on the skin or on the hand occasionally) appear may take a piece of salt and rub it over the warts. He may also recite the last verses of Sūrah al-Ḥashr (59/21-4) three times. He may then throw the piece of salt in a furnace and leave as soon as possible. If he does so, warts will disappear by the will of Allah.

2. A warty person may also recite the following Qur'ānic verse on three barley grains and surround the warts with them and then bury them in a wet place during the waning of the moon. When the grains rot, the warts will fall down:

"And the parable of an evil word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability. (14/26)"

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ

3. A man is reported to have asked Imam al-Riḍā ('a) to teach him something that helps in removal of warts. So, the Imam ('a) said: Take seven barley grains for each wart and recite seven times the following Qur'ānic verses on each grain:

"When the event inevitable cometh to pass, then will no soul entertain falsehood concerning its coming. Many will it bring low; many will it exalt. When the earth shall be shaken to its depths; and the mountains shall be crumbled to atoms; becoming dust scattered abroad. (56/1-6)"

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ (١) لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ
(٢) خَافِضَةٌ رَّافِعَةٌ (٣) إِذَا رُجَّتِ ٱلْأَرْضُ
رَجًّا (٤) وَبُسَّتِ ٱلْجِبَالُ بَسًّا (٥) فَكَانَتْ
هَبَآءً مُّنۢبَثًّا

"They ask you concerning the mountains. Say: My Lord will uproot them and scatter them as dust. He will leave them as plains smooth and level. Nothing crooked or curved wilt thou see in their place. (20/105-7)"

وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا
(١٠٥) فَيَذَرُهَا قَاعًا صَفْصَفًا (١٠٦) لَّا تَرَىٰ
فِيهَا عِوَجًا وَلَآ أَمْتًا

You may then take each grain separately and rub it over the wart. You may then put it in a piece of new cloth, tie it with a stone, and throw it in a toilet.

On the seventh -or eighth- day, the man noticed that the warts had disappeared totally.

The Imam ('a) also said: This treatment should be taken during the waning of the moon and the following Qur'ānic verse should be recited:

"Do not the unbelievers see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? (21/30)"

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا

Each finger should be cracked in the name of the warty person.

Treatment of prurigo

1. When the place affected with prurigo (a chronic skin condition characterized by itching and the presence of small pale pimples, sometimes associated with an allergic disorder) itches, write down the following Qur'ānic verses on it:

"They ask you concerning the mountains. Say: My Lord will uproot them and scatter them as dust. He will leave them as plains smooth and level. Nothing crooked or curved wilt thou see in their place. (20/105-7)"

وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا
﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ
فِيهَا عِوَجًا وَلَآ أَمْتًا

It may also be anointed with aloe ointment.

2. For treating the same skin eruption, write down this Qur'ānic verse:

"Or take the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: 'Oh! How shall Allah bring it ever to life after its death?' But Allah caused him to die for a hundred years. (2/259)"

أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا
فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ

Treatment of epilepsy

1. Recite this Qur'ānic verse:

"No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the ways we follow. We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah. (14/12)"

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ
هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ
ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ

Treatment of babies cry

1. Recite Sūrah al-Zalzalah and the following Qur'ānic verses:

"Then We draw a veil over their ears for a number of years in the cave. Then We roused them in order to test which of the two parties was best at calculating the term of years they

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ
عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ

had tarried. (18/11-2)"

لِمَا لَبِثُوٓاْ أَمَدٗا (١٢)

"There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise. The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the signs of Allah, Allah is swift in calling to account. (3/18-9)"

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ
ٱلۡعِلۡمِ قَآئِمَۢا بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ (١٨) إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ
ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ
إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن
يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ
ٱلۡحِسَابِ (١٩)

"Say: Call upon Allah or call upon the Beneficent Allah; whichever you call upon, He has the best names. And do not utter your prayer with a very much raised voice nor be silent with regard to it, and seek a way between these. And say: All praise is due to Allah Who has not taken a son, Who has no partner in the kingdom, and Who has no helper to save Him from disgrace. And proclaim His greatness, magnifying Him. (17/109-110)"

قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ
ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ وَلَا تَجۡهَرۡ بِصَلَاتِكَ وَلَا
تُخَافِتۡ بِهَا وَٱبۡتَغِ بَيۡنَ ذَٰلِكَ سَبِيلٗا (١١٠) وَقُلِ
ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن لَّهُۥ شَرِيكٞ
فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّۖ وَكَبِّرۡهُ
تَكۡبِيرَۢا (١١١)

"Now has come to you a messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the believers is he most kind and merciful. But if they turn away, Say: Allah suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne of Glory Supreme! (9/128-9)"

لَقَدۡ جَآءَكُمۡ رَسُولٞ مِّنۡ أَنفُسِكُمۡ
عَزِيزٌ عَلَيۡهِ مَا عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم
بِٱلۡمُؤۡمِنِينَ رَءُوفٞ رَّحِيمٞ (١٢٨) فَإِن تَوَلَّوۡاْ
فَقُلۡ حَسۡبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ عَلَيۡهِ
تَوَكَّلۡتُۖ وَهُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ (١٢٩)

"And if any one puts his trust in Allah, sufficient is Allah for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion. (65/3)"

وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ
أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا

Warding off evil eyes

1. Mu'ammar ibn Khallād is reported to have said: I was appointed as in charge of managing the alms of Imam al-Riḍā ('a) in Khurāsān. One day, he ordered me to purchase perfume for him. When I did, the Imam ('a) gazed at the perfume and admired it. So, he said to me, "O Mu'ammar! Evil eye is true; so, you may write down Sūrah al-Fātiḥah, Sūrah al-Tawḥid, Sūrah al-Falaq, Sūrah al-Nās, and Āyah al-Kursī on a parchment and put it in the cover of the perfume bottle."

2. Imam Abū-'Abdullāh ('a) is reported as saying: Evil eye is true and no one can be saved from it on himself or on others. So, if you anticipate an evil eye, you should say three times:

Only that which Allah wills shall come to pass. There is neither might nor power except with Allah the All-high and All-great.

مَا شَآءَ ٱللَّهُ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللَّهِ
ٱلْعَلِيِّ ٱلْعَظِيمِ.

3. Imam al-Ṣādiq ('a) also said: When you dress such clothes that admire you, you may recite Sūrah al-Falaq and Sūrah al-Nās before you leave your house. If you do so, then evil eye will not affect you, by the permission of Allah the All-exalted.

4. Imam al-Ṣādiq ('a) is also reported as saying: Whoever is admired by something possessed by his brother-in-faith, may congratulate him for it, because evil eye is true.

5. The Holy Prophet (ṣ) said: Verily, evil eye leads men to graves and leads camels to pots.

6. He ('a) also said: Evil-repelling prayers should be used only for warding off bites and evil eyes.

Treatment of drowsiness

Recite this Qur'ānic verse on water and rub it over your head, face, and two arms:

"When Moses came to the place appointed by Us, and his Lord addressed him, He said: 'O my Lord! Show Yourself to me, that I may look upon You.' Allah said: 'By no means can you see Me. But look upon the mount; if it abides in its place, then you shall see Me.' When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: 'Glory be to

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ
رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ
ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ
فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ
جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّآ

You! To You I turn in repentance, and I am the first to believe. (7/143)"

أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠
أَوَّلُ ٱلْمُؤْمِنِينَ

Evil-repelling prayer for finding fugitives and lost animals

1. Imam al-Riḍā ('a) is reported as saying: If you lose an animal or something, you may say (i.e. recite this Qur'ānic verse):

"With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness or depths of the earth, nor anything fresh or dry green or withered, but is inscribed in a record clear to those who can read. (6/59)"

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ
وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ
ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ

You may then say:

O Allah! Verily, You guide the lost, save from blindness, and restore the lost. So, please pour Your blessings upon Muḥammad and upon his Household, forgive me, and restore my lost (animal or thing). May Allah pour His blessings and salutations upon Muḥammad and upon his Household!

اللَّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّالَّةِ
وَتُنَجِّي مِنَ الْعَمَى وَتَرُدُّ الضَّالَّةَ.
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْ لِي
وَرُدَّ ضَالَّتِي وَصَلِّ عَلَى مُحَمَّدٍ
وَآلِهِ وَسَلِّمْ.

Remedy for every malady

1. The Apostle of Allah (ṣ) is reported to have said, "The Archangel Gabriel taught me a remedy that no other medicine is needed along with it."

"O Allah's Apostle! What is that remedy?"

He (ṣ) said, "You may take the raindrops before they reach the ground and collect them in a clean vessel and recite Sūrah al-Fātiḥah seventy times on them. You may then drink from that water one cup in the morning and another in the evening. I swear by Him Who sent me with the truth; Allah will most surely strip off every malady from the body, bones, brain, and veins of the one who does so."

2. For treatment of all diseases, you may take seven grains of black cumin, seven grains of lentils, a small piece of clay taken from Imam al-Ḥusayn's tomb, and seven drops of honey and put the mixture in water or oil. You may then recite Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd,

Āyah al-Kursī, the first six verses of Sūrah al-Ḥadīd, and the last verses of Sūrah al-Ḥashr.

The first six verses of Sūrah al-Ḥadīd are as follows:

Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah. for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things. He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things. He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah.

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ
ٱلۡحَكِيمُ ﴿١﴾ لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ
وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ﴿٢﴾ هُوَ
ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ
شَيۡءٍ عَلِيمٌ ﴿٣﴾ هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۚ
يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ
مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۖ وَهُوَ مَعَكُمۡ أَيۡنَ مَا
كُنتُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ﴿٤﴾ يُولِجُ ٱلَّيۡلَ
فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۚ وَهُوَ عَلِيمُۢ بِذَاتِ
ٱلصُّدُورِ ﴿٦﴾

3. Imam Abū-Ja'far ('a) said: Allah the All-exalted says, "*We send down in the Qur'ān that which is a healing and a mercy to those who believe.* (17/82)"

He, the All-exalted, also says, "*There issues from within their bodies a drink of varying colors, wherein is healing for men.* (16/69)"

4. The Holy Prophet (ṣ) said: Black cumin entails remedy for all maladies. As for us (the Ahl al-Bayt), we say: In the back of al-Kūfah, there is a tomb that no diseased one visits but that Allah the All-exalted heals him.

CHAPTER THREE
SEEKING CURE THROUGH ALMSGIVING, SUPPLICATORY PRAYERS, AND PRAYERS

Almsgiving

1. Imam al-Ṣādiq (ʻa) is reported to have quoted his fathers (ʻa) as saying: The Apostle of Allah (ṣ) said: Almsgiving fends off violent death.

2. The Holy Prophet (ṣ) also said: Verily, almsgiving and regarding good relations with one's relatives construct the lands and increase lifetimes.

3. Imam al-Ṣādiq (ʻa) is reported as saying: Whoever gives alms in daylight, Allah will save him from demolition, beasts, and violent deaths on that day. If he gives alms at night, Allah will save him from these at that night.

4. Imam Abū-Jaʻfar (ʻa) is reported as saying: Charitable acts and almsgiving remove poverty, increase lifetimes, and save from seventy violent deaths.

5. Muʻādh ibn Muslim is reported to have said: I was sitting with Imam Abū-ʻAbdullāh (ʻa) when the attendants talked about pain. So, the Imam (ʻa) said, "Doctor your ailed people through almsgiving. It never harms you if you give as alms the whole sustenance. Verily, it happens that the Angel of Death is ordered to take the soul of someone by transferring the profile of his lifetime to him, but when that one gives alms, the Angel is ordered to give back the profile."

6. Imam al-Ṣādiq (ʻa) is also reported as saying: Doctor your ailed people through alms. Give immunity to your properties through defraying the zakāt levy. After giving the dues of Allah, I guarantee against damage whatever property that is on land or in sea.

7. The knowledgeable Imam (ʻa) is reported as saying: Almsgiving cancels out the decree predestined in the heavens.

Almsgiving and supplication

1. Dāwūd ibn Zurbī is reported to have said: In al-Madīnah, I fell terribly sick. When Imam Abū-ʻAbdullāh (ʻa) was informed of that, he wrote down this letter

to me: "I have been informed about your sickness. So, you may buy a measure of wheat, lie down on your back, disperse it on your chest arbitrarily, and say this supplicatory prayer:

'O Allah, I beseech to You in the name of Your Name—if the distressed asks You by Your Name, You shall remove whatever harm he suffers, give him power in the land, and make him Your representative among Your creatures; [I pray to You] to bless Muhammad and Muhammad's Household and to cure me of my ailment.'

اللَّهُمَّ إِنِّي أسألُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَمَكَّنْتَ لَهُ فِي الأرْضِ وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ، أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وأنْ تُعَافِيَنِي مِنْ عِلَّتِي.

You may then sit, gather the wheat grains around you, repeat the same supplicatory prayer, divide the wheat grains into four shares, give each share to a poor man, and repeat the same supplicatory prayer."

Dāwūd said: When I did as exactly as the Imam ('a) had instructed me, I was restored to health as if I have never been sick. Other people did the same and they were restored to health.

Supplicatory prayers

1. The Apostle of Allah ('a) said: Nothing can fend off the predestined decrees except supplicatory prayers.

2. Imam al-Ṣādiq ('a) said: Supplicatory prayer fends off decrees even if they had already been perfectly destined.

3. Imam Abu'l-Ḥasan Mūsā ('a) is reported as saying: Persevere in supplicatory prayers, because supplicatory prayers and beseeching to Allah the Almighty and All-majestic fend off predestined decrees even if they had been already decided and nothing had remained but executing them. So, when Allah is besought and prayed, He cancels out the predestined decree totally.

4. Salmān the Persian is reported to have quoted the Holy Prophet (ṣ) as saying: Nothing increases one's lifetime but charitable acts; and nothing fends off predestined decrees but supplicatory prayers.

5. Imam al-Bāqir ('a) said to Imam al-Ṣādiq ('a): Son! Whoever conceals an ordeal from people and complains about it to Allah the Almighty and All-majestic alone, it will be incumbent upon Allah to save him from that ordeal.

6. Imam al-Ṣādiq ('a) is reported as saying: Whoever advances in supplication, will have his prayer responded when misfortune is about to befall him and the angels will say, 'This is a familiar voice.' Therefore, his prayer will not be

screened from reaching the heavens. Yet, whoever fails to advance in supplication, will not have his prayer responded when misfortune is about to befall him and the angels will say, 'This voice is unfamiliar to us.'

7. The knowledgeable Imam ('a) is reported to have said, "There is remedy for every malady."

"How is that?" the Imam ('a) was asked.

He ('a) answered, "There is prayer for every malady. So, when the ailed person is inspired to pray to Allah, this must mean that Allah has permitted to heal him."

8. He ('a) also said: The best of all supplicatory prayers is to first invoke Allah's blessings upon Muḥammad and his Household, then pray to Allah for the good of one's brethren-in-faith, and then pray to Him for one's personal requests as one likes. A servant [of Allah] becomes the nighest to Allah when he prostrates himself before Him.

9. He ('a) also said: Praying to Allah is preferred to reciting the Qur'ān, because Allah the Almighty and All-majestic says, '*Say: My Lord is not uneasy because of you if you call not on Him!* (25/77)' Verily, Allah the Almighty and All-majestic may sometimes postpone His response to the faithful believer out of His eagerness for the servant's prayers. He thus says, 'This is a voice that I like to hear.' However, He may sometimes respond to the hypocrite swiftly, and say, 'This is a voice that I hate to hear.'

10. Imam Abū-'Abdullāh ('a) is reported as saying: Whoever anticipates an imminent ordeal, may advance with supplication. If he does so, Allah will never afflict him with that ordeal.

Supplicatory prayer of the sick for themselves

1. It is recommended for the sick to say and repeat frequently the following supplicatory prayer:

There is no god but Allah. He gives life and causes death, while He is Ever-living and He never dies. All glory be to Allah, the Lord of the servants and the lands. All praise be to Allah; such praise that is much and blessed under all conditions. Allah is the Most Great most greatly. Our Lord's all-greatness, all-majesty, and omnipotence are manifest everywhere. O Allah, if You have made me fall sick so that You will take my soul in this

لاَ إِلَهَ إِلاَّ اللَّهُ، يُحْيِي وَيُمِيتُ، وَهُوَ
حَيٌّ لاَ يَمُوتُ. سُبْحَانَ اللَّهِ رَبِّ
الْعِبَادِ وَالْبِلاَدِ. وَالْحَمْدُ لِلَّهِ حَمْداً
كَثِيراً طَيِّباً مُبَارَكاً فِيهِ عَلَى كُلِّ
حَالٍ. وَاللَّهُ أَكْبَرُ كَبِيراً. كِبْرِيَاءُ رَبِّنَا
وَجَلاَلُهُ وَقُدْرَتُهُ بِكُلِّ مَكَانٍ. اللَّهُمَّ إِنْ
كُنْتَ أَمْرَضْتَنِي لِقَبْضِ رُوحِي فِي

ailment of mine, then please include my soul with the souls of those for whom the good record from You has gone before, and take me away from Hellfire in the same way as You took away Your saints from whom the good record from You has gone before.

مَرَضِي هَذَا فَاجْعَلْ رُوحِي فِي أَرْوَاحِ مَنْ سَبَقَتْ لَهُ مِنْكَ الْحُسْنَى وَبَاعِدْنِي مِنَ النَّارِ كَمَا بَاعَدْتَ أَوْلِيَاءَكَ الَّذِينَ سَبَقَتْ لَهُمْ مِنْكَ الْحُسْنَى.

2. Imam al-Ṣādiq ('a) is reported as saying: Put your hand on the ailed organ and repeat the following supplicatory prayer three times:

Allah, Allah is my Lord indeed. I do not associate with Him anything. O Allah, You are the only Besought for this and for every terrible thing; so (please) relieve it.

اللّهُ اللّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً. اللَّهُمَّ أَنْتَ لَهَا وَلِكُلِّ عَظِيمَةٍ فَفَرِّجْهَا عَنِّي.

3. Imam al-Ṣādiq ('a) is reported to have advised of the following: You may put your hand on the ailed organ and repeat this supplicatory prayer three times:

O Allah, I beseech to You in the name of the Great Qur'ān with which the Faithful Spirit has descended and which is with You in the Mother of the Book elevated and full of wisdom, to cure me with Your cure, medicate me with Your medicine, and heal me from Your tribulation.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْقُرْآنِ الْعَظِيمِ الَّذِي نَزَلَ بِهِ الرُّوحُ الْأَمِينُ، وَهُوَ عِنْدَكَ فِي أُمِّ الْكِتَابِ عَلِيٌّ حَكِيمٌ، أَنْ تَشْفِيَنِي بِشِفَائِكَ، وَتُدَاوِيَنِي بِدَوَائِكَ، وَتُعَافِيَنِي مِنْ بَلَائِكَ.

You may then invoke Allah's blessings upon Muḥammad and the Household of Muḥammad, peace be upon them.

4. A man is reported as saying: I complained to Imam Abū-'Abdullāh ('a) about some pain that I had felt. He ('a) instructed me, saying: Say, 'In the Name of Allah.' You may then rub the ailed organ with your hand and repeat the following prayer seven times:

I pray for the protection of Allah's almightiness, I pray for the protection of Allah's majesty, I pray for the protection of Allah's omnipotence, I pray for the protection of Allah's wholeness, I pray for the protection of Allah's Messenger, and I pray for the protection of Allah's Names against the evil of what I concern and the evil of what I fear for myself.

أَعُوذُ بِعِزَّةِ اللّهِ، وَأَعُوذُ بِجَلَالِ اللّهِ، وَأَعُوذُ بِعَظَمَةِ اللّهِ، وَأَعُوذُ بِجَمْعِ اللّهِ، وَأَعُوذُ بِرَسُولِ اللّهِ، وَأَعُوذُ بِأَسْمَاءِ اللّهِ، مِنْ شَرِّ مَا أَحْذَرُ، وَمِنْ شَرِّ مَا أَخَافُ عَلَى نَفْسِي.

The man said: When I did that, Allah removed these pains from me.

5. Imam al-Ṣādiq ('a) is also reported to have said: You may put your hand on the ailed place, say the following supplicatory words, and pass your hand over the ailed place three times:

In the Name of Allah (I begin). In Allah (I trust). Muhammad is Allah's apostle. There is neither might nor power except with Allah the All-high and All-great. O Allah, please remove from me the pain I suffer.

بِسْمِ اللَّهِ، وَبِاللَّهِ. مُحَمَّدٌ رَسُولُ اللَّهِ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. اللَّهُمَّ امْحُ عَنِّي مَا أَجِدُ.

Supplicatory prayer to be said on the ailed person

1. Imam Abū-'Abdullāh ('a) is reported as saying: You may put your hand on the head of the ailed person and say:

In the Name of Allah (I begin). In Allah (I trust). From Allah (I derive healing). To Allah (I resort). Only that which Allah wills to be (shall come to pass). There is neither might nor power except with Allah. Abraham is the intimate friend of Allah. Moses is the spoken by Allah. Jesus is the spirit from Allah. Muhammad is the apostle of Allah. All that is [declared by me] to ward off wind, ghosts, and pains. In the Name of Allah, in Allah, and in these are incantations from Allah to *so-and-so* the son of *so-and-so*. No one should come to him but a Muslim. I seek for him the protection of all of Allah's perfect words that Adam besought Him in their names; so, 'He accepted his repentance, for Allah is verily the Oft-returning, the All-merciful.' Be restrained, O ghosts and pains, by the permission of Allah the Almighty and All-majestic. There is no god but Allah. 'His is to create and to govern. Blessed be Allah, the Cherisher and Sustainer of the worlds.'

بِسْمِ اللَّهِ، وَبِاللَّهِ، وَمِنَ اللَّهِ، وَإِلَى اللَّهِ، وَمَا شَاءَ اللَّهُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. إِبْرَاهِيمُ خَلِيلُ اللَّهِ. مُوسَى نَجِيُّ اللَّهِ. عِيسَى رُوحُ اللَّهِ. مُحَمَّدٌ رَسُولُ اللَّهِ، مِنَ الرِّيَاحِ وَالأَرْوَاحِ وَالأَوْجَاعِ. بِسْمِ اللَّهِ، وَبِاللَّهِ، وَعَزَائِمُ مِنَ اللَّهِ لِـ ... بنِ ... لاَ يَقْرَبُهُ إِلاَّ كُلُّ مُسْلِمٍ. وَأُعِيذُهُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا الَّتِي سَأَلَ بِهَا آدَمُ "فَتَابَ عَلَيْهِ. إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ." إِلاَّ انْزَجَرْتِ أَيَّتُهَا الأَرْوَاحُ وَالأَوْجَاعُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ. لاَ إِلَهَ إِلاَّ اللَّهُ: "أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ. تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ."

You may then recite Āyah al-Kursī, Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd, and the [first] ten verses of Sūrah Yāsīn. You may then say:

O Allah, please heal him with Your healing, medicate him with you medication, and save him from Your tribulation.

اللَّهُمَّ اشْفِهِ بِشِفَائِكَ وَدَاوِهِ بِدَوَائِكَ وَعَافِهِ مِنْ بَلاَئِكَ.

You should beseech Allah in the name of Muḥammad and Muḥammad's Household—may Allah's blessings be poured on them all.

2. Recite the following Qur'ānic verses on the ailed person:

"We have not instructed the Prophet in poetry, nor is it meet for him. This is no less than a message and a Qur'ān making things clear, that it may give admonition to any who are alive, and that the charge may be proved against those who reject truth. See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion? And that We have subjected them to their use? Of them some do carry them and some they eat. And they have other profits from them besides, and they get milk to drink. Will they not then be grateful? Yet, they take for worship gods other than Allah, hoping that they might be helped. They have not the power to help them: but they will be brought up before Our Judgment-seat as a troop to be condemned. Let not their speech, then, grieve you. Verily, We know what they hide as well as what they disclose. Does not man see that it is We Who created him from sperm? Yet, behold, he stands forth as an open adversary; and he makes comparisons for Us, and forgets his own origin and creation: He says, 'Who can give life to dry bones and decomposed ones at that?' Say, 'He will give them life Who created them for the first time! For He is well-versed in every kind of creation! The same Who produces for you fire out of the green tree, when, behold, you kindle therewith your own fires. Is not He Who created the heavens and the earth able to create the like thereof?' - Yea, indeed! For He is the Creator Supreme, of skill and knowledge infinite. Verily, when He intends a thing, His Command

وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا
ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾ لِّيُنذِرَ مَن كَانَ حَيًّا
وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا۟
أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ
لَهَا مَٰلِكُونَ ﴿٧١﴾ وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا
رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَٰفِعُ
وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَٱتَّخَذُوا۟
مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ
مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ
ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ
خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ
﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ
لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم
مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ
مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ
أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن

is, ‘be,’ and it is. So, glory to Him in Whose hands is the dominion of all things: and to Him will you be all brought back. (36/69-83)”

فَيَكُونُ ﴿٨٢﴾ فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ
مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

3. Imam al-Ṣādiq (‘a) said: When the Apostle of Allah (ṣ) had fever, the Archangel Gabriel (‘a) came to him and said these words as evil-repelling prayer:

In the Name of Allah, I use this evil-repelling prayer on you, O Muḥammad. In the Name of Allah, I beg healing for you. In the Name of Allah, I beg healing for you from every malady that afflicts you. In the Name of Allah, and Allah shall heal you. In the Name of Allah, take this; let it be a source of felicity for you. In the Name of Allah, the All-beneficent, the All-merciful: ‘I swear by the places of the stars,’ you shall be restored to health by the permission of Allah.

بِسْمِ اللَّهِ أرْقِيكَ يَا مُحَمَّدُ، وَ بِسْمِ
اللَّهِ أشْفِيكَ، وَ بِسْمِ اللَّهِ مِنْ كُلِّ
دَاءٍ يُعْيِيكَ. بِسْمِ اللَّهِ ، وَاللَّهُ
شَافِيكَ. بِسْمِ اللَّهِ خُذْهَا
فَلْتُهْنِيكَ: بِسْمِ اللَّهِ الرَّحْمَانِ
الرَّحِيمِ: "فَلاَ أُقْسِمُ بِمَوَاقِعِ
النُّجُومِ" لَتَبْرَأنَّ بِإِذْنِ اللَّهِ.

4. I heard Sayyid Nāṣiḥ al-Dīn Abu’l-Barakāt al-Mashhadī reporting that Imam al-Ṣādiq (‘a) said: The clay taken from Imam al-Ḥusayn’s tomb is remedy for every malady. While you eat it, you may say:

In the Name of Allah (I begin), and in Allah (I trust). O Allah, please, make this to be liberal sustenance, useful knowledge, and cure for all maladies. Verily, You have power over all things.

بِسْمِ اللَّهِ، وَبِاللَّهِ. اللَّهُمَّ اجْعَلْهُ رِزْقاً
وَاسِعاً وَعِلْماً نَافِعاً وَشِفَاءً مِنْ كُلِّ
دَاءٍ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

5. Imam al-Ṣādiq (‘a) also said: Whoever is afflicted by a disease and beings with the clay taken from Imam al-Ḥusayn’s tomb, Allah will heal him from it unless it will be his final ailment.

6. Imam Abū-Ja‘far (‘a) is reported as saying: Put the palm of your hand on your mouth and say three times:

In the Name of Allah!

بِسْمِ اللَّهِ.

Then say three times:

By the all-majesty of Allah!

بِجَلاَلِ اللَّهِ.

Then say three times:

By the perfect words of Allah.

بِكَلِمَاتِ اللَّهِ التَّامَّاتِ.

You may then pass your hand on the head and face of the ailed person. This method should be used by the kindest of his family members to him (i.e. to the ailed person).

7. Zurārah is reported to have quoted Imam al-Bāqir (ʻa), or Imam al-Ṣādiq (ʻa), as saying: When you visit an ailed person, you may repeat these words seven times:

For you, I ask for the protection of Allah the All-great and the Lord of the Great Throne against every gushing vein and against the evils of the heat of Hellfire.

أُعِيذُكَ بِاللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ
الْعَظِيمِ مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ
حَرِّ النَّارِ.

Parents' prayers for their sick children

1. Al-Ḥusayn ibn Abī-Naʻīm reported: One of Imam al-Ṣādiq's son fell sick; so, the Imam (ʻa), instructing him, said: O son! You may say:

O Allah, please heal me with Your healing, medicate me with Your medication, and save me from Your tribulation, for I am Your servant and the son of Your servant.

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ، وَدَاوِنِي
بِدَوَائِكَ، وَعَافِنِي مِنْ بَلاَئِكَ، فَإِنِّي
عَبْدُكَ وَابْنُ عَبْدِكَ.

Supplicatory prayers for others

1. The Holy Prophet (ṣ) is reported to have said to one of his companions who had complained to him about a pain: You may put your right hand on the place of the pain and say:

In the Name of Allah: I pray for the protection of Allah's almightiness and omnipotence against the evil of what I feel.

بِسْمِ اللَّهِ. أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ
مِنْ شَرِّ مَا أَجِدُ.

2. The Holy Prophet (ṣ) is also reported as saying: Whoever visits a sick person, may say:

O Allah, heal Your servant so that he will enrage an enemy of You and walk to prayer for You.

اللَّهُمَّ اشْفِ عَبْدَكَ، يَنْكِي لَكَ
عَدُوّاً وَيَمْشِي لَكَ إِلَى الصَّلاَةِ.

3. He (ṣ) is also reported to have said whenever he visited a sick person:

Remove the pain, O Lord of the people! Healing is in Your Hand. No one can remove ordeals save You.

إِمْسَحِ الْبَأْسَ، رَبَّ النَّاسِ. بِيَدِكَ
الشِّفَاءُ. لاَ كَاشِفَ لِلْبَلاَءِ إِلاَّ أَنْتَ.

4. He (ṣ) is also reported to have said whenever he visited a sick person:

Take away the pain, O Lord of the people, and heal, for You are the Healer. There is no healing save Yours. Heal him with such healing that leaves no sickness at all. O Allah, set aright the heart and the body, remove the disease, and respond to the prayer.

أذْهِبِ الْبَأسَ، رَبَّ النَّاسِ، واشْفِ. أنْتَ الشَّافِي. لاَ شِفَاءَ إلاَّ شِفَاؤكَ، شِفَاءً لاَ يُغَادِرُ سُقْماً. اللَّهُمَّ أصْلِحِ الْقَلْبَ والْجِسْمَ، واكْشِفِ السُّقْمَ، وأجِبِ الدَّعْوَةَ.

5. The Holy Prophet (ṣ) also said: Whoever visits a sick person whose death has not yet been decided and says these words [to the patient], the sick person will be restored to health:

I beseech to Allah the All-great and the Lord of the Great Throne to restore you to health.

أسْألُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أنْ يَشْفِيَكَ.

6. One day, the Holy Prophet (ṣ) visited one of his companions who was sick. So, he taught him an evil-repelling prayer that the Archangel Gabriel had taught him. It is as follows:

In the Name of Allah I use this evil-repelling prayer on you. In the Name of Allah I heal you from every pain that hurts you, from the evil of those who blow on knots and from the evil of the envious when he envies.

بِسْمِ اللَّهِ أرْقِيكَ. بِسْمِ اللَّهِ أشْفِيكَ مِنْ كُلِّ إرْبٍ يُؤْذِيكَ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إذَا حَسَدَ.

7. You may put your hand on your mouth and say these words three times:

In the Name of Allah; in the name of Allah's all-majesty; in the name of Allah's all-greatness; in the name of Allah's perfect words; in the Name of Allah's Excellent Attributes (I pray for His protection).

بِسْمِ اللَّهِ. بِجَلاَلِ اللَّهِ. بِعَظَمَةِ اللَّهِ. بِكَلِمَاتِ اللَّهِ التَّامَّاتِ. بِأسْمَاءِ اللَّهِ الْحُسْنَى.

You may then put your hand on the place of the pain and say:

In the Name of Allah; In the Name of Allah; In the Name of Allah.

بِسْمِ اللَّهِ. بِسْمِ اللَّهِ. بِسْمِ اللَّهِ.

You may then say seven times:

O Allah, please remove what (i.e. the pain) I feel.

اللَّهُمَّ امْسَحْ مَا بِي.

When Allah heals you, you may say:

All praise be to Allah Who created me and then guided me, Who gave me food and drink, and Who restored my body to health and healed me. All praise is to Him and all thanks is to Him.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنِي فَهَدَانِي، وَأَطْعَمَنِي وَسَقَانِي، وَصَحَّحَ جِسْمِي وَشَفَانِي. لَهُ الْحَمْدُ وَلَهُ الشُّكْرُ.

Supplicatory prayer for recovery from thyroiditis

1. Imam al-Riḍā ('a) is reported to have said: When a bondmaid of mine was affected by inflammation of the thyroid gland in her neck, someone came to me and said: O 'Alī, tell her that she should say these words repeatedly:

O All-compassionate! O All-merciful! O my Lord! O my Master!

يَا رَؤُوفُ! يَا رَحِيمُ! يَا رَبُّ! يَا سَيِّدِي!

When the bondmaid said these words, the inflammation disappeared.

Supplicatory prayer for healing eye ache

1. Muḥammad ibn al-Ju'fī is reported to have quoted his father as saying: Very frequently, I felt pain in my eye. So, I complained about that to Imam Abū-'Abdullāh ('a), who said to me, "May I guide you to a supplicatory prayer that will benefit you in your worldly and otherworldly affairs and help you get rid of your eye pains?"

"Yes, you may," I answered.

So, the Imam ('a) instructed: You may say these supplicatory words upon accomplishing the Dawn and the Evening Prayers:

O Allah, I do beseech to You, in the name of the right of Muḥammad and the Household of Muḥammad, to send blessings to Muḥammad and to the Household of Muḥammad and to make light in my sight, discerning in my religion, conviction in my heart, sincerity in my deeds, safety in my self, richness in my sustenance, and perpetual thankfulness for You as long as you keep me alive.

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ النُّورَ فِي بَصَرِي، وَالْبَصِيرَةَ فِي دِينِي، وَالْيَقِينَ فِي قَلْبِي، وَالإِخْلاَصَ فِي عَمَلِي، وَالسَّلاَمَةَ فِي نَفْسِي، وَالسَّعَةَ فِي رِزْقِي، وَالشُّكْرَ لَكَ أَبَداً مَا أَبْقَيْتَنِي.

Supplicatory prayer for dystocia

1. When a pregnant woman finds difficulty in childbirth, the following supplicatory words and Qur'ānic verses may be recited on a cup full of water three times. She should then drink from that water, which should be also poured on her two shoulders and breast. If this is done, she will give birth to her baby

easily:

In the Name of the One save Whom there is no other god. He is the All-forbearing and the All-generous. All glory be to Allah the Lord of the heavens and the earth and the Lord of the Great Throne. All praise be to Allah the Lord of the worlds. “The day they see it, it will be as if they had tarried but a single evening, or at most till the following morn. (79/46)” “On the day that they see the punishment promised them, it will be as if they had not tarried more than an hour in a single day. (46/35)” May Allah’s blessings be upon Muḥammad and upon all the members of his Household.

بِسْمِ اللَّهِ الَّذِي لاَ إِلَهَ إلاَّ هُوَ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَرَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. ﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إلاَّ عَشِيَّةً أَوْ ضُحَاهَا.﴾ ﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إلاَّ سَاعَةً مِنْ نَهَارٍ.﴾ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

Supplicatory prayer for healing anuria (retention of urine)

1. This supplicatory prayer is said for healing retention of urine:

Our Lord is Allah Who is in the heavens. Hallowed be He. O Allah, Your Name is in the heavens and on the earth. O Allah, just as Your mercy is in the heavens, so also make Your mercy to be on the earth. Please, forgive us our sins and our wrongdoings. You are the Lord of those who can give medical treatments. Please, send down part of Your mercy and part of Your healing on this ailment so that it will be healed.

رَبُّنَا اللَّهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ. اللَّهُمَّ اسْمُكَ فِي السَّمَاءِ وَالأَرْضِ. اللَّهُمَّ كَمَا رَحْمَتُكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الأَرْضِ. إِغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا. أَنْتَ رَبُّ الْمُطَيِّبِينَ. أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ فَلْيَبْرَأْ.

Supplicatory prayer for healing knee aches

1. Abū-Ḥamzah is reported to have said: One day, I felt pain in my knee. When I complained about it to Imam al-Bāqir (‘a), he advised me, saying: Upon accomplishment of a prayer, you may say this supplicatory prayer:

O most magnanimous of all those who may donate! O best of all those whom may be begged! O most merciful of all those whose mercy is sought, (please) have mercy upon my weakness and upon the failure of my stratagem and relieve me from my pain.

يَا أَجْوَدَ مَنْ أَعْطَى! يَا خَيْرَ مَنْ سُئِلَ، وَيَا أَرْحَمَ مَنِ اسْتُرْحِمَ! إِرْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي وَأَعْفِنِي مِنْ وَجَعِي.

When I did, the pain disappeared.

Supplicatory prayer for healing calculus and hemiplegia

1. Imam al-Ṣādiq (ʻa) is reported as saying: You may say the following supplicatory prayer while you are in the posture of prostration during performing the Night Prayer:

O Allah, I beseech to You with the beseeching of one who is humble, poor, and ailed. I beseech to You with the beseeching of one whose destitution has been intense, whose way out is missing, whose deed is weak, and whose tribulation has been unbearable by him. I beseech to You with the beseeching of the agonized one who shall inevitably perish unless You are there for him and the perishing one who cannot find any way out unless You save him. O Allah, do not let Your scheme surround me, do not let Your wrath target at me, and do not make me despair of Your relief, lose hope in Your mercy, and have to bear impatiently the tribulation. O Allah! Indeed, I have no strength to bear Your tribulations and I cannot dispense with Your mercy. This is the son of Your most beloved one; I turn my face towards You in the name of him, for You have made him the resort of the fearful ones and You have entrusted with him the knowledge of the past and the future. So, please remove my harm, save me from this ordeal, and make me enjoy Your mercy and wellbeing that You made me used to enjoy. O He Who is He! O He Who is He! O He Who is He! All hopes are cut off except hope for You.

اللَّهُمَّ إِنِّي أَدْعُوكَ دُعَاءَ الذَّلِيلِ الْفَقِيرِ الْعَلِيلِ. أَدْعُوكَ دُعَاءَ مَنِ اشْتَدَّتْ فَاقَتُهُ، وَقَلَّتْ حِيلَتُهُ، وَضَعُفَ عَمَلُهُ، وَأَلَحَّ عَلَيْهِ الْبَلاَءُ؛ دُعَاءَ مَكْرُوبٍ إِنْ لَمْ تُدْرِكْهُ، هَالِكٍ إِنْ لَمْ تَسْتَنْقِذْهُ، فَلاَ حِيلَةَ لَهُ. فَلاَ يُحِيطَنَّ بِي مَكْرُكَ، وَلاَ يَثْبُتَنَّ عَلَيَّ غَضَبُكَ، وَلاَ تَضْطَرَّنِي إِلَى الْيَأْسِ مِنْ رَوْحِكَ، وَالْقُنُوطِ مِنْ رَحْمَتِكَ، وَطُولِ التَّصَبُّرِ عَلَى الْبَلاَءِ. اللَّهُمَّ إِنَّهُ لاَ طَاقَةَ لِي بِبَلاَئِكَ، وَلاَ غِنىً لِي عَنْ رَحْمَتِكَ. وَهَذَا ابْنُ حَبِيبِكَ؛ أَتَوَجَّهُ إِلَيْكَ بِهِ، فَإِنَّكَ جَعَلْتَهُ مَفْزَعاً لِلْخَائِفِ، وَاسْتَوْدَعْتَهُ عِلْمَ مَا سَبَقَ وَمَا هُوَ كَائِنٌ. فَاكْشِفْ لِي ضُرِّي، وَخَلِّصْنِي مِنْ هَذِهِ الْبَلِيَّةِ، وَأَعِدْنِي مَا عَوَّدْتَنِي مِنْ رَحْمَتِكَ وَعَافِيَتِكَ. يَا هُوَ يَا هُوَ يَا هُوَ! إِنْقَطَعَ الرَّجَاءُ إِلاَّ مِنْكَ.

PRAYERS

Prayer for healing all diseases, especially struma (swelling of the thyroid gland)

1. You may observe fasting for three consecutive days. At midday of the third day, you may bathe yourself, betake yourself to your Lord, and take with you a clean piece of clothes. You may then offer a four-unit prayer, reciting any possible amount of Qur'ānic chapters with full obeisance. When you finish the prayer, you may throw away your dresses, attire yourself with that clean piece of clothes, stick your right cheek to the ground, and say this supplicatory prayer:

O One! O All-glorious! O All-noble! O All-munificent! O Nigh! O Responsive to prayers! O most Merciful of all those who show mercy! Please, pour Your blessings upon Muḥammad and upon Muḥammad's Household, remove from me the harm and pains which I feel, attire me with wellbeing in this world and in the Next World, endue me with perfect favors from You, and take away from me what I feel, because it has harmed and distressed me.

يَا وَاحِدُ! يَا مَاجِدُ! يَا كَرِيمُ! يَا حَنَّانُ!
يَا قَرِيبُ! يَا مُجِيبُ! يَا أَرْحَمَ
الرَّاحِمِينَ! صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَاكْشِفْ مَا بِي مِنْ ضُرٍّ وَمَعَرَّةٍ،
وَأَلْبِسْنِيَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ،
وَامْنُنْ عَلَيَّ بِتَمَامِ النِّعْمَةِ، وَأَذْهِبْ مَا
بِي، فَإِنَّهُ قَدْ آذَانِي وَغَمَّنِي.

Imam al-Ṣādiq ('a) said: Unless you are sure that this prayer and supplicatory prayer will definitely help you recover your health, this will be of no avail for you. If you decide to persevere in offering this prayer and saying this supplicatory prayer, Allah will restore you to health.

Prayer for healing all diseases

1. Abū-Umāmah reported the Holy Prophet (ṣ) as saying: You may write down the following supplicatory prayer and Qur'ānic chapters and verses with saffron in a clean vessel, wash them, and drink from that liquid:

a) "I pray for the protection of the perfect Words of Allah and all of His Excellent Attributes against the evil of poisonous things

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ، وَأَسْمَاءِهِ
الْحُسْنَى كُلِّهَا عَامَّةً، مِنْ شَرِّ السَّامَّةِ

and the pestles, against the evil of all evil eyes, and against the evil of the envious when he envies."

وَالْهَامَّةِ، وَمِنْ شَرِّ الْعَيْنِ اللاَّمَّةِ، وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ.

b) Sūrah al-Fātiḥah.

c) Sūrah al-Tawḥīd.

d) Sūrah al-Falaq.

e) Sūrah al-Nās.

f) "And your god is one God! There is no god but He; He is the Beneficent, the Merciful. Most surely, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all kinds of animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand. (2/163-4)"

وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿١٦٣﴾ إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِي
تَجْرِي فِي ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ
مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ
مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ
ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ
وَٱلْأَرْضِ لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

g) Āyah al-Kursī.

h) "The Messenger believes in what has been revealed to him from his Lord, as do the men of faith. Each one of them believes in Allah, His angels, His books, and His apostles. 'We make no distinction, they say, between one and another of His apostles. And they say: We hear, and we obey. We seek Your forgiveness, our Lord, and to You is the end of all journeys. On no soul does Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which You did lay on those before us; Our Lord! Lay not on us a burden greater than we

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ
وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ
أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا
حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا

have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. You are our Protector. Help us against those who stand against faith." (2/285-6)

تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا
وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

i) The first ten verses of Sūrah Āl-ʻImrān and the last ten verses of it.

j) The first verse of Sūrah al-Nisā'.

k) The first verse of Sūrah al-Mā'idah.

l) The first verse of Sūrah al-Anʻām.

m) The first verse of Sūrah al-Aʻrāf.

n) "Lo! Your Lord is Allah Who created the heavens and the earth in six days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds. (7/54)"

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ
يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ
وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ
وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾

o) "And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not the work of mischief-makers. (10/81)"

فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ
ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾

p) "Throw that which is in your right hand! It will eat up that which they have made. Lo! That which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point of skill he may attain. (20/69)"

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓا۟ ۖ
إِنَّمَا صَنَعُوا۟ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ
ٱلسَّاحِرُ حَيْثُ أَتَىٰ

q) The first ten verses of Sūrah al-Ṣaffāt.

You may then wash it three times, perform the ritual ablution in the most excellent way, and take three sips from it to pass over your face and your body. You may then offer a two-unit prayer and beseech Allah to grant you healing for three days.

Ḥassān said: We tried this and found it useful by the permission of Allah.

Prayer of the sick

1. Ismā'īl ibn Muḥammad is reported to have quoted 'Abdullāh the son of Imam 'Alī ibn al-Ḥusayn ('a) as saying: One day, I fell so terribly sick that my family members despaired of my recovery. So, Imam Abū-'Abdullāh ('a) visited me and noticed how much my mother was sad about me. He thus said to her: You may do the ritual ablution, offer a two-unit prayer, and say this supplicatory prayer while you are in the prostration of the prayer:

O Allah, it is You Who gave him to me while he was nothing. So, please give him to me once more.

اللَّهُمَّ أَنْتَ وَهَبْتَهُ لِي وَلَمْ يَكُ شَيْئاً، فَهَبْهُ لِي هِبَةً جَدِيدَةً.

When my mother did, I received the next morning with perfect health. My mother had cooked mash; so, I ate from it with my folks.

Prayer for healing fever

1. Muḥammad ibn al-Ḥasan al-Ṣaffār reported: I was feverish when I, once, visited Imam Abū-'Abdullāh ('a). "Why are you so distressed?" the Imam ('a) asked.

"May Allah accept me as ransom for you! This is because of fever that afflicted me." I answered.

The Imam ('a) said, "When you are heated because of fever, you may enter your house alone, offer a two-unit prayer, put your right cheek on the ground and repeat ten times:

'O Fāṭimah the daughter of Muḥammad!'

يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ!

You may then say,

'I beg for your intercession for me with Allah concerning what has afflicted me.'

أَسْتَشْفِعُ بِكِ إِلَى اللّٰهِ فِي مَا نَزَلَ بِي.

When you do so, you will be restored to health, by the will of Allah the All-exalted."

2. you may offer a two-unit prayer reciting Sūrah al-Fātiḥah three times and this Qur'ānic verse in every unit:

"His verily is all creation and commandment.
Blessed be Allah, the Lord of the Worlds. (7/54)"

أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

You may also write down this supplicatory prayer and wash it with water from which the feverish person should drink:

In the Name of Allah, the All-beneficent, the All-merciful; this is the healing of this sick person. O Allah! O Allah! O Allah! O All-beneficent! O All-merciful! O Ever-living! O Self-subsisting! O Lord of majesty and honor! In the name of Your mercy, O most Merciful of all those who show mercy! In Your mercy do we seek succor:

بِسمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. شِفَاءُ هَذَا الْمَرِيضِ: يَا اللَّهُ، يَا اللَّهُ، يَا اللَّهُ، يَا رَحْمَانُ، يَا رَحِيمُ، يَا حَيُّ، يَا قَيُّومُ، يَا ذَا الْجَلاَلِ وَالإِكْرَامِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، بِرَحْمَتِكَ أَسْتَغِيثُ:

‘Now has Allah lightened your burden. (8/66)’

ٱلْـَٔـٰنَ خَفَّفَ ٱللَّهُ عَنكُمْ

‘Allah would make the burden light for you. (4/28)’

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ

‘This is alleviation and mercy from your Lord. (2/178)’

ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ

Prayer for healing headache

1. Offer a two-unit prayer and recite Sūrah al-Fātiḥah once and repeat Sūrah al-Tawḥīd three times in each unit, along with this Qur'ānic verse:

“My Lord! Lo! The bones of me are feeble and my head is shining with grey hair, and I have never been unblessed in prayer to You, my Lord. (19/4)”

رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا

Prayer for healing eye ache

1. Offer a two-unit prayer; recite in each unit of which Sūrah al-Fātiḥah once, repeat Sūrah al-Kāfirūn three times, and recite this Qur'ānic verse:

“With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness or depths of the earth, nor anything fresh or dry green or withered, but is inscribed in a record clear to those who can read. (6/59)”

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ

Prayer of the sightless

1. Abū-Ḥamzah al-Thumālī reported Imam Abū-Ja‘far (‘a) to have said: The Apostle of Allah (‘a) passed by a blind man and said to him, “Would you like

Allah to give you back your sight?"

"Yes, I would," the man answered.

The Apostle of Allah (ṣ) instructed, "You may perform the ritual ablution in the most perfect way, offer a two-unit prayer, and say this supplicatory prayer:

'O Allah! I do beseech to You, desire for You, and turn my face towards You in the name of Your Prophet, the Prophet of Mercy! O Muḥammad! I take you as my means to Allah, your and my Lord, and pray to Him to give me back my sight.'"

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَرْغَبُ إِلَيْكَ
وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ.
يَا مُحَمَّدًا! إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ
رَبِّي وَرَبِّكَ أَنْ يَرُدَّ عَلَيَّ بَصَرِي.

Before the Apostle of Allah (ṣ) left, Allah had given the man his sight back.

Prayer for healing stomach troubles

1. The Holy Prophet (ṣ) said to Salmān [in the Persian language], "Salmān! Do you feel stomach troubles? If you do, then you may right now offer a prayer, because prayers heal."

Prayer for healing neck ache

1. You may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah once and repeating Sūrah al-Zalzalah three times.

Prayer for healing chest ache

1. You may offer a four-unit prayer, reciting Sūrah al-Fātiḥah and Sūrah al-Inshirāḥ in the first unit, Sūrah al-Fātiḥah and Sūrah al-Tawḥīd three times in the second unit, Sūrah al-Fātiḥah and Sūrah al-Ḍuḥā (no. 93) in the third unit, and Sūrah al-Fātiḥah and this Qur'ānic verse in the fourth:

"He knows the traitor of the eyes and that which the bosoms hide. (40/19)"

يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِي ٱلصُّدُورُ

Prayer for healing colon troubles

1. You may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah and this Qur'ānic verse:

"Then opened We the gates of heaven with pouring water. (54/11)"

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ

Prayer for healing foot ache

1. You may offer a two-unit prayer, reciting in each unit Sūrah al-Fātiḥah and the last two verses of Sūrah al-Baqarah (2/285-6).

Prayer for strength (cure from tremor and strikes)
1. You may offer a two-unit prayer, put your hand on your face, intercede to Allah the Almighty in the name of His Apostle Muḥammad (ṣ) and say these words:

"In the Name of Allah. Come out, O pain, from the eye of every human being and jinn. Come out in the name of Him Who took Abraham as intimate friend, spoke to Moses clearly, and created Jesus from the holy spirit. You should now calm down and extinguish in the same way as the fire prepared for Abraham was extinguished by the permission of Allah."

بِسْمِ اللَّهِ. أَخْرُجْ عَلَيْكَ يَا وَجَعُ
مِنْ عَيْنِ إِنْسٍ أَوْ عَيْنِ جِنٍّ. أَخْرُجْ
عَلَيْكَ بِالَّذِي اتَّخَذَ إِبْرَاهِيمَ
خَلِيلاً، وَكَلَّمَ مُوسَى تَكْلِيماً،
وَخَلَقَ عِيسَى مِنْ رُوحِ الْقُدُسِ لَمَّا
هَدَأْتَ وَطَفِئْتَ كَمَا طَفِئَتْ نَارُ
إِبْرَاهِيمَ بِإِذْنِ اللَّهِ.

You should repeat it three times.

Prayer for bringing back the fugitives
1. You may offer a two-unit prayer, reciting Sūrah al-Fātiḥah and the first four verses of Sūrah al-Ḥadīd and the last verses of Sūrah al-Ḥashr (i.e. verses 21-24).

You may then say:

"O He Who is such and nothing else can be as He is. Please make the world narrower than a rope of a camel on *so-and-so* until You make him return to me."

يَا مَنْ هُوَ هَكَذَا، وَلاَ هَكَذَا غَيْرُهُ،
إِجْعَلِ الدُّنْيَا عَلَى ... أَضْيَقَ مِنْ
مِسْكِ جَمَلٍ حَتَّى تَرُدَّهُ عَلَيَّ.

Prayer for bringing back lost animals
1. Imam ʿAlī Amīr al-Mu'minīn (ʿa) is reported as saying: One may offer a two-unit prayer, reciting in both units Sūrah Yāsīn [after Sūrah al-Fātiḥah]. Upon accomplishment, the following supplicatory prayer may be said while the hands are raised towards the sky:

O Allah! O He Who restores the lost and guides against deviation! Please send blessings on Muḥammad and on Muḥammad's Household and guard my lost animal for me and bring it back to me safe, O most Merciful of all those who show mercy. It is indeed part of Your favors and donations. O servants of Allah on the lands! O those who walk on the

اللَّهُمَّ رَادَّ الضَّالَّةِ وَالْهَادِي مِنَ
الضَّلاَلَةِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَاحْفَظْ عَلَيَّ ضَالَّتِي وَارْدُدْهَا
إِلَيَّ سَالِمَةً، يَا أَرْحَمَ الرَّاحِمِينَ، فَإِنَّهَا
مِنْ فَضْلِكَ وَعَطَائِكَ. يَا عِبَادَ اللَّهِ

earth by the permission of Allah! Bring back to me my lost animal, for it is part of Allah's favors and donation.

فِي الأَرْضِ وَيَا سَيَّارَةَ اللَّهِ فِي الأَرْضِ، رُدُّوا عَلَيَّ ضَالَّتِي، فَإِنَّهَا مِنْ فَضْلِ اللَّهِ وَعَطَائِهِ.

2. Imam ʿAlī (ʿa) is also reported to have taught the following supplicatory prayer to be said by those who lost their animals:

O Allah! There is no god save You. It is You alone Who possess the heavens, the earth, and whatever is therein. So, please make the lands to be narrower than a camel's skin on *so-and-so*; so that You will enable me to find my lost animal. Verily, You have power over all things.

اللَّهُمَّ لاَ إِلَهَ إِلاَّ أَنْتَ. لَكَ السَّمَاوَاتُ وَالأَرْضُ وَمَا بَيْنَهُمَا. فَاجْعَلِ الأَرْضَ عَلَى ... أَضْيَقَ مِنْ جِلْدِ جَمَلٍ حَتَّى تُمَكِّنَنِي مِنْهُ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

3. According to a narration reported from Imam al-Ṣādiq (ʿa), the following supplicatory prayer for bringing back the lost animal may be said and written down on a sheet of paper:

O Allah! Verily, the sky is Yours and the earth is Yours and whatever between them is Yours, too. So, please cause whatever is between the sky and the earth to be narrower than a camel's skin in the eyes of *so-and-so* until You bring it back to me and make me hold catch of it.

اللَّهُمَّ إِنَّ السَّمَاءَ لَكَ وَالأَرْضَ لَكَ وَمَا بَيْنَهُمَا لَكَ. فَاجْعَلْ مَا بَيْنَهُمَا أَضْيَقَ عَلَى ... مِنْ جِلْدِ جَمَلٍ حَتَّى تَرُدَّهُ عَلَيَّ وَتُظْفِرَنِي بِهِ.

Write down Āyah al-Kursī around the sheet of paper in a circular form and bury it, putting something heavy on it in the very place that the lost thing used to spend nights.

Bringing back fugitives and lost animals

1. Write down, or say, the following supplicatory words:

O Allah! You are Omnipotent in the heavens and You are Omnipotent on the earth. You are the King in the heavens and You are the King on the earth. You are the God in the heavens and You are the God on the earth. You bring back the lost things and guide against deviation. So, please bring back to *so-and-so* what he has lost and save it.

اللَّهُمَّ أَنْتَ جَبَّارٌ فِي السَّمَاءِ وَجَبَّارٌ فِي الأَرْضِ، وَمَلِكٌ فِي السَّمَاءِ وَمَلِكٌ فِي الأَرْضِ، وَإِلَهٌ فِي السَّمَاءِ وَإِلَهٌ فِي الأَرْضِ؛ تَرُدُّ الضَّالَّةَ وَتَهْدِي مِنَ الضَّلاَلَةِ، رُدَّ عَلَى ... ضَالَّتَهُ وَاحْفَظْهُ.

Supplicatory prayers for cure from fever

1. Write down the following words on three sheets of paper with such a fine difficult-to-read handwriting. Put these three sheets in three disks and the feverish person should eat one sheet every day before eating anything else:

In the Name of Allah, the Lord of almightiness, omnipotence, and light.

بِسْمِ اللَّهِ ذِي الْعِزِّ وَالْكِبْرِيَاءِ وَالنُّورِ.

This way is tested successfully. As if Imam al-Ḥasan al-Samarqandī had quoted this method from a considerable chain of authority, he used to do it carefully and used to write it down every Friday.

2. Write the following three statements on three pieces of sugar and the feverish person may eat each piece in the morning for three days before eating anything else. Write on one piece,

"I tie by the permission of Allah."

عَقَدْتُ بِإِذْنِ اللَّهِ.

Write on another,

"I tighten by the permission of Allah."

شَدَدْتُ بِإِذْنِ اللَّهِ.

Write on the third piece,

"I make it calm down by the permission of Allah."

سَكَّنْتُ بِإِذْنِ اللَّهِ.

3. Write down the following Qur'ānic verses along with seven stamps like the stamps of Prophet Solomon ('a):

"We gave strength to their hearts. Behold, they stood up and said: 'Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity.' (18/14)"

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
لَن نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا لَّقَدْ قُلْنَآ
إِذًا شَطَطًا

"Behold! Moses said to his family: 'I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that you may warm yourselves. But when he came to the fire, a voice was heard: 'Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds. O Moses! Verily, I am Allah, the exalted in might, the wise!'

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا
سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ
لَّعَلَّكُمْ تَصْطَلُونَ ٧ فَلَمَّا جَآءَهَا نُودِىَ
أَنۢ بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ ٨ يَٰمُوسَىٰٓ

(27/7-9)"

إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ

4. Write down the following words on the right foot of the feverish person:

"In the Name of Allah. O fever that is drastic and intense, I adjure you in the name of Him Whose throne is in the heavens and in the name of Him Who spoke to Moses directly, took Abraham for friend, and sent Muḥammad with the truth as prophet, to come out from the bones to the flesh, from the flesh to the skin, from the skin to the earth, and stay there in the earth. There is neither might nor power except with Allah the All-high and All-great. May Allah send blessings upon Muḥammad and his Household and salute them with very much salutation."

بِسْمِ اللّٰهِ. يَا حُمَّى الْمَاضِيَةَ الْمُسْتَمْضِيَةَ! بِالَّذِي فِي السَّمَاءِ عَرْشُهُ، وَبِالَّذِي كَلَّمَ مُوسَى تَكْلِيماً، وَاتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، وَبَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً، لَمَّا خَرَجْتِ مِنَ الْعَظْمِ إِلَى اللَّحْمِ، وَمِنَ اللَّحْمِ إِلَى الْجِلْدِ، وَمِنَ الْجِلْدِ إِلَى الأَرْضِ فَتَسْكُنِي فِيهَا. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ. وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً.

5. Write down the following Qur'ānic and supplicatory words, tie them in seven knots, reading Sūrah al-Fātiḥah on every knot, and tie it on the head of the feverish person:

In the Name of Allah; the All-beneficent, the All-merciful:

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

"We sent down the Qur'ān in truth, and in truth has it descended. (17/105)"

وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ

"We send down (stage by stage) in the Qur'ān that which is a healing and a mercy to the believers. (17/82)"

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"O fire! Be cold and a safety to Abraham. Then they sought a stratagem against him: but We made them the ones that lost most. (21/69-70)"

قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ

O Allah! O Allah! O Allah! O All-beneficent! O All-beneficent! O All-beneficent! Calm down by the omnipotence of the Supreme and All-great! Calm down by the omnipotence of the All-munificent and All-generous!

يَا اللّٰهُ! يَا اللّٰهُ! يَا اللّٰهُ! يَا رَحْمَانُ! يَا رَحْمَانُ! يَا رَحْمَانُ! أُسْكُنْ بِقُدْرَةِ الْجَبَّارِ الْعَظِيمِ، بِقُدْرَةِ الْمَنَّانِ الْكَرِيمِ.

You may also write down Sūrah al-Falaq and Sūrah al-Nās.

6. Imam al-Ṣādiq ('a) is reported as saying: One day, the Apostle of Allah (ṣ) contracted in a fever; so, the Archangel Gabriel came down to him and said these words as protection against fever:

In the Name of Allah, I use this evil-repelling prayer on you, O Muḥammad. In the Name of Allah, I beg healing for you. In the Name of Allah, I beg healing for you from every malady that afflicts you. In the Name of Allah, and Allah shall heal you. In the Name of Allah, take this; let it be a source of felicity for you. In the Name of Allah, the All-beneficent, the All-merciful: 'I swear by the places of the stars,' you shall be restored to health by the permission of Allah.

بِسْمِ اللّٰهِ أرْقِيكَ يَا مُحَمَّدُ، وَبِسْمِ اللّٰهِ أشْفِيكَ، وَبِسْمِ اللّٰهِ مِنْ كُلِّ دَاءٍ يُعْيِيكَ. بِسْمِ اللّٰهِ، وَاللّٰهُ شَافِيكَ. بِسْمِ اللّٰهِ خُذْهَا فَلْتَهْنِيكَ: بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ: "فَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ" لَتَبْرَأَنَّ بِإِذْنِ اللّٰهِ.

This evil-repelling prayer may be tied to the neck of the feverish person.

7. Imam al-Riḍā ('a) is reported as saying: A bondmaid of mine was once affected by fever. So, in my sleep, one came to me and said: Teach her these words, because *so-and-so* the son of *so-and-so* was saved from fire when he said these words:

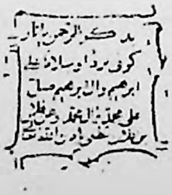
"O my God! O my Master! Please send blessings upon Muḥammad and his Household and remove from me that which I am suffering from."

يَا رَبَّاهُ! يَا سَيِّدَاهُ! صَلِّ عَلَى مُحَمَّدٍ وَأهْلِ بَيْتِهِ وَاكْشِفْ عَنِّي مَا أجِدُ.

For treating fever too, Imam al-Riḍā ('a) instructed that these words should be written down [as in the figure below]:

The translation of these words are as follows:

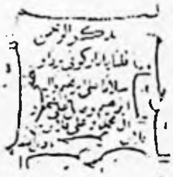
In the Name of Allah, the All-beneficent, the All-merciful. In the remembrance of the All-beneficent Lord: O fire! Be cold and a safety to Abraham and the household of Abraham. Please send blessings on Muḥammad and Muḥammad's Household. Fever may be extinguished by the permission of Allah the All-exalted from *so-and-so* the son of *so-and-so*.



According to another narration, these words should be written down [as in the figure below]:

The translation of these words are as follows:

In the Name of Allah, the All-beneficent, the All-merciful. In the remembrance of the All-beneficent Lord: O fire! Be cold and a safety to Abraham and the household of Abraham. Please send blessings on Muḥammad and Muḥammad's Household. Fever may be extinguished by the permission of Allah the All-exalted from *so-and-so* the son of *so-and-so.*



CHAPTER FOUR
EVIL-REPELLING PRAYERS FOR OTHER AILMENTS

1. The Holy Imams ('a) are reported to have said: Write down the following words on a sheet of paper and hang it on the feverish person:

O Allah, I beseech You in the name of Your almightiness, omnipotence, authority, and whatever is comprehended by Your knowledge to bless Muḥammad and the Household of Muḥammad, not to overload over *so-and-so* the son of *so-and-so* any thing evil that You have created, and to have mercy upon his soft skin and his fragile bone against the outbursts of fire. Come out, O Ummu-Mildam (i.e. fever), eater of flesh, and drinker of blood. Its heat and coldness are from Hell. If you have believed in Allah the Greatest, then do not eat any thing of the flesh of *so-and-so* the son of *so-and-so*, do not suck any amount of his blood, do not weaken any part of his bones, do not stir up distress over him, do not excite headache over him, and move away from his hair, skin, flesh, and blood to one who claims that there is another god with Allah save Whom there is no god. Glory be to Him and Exalted be Him against whatever they associate with Him.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ وَقُدْرَتِكَ وَسُلْطَانِكَ، وَمَا أَحَاطَ بِهِ عِلْمُكَ، أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ لاَ تُسَلِّطَ عَلَىٰ... شَيْئاً مِمَّا خَلَقْتَ بِسُوءٍ، وَٱرْحَمْ جِلْدَهُ ٱلرَّقِيقَ، وَعَظْمَهُ ٱلدَّقِيقَ، مِنْ فَوْرَةِ ٱلْحَرِيقِ. أُخْرُجِي يَا أُمَّ مِلْدَمٍ، يَا آكِلَةَ ٱللَّحْمِ وَشَارِبَةَ ٱلدَّمِ. حَرُّهَا وَبَرْدُهَا مِنْ جَهَنَّمَ. إِنْ كُنْتِ آمَنْتِ بِٱللَّهِ ٱلأَعْظَمِ، أَنْ لاَ تَأْكُلِي لِـ... لَحْماً، وَلاَ تَمُصِّي لَهُ دَماً، وَلاَ تَنْهَكِي لَهُ عَظْماً، وَلاَ تُثَوِّرِي عَلَيْهِ غَمّاً، وَلاَ تُهَيِّجِي عَلَيْهِ صُدَاعاً. وَٱنْتَقِلِي عَنْ شَعْرِهِ وَبَشَرِهِ وَلَحْمِهِ وَدَمِهِ، إِلَىٰ مَنْ زَعَمَ أَنَّ مَعَ ٱللَّهِ إِلٰهاً آخَرَ. لاَ إِلٰهَ إِلاَّ هُوَ؛ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ.

Then, it is recommended to write down the name of a non-Muslim or an enemy of Allah the Almighty.

Another evil-repelling prayer for fever, especially the one-day fever

1. Write down the following words on a sheet of paper, tie it with a thread, tie it in four knots from the right side and three knots from the left side, and hang it

to the neck of the feverish person:

"I seek the protection of Allah in the same way as Moses, Abraham, and Muḥammad—peace of Allah be upon them— sought the protection of Him against fever, shaking fever, attacking fever, chronic fever, quartan fever, and headache. O Allah, just as the daughter of 'Imrān did not give birth to anyone except Jesus, please do not leave any of tumors and pains suffered by this man on him but that You take them away from him. 'So, I do call to witness what you see, and what you see not, that this is verily the word of an honored messenger. (69/38-40)' I adjure you to leave this man and never overtake him."

أعُيذُ بِمَا استَعاذَ بِهِ مُوسَى وَإبْراهِيمُ
وَمُحَمَّدٌ، صَلَّى اللَّهُ عَلَيهِم، مِنَ
الحُمَّى والنَّافِضِ والغِبٌ والعَتِيقِ
والرِّبْعِ والصُّداعِ. اللَّهُمَّ كَمَا لَمْ تَلِدْ
بِنْتُ عِمْرانَ غَيرَ عِيسَى، فَلاَ تَذَرْ
عَلَى هَذَا الإنْسَانِ مِنْ هَذِهِ الأوْرامِ
والأوْجَاعِ شَيْئاً إلاَّ نَزَعْتَهُ عَنه: ﴿فَلاَ
أُقْسِمُ بِمَا تُبْصِرُونَ. وَمَا لاَ تُبْصِرُونَ.
إنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ.﴾ أقْسَمْتُ
عَلَيْكِ لَمَّا تَرَكْتِيهِ ولاَ تَأخُذِيهِ.

You may then recite Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās, and say these words thereafter:

"O Allah, please cure *so-and-so* whose mother's name is *so-and-so* from the fever of one, two, three, and four days. Verily, You do whatever You want and judge whatever You will, and You have power over all things. In the Name of Allah have I written. In the Name of Allah have I sealed. On Allah do I rely and He is the Lord of the Great Throne. There is neither might nor power except with Allah the All-high and All-great."

اللَّهُمَّ اشْفِ ... بنَ ... مِنْ حُمَّى يَومٍ
وَيَوْمَيْنِ وثَلاَثَةِ أيَّامٍ وَمِنْ حُمَّى رِبْعٍ،
فَإنَّكَ تَفْعَلُ مَا تُرِيدُ، وتَحْكُمُ مَا
تَشَاءُ، وأنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
بِسْمِ اللَّهِ كَتَبْتُ، وَبِسْمِ اللَّهِ خَتَمْتُ،
وَعَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ. ولاَ حَوْلَ ولاَ قُوَّةَ إلاَّ بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ.

2. Take seven spinning cotton threads, recite on them Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah al-Falaq, and Sūrah al-Nās, and then tie them in seven knots and hang it to the neck of the feverish person.

However, it is said that the aforesaid Qur'ānic chapters should be recited on each knot separately.

3. The Holy Prophet (ṣ) said: No feverish person bathes himself for three consecutive days and says these words upon each bathing but that his fever will be removed from him:

"In the Name of Allah. O Allah, I have bathed myself only for seeking cure from You and on

بِسْمِ اللَّهِ. اللَّهُمَّ إنَّمَا اغْتَسَلْتُ

account of giving credence to Your Prophet."

الْتِمَاسَ شِفَاءِكَ وَتَصْدِيقَ نَبِيِّكَ.

4. Ibn 'Abbās is reported as saying: The Holy Prophet (ṣ) instructed us to say these words for recovery from all pains, especially fever and headache:

"In the Name of Allah the Great. I pray for the protection of Allah the All-great from the evil of every disturbing vein and from the evil of the heat of Hellfire."

بِسْمِ اللَّهِ الْكَبِيرِ. أعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ.

You may then raise your hands towards the sky and say:

"In the Name of Allah and in Allah (I trust). Muḥammad is the apostle of Allah. I seek the protection of Allah and the protection of His omnipotence to do whatever He wills against that from which I am suffering."

بِسْمِ اللَّهِ، وَبِاللَّهِ. مُحَمَّدٌ رَسُولُ اللَّهِ. أعُوذُ بِاللَّهِ وَقُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أجِدُ.

The Holy Prophet's evil-repelling supplication for Lady Fāṭimah

1. The Holy Prophet (ṣ) taught the following evil-repelling supplication to his daughter Lady Fāṭimah ('a) especially and to every believer who professes of the Truth generally:

"To him belongs all that dwells (or lurks) in the night and the day, for he is the one who hears and knows all things. (6/13)" O Ummu-Mildam, if you have believed in Allah the All-great and All-generous, then do not smash the bone, do not devour the flesh, and do not sip the blood; rather, come out from the body of the one who holds this letter of mine and move to one who does not believe in Allah the All-great, in His noble Apostle, and in his Household; namely, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn.

"وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ." يَا أمَّ مِلْدَمٍ، إنْ كُنْتِ آمَنْتِ بِاللَّهِ الْعَظِيمِ الْكَرِيمِ، فَلاَ تَهْشِمِي الْعَظْمَ، وَلاَ تَأْكُلِي اللَّحْمَ، وَلاَ تَشْرَبِي الدَّمَ. أخْرُجِي مِنْ حَامِلِ كِتَابِي هَذَا إلَى مَنْ لاَ يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَرَسُولِهِ الْكَرِيمِ وَآلِهِ: مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ.

Treatment of quartan fever

1. Al-Washshā' is reported as saying: Imam al-Riḍā ('a) asked a man who had just visited him, "I notice that you are pale. What is the reason?"

The man answered, "I have been harshly attacked by quartan fever."

The Imam ('a) asked for an inkwell, and he wrote these words down:

"In the Name of Allah the All-beneficent the All-

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ.

merciful: In the Name of Allah and in Allah (I trust). A-B-J-D-H-W-Z-Ḥ-Ṭ-Y: Leave *so-and-so* whose mother's name is *so-and-so* by the permission of Allah the All-exalted."

بِسْمِ اللَّهِ، وَبِاللَّهِ. أنجَدْ هَوَّزْ حُطِّي عَنْ ... بْنِ ... بِإِذْنِ اللَّهِ تَعَالَى.

The Imam ('a) then stamped at the end of the sheet of paper seven stamps of Prophet Solomon. He then folded the paper and said to one of his servants, "Mu'tab, bring me a piece of cloth that has not been coped with water or any other liquid."

When Mu'tab did, the Imam ('a) surrounded the thread around the paper, brought it near his mouth, and tied it in four knots from one said, reciting Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd, and Āyah al-Kursī; and tied it in three knots from the other side, reciting the same Qur'ānic chapters and verse. He then handed it over to the feverish person, instructing, "Tie this on your right forearm, recite Āyah al-Kursī entirely, and do not sleep with your wife while you are putting it on your forearm."

2. According to another narration, the Imam ('a) folded the paper and asked for a thread to be brought to him. When a wet thread was brought to him, he ('a) said, "No, bring me a dry one." When they did, he ('a) tied it from the middle and tied in four knots on one side and three knots on the other. On each knot, he recited Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, Sūrah al-Tawḥīd, and Āyah al-Kursī as it was revealed. He then said to the feverish person, "Take this and tie it on your right forearm. Never sleep with your wife while you have this tied on your body."

3. Abū-Zakariyyā al-Ḥaḍramī quoted that Imam Abu'l-Ḥasan ('a) wrote the following letter to him when he was attacked by quartan fever, saying: On your right hand, write down,

"In the Name of Allah: Gabriel."

بِسْمِ اللَّهِ. جَبْرَئِيلُ.

On the left, write down,

"In the Name of Allah: Michael."

بِسْمِ اللَّهِ. مِيكَائِيلُ.

On the right leg, write down,

"In the Name of Allah: Seraph."

بِسْمِ اللَّهِ. إِسْرَافِيلُ.

On the left leg, write down,

"In the Name of Allah: 'They will see there neither the sun's excessive heat nor the moon's excessive cold. (76/13)'"

بِسْمِ اللَّهِ. "لاَ يَرَوْنَ فِيهَا شَمْساً وَلاَ زَمْهَرِيراً."

Between the shoulders, write down,

"In the Name of Allah the Almighty and Omnipotent."

بِسْمِ اللَّهِ الْعَزِيزِ الْجَبَّارِ.

Treatment of fever

1. According to another narration: On the right shoulder of the feverish person, write down:

"In the Name of Allah: Gabriel."

بِسْمِ اللَّهِ. جَبْرَئِيلُ.

On the left shoulder, write down:

"In the Name of Allah: Michael."

بِسْمِ اللَّهِ. مِيكَائِيلُ.

On the right shoulder, write down:

"In the Name of Allah: Seraph."

بِسْمِ اللَّهِ. إِسْرَافِيلُ.

On the left shoulder, write down:

"In the Name of Allah: 'They will see there neither the sun's excessive heat nor the moon's excessive cold. (76/13)'"

بِسْمِ اللَّهِ. "لاَ يَرَوْنَ فِيهَا شَمْساً وَلاَ زَمْهَرِيراً."

Treatment of tertian fever

1. Take three strawberry leaves and write down the name of the feverish person on them. Then write down, "*ṭaysūmā*" (طيسوما) on the first leaf, "*awhūmā*" (أوهوما) on the second, and "*abrāsūmā*" (ابراسوما) on the third. Then, throw the leaves in the sea at three consecutive times."

2. According to another narration: Write down these three words on three strawberry leaves and then throw it in water: *ḥamūmā aḥūmā abraḥūmā* (حموما أحوما أبرحوما).

3. According to another narration: Write down these words: *ḥūmā ṭaysūmā abrasūmā* (حوما طيسوما أبرسوما).

An evil-repelling prayer for treatment of fever

1. Write down the following words on a sheet of paper and hang it to the right forearm of the feverish person:

"In the Name of Allah, the All-beneficent, the All-merciful. All praise is due to Allah, the Lord of the Worlds. The Beneficent, the Merciful. Master of the Day of Judgment. Thee do we serve and Thee do we beseech for help. Keep us on the right path—the path of those upon whom You have bestowed favors. Not

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ. الْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ. ٱلرَّحْمٰنِ ٱلرَّحِيمِ. مَالِكِ يَوْمِ ٱلدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. إِهْدِنَا ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ. صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، غَيْرِ

(the path) of those upon whom Your wrath is brought down, nor of those who go astray." In the Name of Allah (I begin) and in Allah (I trust). I pray for the protection of all the perfect words of Allah, beyond which neither a pious nor an impious one can go, against the evil of whatsoever He has created, fashioned, and made, against the evil of the pestles, the poisonous, the general (evils), and the ill sights, against the evil of the comers at nights and in days, against the evil of the wicked Arabs and non-Arabs, against the evil of the wicked jinn and men, against the evil of Satan and his snares, against the evil of all evil things, and against the evil of every living creature that He holds it by its forelock. Surely, my Lord is on the right path. "Our Lord, on You do we rely, to You do we turn, and to You is the eventual coming." "O fire, be a comfort and peace to Abraham. They desired a war on him, but We made them the greatest losers." Let it be comfort and peace to [so-and-so] the son of [so-and-so (his mother's name)]. "Our Lord, do not punish us if we forget or make a mistake. Our Lord, do not lay on us a burden as You did lay on those before us. Our Lord, do not impose upon us that which we have not the strength to bear. Pardon us, forgive us, and have mercy on us. You are our Patron; so, help us against the unbelieving people." "Sufficient to me is Allah. There is no god save Him. So, take Him for a protector." "Rely on the Ever-living Who dies not and celebrate His praise. And Sufficient is He as being aware of the faults of His servants." There is no god but Allah, One and Only and having no associate. He has truly fulfilled His promise, given victory to His servant, and defeated the allies alone. Only what Allah wills shall come to

ٱلْمَغْضُوبِ عَلَيْهِمْ، وَلا ٱلضَّالِّينَ.﴾ بِسْمِ ٱللهِ وَبِٱللهِ. أَعُوذُ بِكَلِمَاتِ ٱللهِ ٱلتَّامَّاتِ كُلِّهَا، ٱلَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ، مِنْ شَرِّ مَا خَلَقَ وَذَرأَ وَبَرأَ، وَمِنْ شَرِّ ٱلْهَامَّةِ وَٱلسَّامَّةِ، وَٱلْعَامَّةِ وَٱللاَّمَّةِ، وَمِنْ شَرِّ طَوارِقِ ٱللَّيْلِ وَٱلنَّهَارِ، وَمِنْ شَرِّ فُسَّاقِ ٱلْعَرَبِ وَٱلْعَجَمِ، وَمِنْ شَرِّ فَسَقَةِ ٱلْجِنِّ وَٱلإِنْسِ، وَمِنْ شَرِّ ٱلشَّيْطَانِ وَشِرْكِهِ، وَمِنْ شَرِّ كُلِّ ذِي شَرٍّ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا. إِنَّ رَبِّي عَلَىٰ صِراطٍ مُسْتَقِيمٍ. ﴿رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ.﴾ ﴿يَا نَارُ كُونِي بَرْداً وَسَلاَماً عَلَىٰ إِبراهِيمَ. وَأَرَادُوا بِهِ كَيْداً فَجَعَلْنَاهُمُ ٱلأَخْسَرِينَ.﴾ بَرْداً وَسَلاَماً عَلَىٰ ... بنِ... ﴿رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا، رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْراً كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِنْ قَبْلِنَا، رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ. وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَا. أَنْتَ مَوْلاَنَا، فَٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ.﴾ حَسْبِيَ ٱللهُ، ﴿لاَ إِلٰهَ إِلاَّ هُوَ، فَٱتَّخِذْهُ وَكِيلاً.﴾ ﴿وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِي لاَ يَمُوتُ، وَسَبِّحْ بِحَمْدِهِ. وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيراً بَصِيراً.﴾ لاَ إِلٰهَ إِلاَّ ٱللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ ٱلأَحْزَابَ وَحْدَهُ. مَا شَاءَ

pass. “There is no power save with Allah.” “Allah has written down: I will most certainly prevail, I and My messengers. Surely, Allah is Strong, Mighty.” “Surely, the party of Allah are they that shall be triumphant.” “And whoever holds fast to Allah, he indeed is guided to the right path.” May Allah bless Muḥammad and his pure and immaculate Household.

اَللَّهُ. لاَ قُوَّةَ إِلاَّ بِاَللَّهِ. ﴿كَتَبَ اَللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي. إِنَّ اَللَّهَ قَوِيٌّ عَزِيزٌ﴾ ﴿أُولَئِكَ حِزْبُ اللَّهِ. أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ اَلْمُفْلِحُونَ.﴾ ﴿وَمَنْ يَعْتَصِمْ بِاَللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.﴾ وَصَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ اَلطَّيِّبِينَ اَلطَّاهِرِينَ.

An evil-repelling prayer for repelling all diseases, or for curing toothaches

In the Name of Allah (I begin), in Allah (I put my trust), and may Allah bless Muḥammad and his immaculate Household. “(This is) the handiwork of Allah Who has made every thing thoroughly. Surely, He is Aware of what you do.” Calm down, pain! I make you calm down in the name of Him to Whom whatsoever is in the night and day rests; and He is the All-high and All-great. I adjure you, O pain, in the name of Allah Who took Abraham for intimate friend, spoke to Moses openly, created Jesus from the Holy Spirit, and sent Muḥammad as His prophet, to leave *so-and-so* the son of *so-and-so* for the rest of his lifetime and not to return to him ever again.

بِسْمِ اللَّهِ، وَبِاللَّهِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ. ﴿صُنْعَ اَللَّهِ اَلَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ.﴾ اسْكُنْ أَيُّهَا الْوَجَعُ! سَكَّنْتُكَ بِالَّذِي سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ، وَهُوَ الْعَلِيُّ الْعَظِيمُ. عَزَمْتُ عَلَيْكَ، أَيُّهَا الْوَجَعُ، بِاللَّهِ الَّذِي اتَّخَذَ إِبْرَاهِيمَ خَلِيلاً، وَكَلَّمَ مُوسَى تَكْلِيماً، وَخَلَقَ عِيسَى مِنْ رُوحِ الْقُدُسِ، وَبَعَثَ مُحَمَّداً بِالْحَقِّ، لَمَّا ذَهَبْتَ عَنْ ... بْنِ ... إِلَى مُدَّةِ حَيَاتِهِ وَلاَ تَعُودُ إِلَيْهِ.

Evil-repelling prayer of the head covering for treating headache

1. Al-Najāshī, the king of Abyssinia, having had headache, wrote a letter to the Holy Prophet (ṣ) complaining about his ache. In response, the Holy Prophet (ṣ) sent him an evil-repelling prayer written in a patch. When al-Najāshī put the patch in his head covering, his headache was relieved. This is the evil-repelling prayer:

In the Name of Allah, the All-beneficent, the All-merciful. In the Name of Allah, the manifest Truth. “Allah bears witness that there is no god but He and so do the angels and those possessed of knowledge maintaining His creation with justice. There is no god but Him,

بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ. بِسْمِ اَللَّهِ اَلْحَقِّ اَلْمُبِينِ. ﴿شَهِدَ اَللَّهُ أَنَّهُ لاَ إِلٰهَ إِلاَّ هُوَ وَاَلْمَلاَئِكَةُ وَأُولُو اَلْعِلْمِ قَائِمًا بِاَلْقِسْطِ لاَ إِلٰهَ إِلاَّ هُوَ اَلْعَزِيزُ

the Mighty, the Wise." To Allah there are light, wisdom, might, power, clear argument, omnipotence, authority, and mercy. O He Who never sleeps! There is no god save Allah. Abraham is the friend of Allah. There is no god save Allah. Moses is the spoken by Allah. There is no god save Allah. Jesus is Allah's spirit and word. There is no god save Allah. Muḥammad is Allah's messenger, choice, and select. May Allah send blessings and peace upon him and upon his Household and upon all of them! Calm down! I make you calm down in the name of the One before Whom whatever is in the heavens and the earth rests and in the name of the One to Whom whatsoever in the night and daylight rests and He is the All-hearing and All-knowing. "Then, We made the wind subservient to him; it made his command to run gently wherever he desired and the devils, every builder and diver." "Verily, all things return to Allah."

ٱلْحَكِيمُ.﴾ لِلَّهِ نُورٌ وَحِكْمَةٌ، وَعِزٌّ وَقُوَّةٌ، وَبُرْهَانٌ وَقُدْرَةٌ، وَسُلْطَانٌ وَرَحْمَةٌ. يَا مَنْ لاَ يَنَامُ! لاَ إِلٰهَ إِلاَّ ٱللَّهُ. إِبْرَاهِيمُ خَلِيلُ ٱللَّهِ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ. مُوسَىٰ كَلِيمُ ٱللَّهِ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ. عِيسَىٰ رُوحُ ٱللَّهِ وَكَلِمَتُهُ. لاَ إِلٰهَ إِلاَّ ٱللَّهُ. مُحَمَّدٌ رَسُولُ ٱللَّهِ، وَصَفِيُّهُ وَصِفْوَتُهُ، صَلَّىٰ ٱللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلَيْهِمْ أَجْمَعِينَ. أُسْكُنْ! سَكَّنْتُكَ بِمَنْ يَسْكُنُ لَهُ مَا فِي ٱلسَّمَوَاتِ وَٱلأَرْضِ، وَبِمَنْ سَكَنَ لَهُ مَا فِي ٱللَّيْلِ وَٱلنَّهَارِ، وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ. ﴿فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ. وَٱلشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ.﴾ ﴿أَلاَ إِلَىٰ ٱللَّهِ تَصِيرُ ٱلأُمُورُ.﴾

2. The following evil-repelling prayer against headache may be written on a sheet of paper and tied to the head of the person suffering from headache with a thread:

"In the Name of Allah; the All-beneficent, the All-merciful: Alif-Lām-Mīm. Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal. It is He Who sent down to you (step by step), in truth, the Book, confirming what went before it; and He sent down the Law of Moses and the Gospel of Jesus before this, as a guide to mankind, and He sent down the criterion of judgment between right and wrong. Then those who reject faith in the signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. From Allah, verily nothing is hidden on earth or in the heavens. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ الٓمٓ ① ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ② نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ③ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ④ إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ⑤ هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى

Might, the Wise. He it is Who has sent down to you the Book: In it are verses basic or fundamental of established meaning; they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge. They say: We believe in the Book; the whole of it is from our Lord. And none will grasp the message except men of understanding. (3/1-7)"

ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

"Get out from this, disgraced and expelled. (17/18)"

ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ

3. Imam Abū-Ja'far ('a) is reported to have said: Write the following words on a sheet of paper and hang it on the painful part of the head of the affected person:

O Allah, You are verily not a god that we invented, nor are You a god whose mention may expire, nor are there associates with You who can judge along with You, nor was there ever any god before You that we should pray to him, seek his protection, resort to him in humility and leave You, nor did anyone help You create us so that we may doubt Your omnipotence; rather, there is no god save You; You are One and Only and there is no associate with you. Please, heal *so-and-so* the son of *so-and-so* and send blessings on Muḥammad and on the members of his Household.

اللَّهُمَّ إِنَّكَ لَسْتَ بِإِلَهٍ اسْتَحْدَثْنَاهُ، وَلاَ بِرَبٍّ يَبِيدُ ذِكْرُهُ، وَلاَ مَعَكَ شُرَكَاءُ يَقْضُونَ مَعَكَ، وَلاَ كَانَ قَبْلَكَ إِلَهٌ نَدْعُوهُ وَنَتَعَوَّذُ بِهِ وَنَتَضَرَّعُ إِلَيْهِ وَنَدَعُكَ، وَلاَ أَعَانَكَ عَلَى خَلْقِنَا مِنْ أَحَدٍ فَنَشُكُّ فِيكَ. لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ. عَافِ ... بْنَ ... وَصَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ.

4. According to another narration:

I beseech You in the name of Your Name by which Your Throne was established on water to bless Muḥammad and Muḥammad's Household and to heal *so-and-so* the son of *so-and-so* from headache and migraine. 'Then We draw a veil over their ears, for a

أسأَلُكَ بِاسْمِكَ الَّذِي قَامَ بِهِ عَرْشُكَ عَلَى الْمَاءِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَشْفِيَ ... بْنَ ... مِنَ الصُّدَاعِ وَالشَّقِيقَةِ: ﴿فَضَرَبْنَا عَلَى آذَانِهِمْ فِي

number of years, in the Cave. (18/11)' I also beseech to You in the name of Your Name by which You created Adam and perfected his creation to bless Muhammad and Muhammad's Household and to heal *so-and-so* the son of *so-and-so*.

الْكَهْفِ سِنِينَ عَدَداً.﴾ وأسألكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ آدَمَ وَأَتْمَمْتَ خَلْقَهُ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وأنْ تَشْفِيَ ... بْنَ ...

Treatment of migraine

1. The following words may be written on a skin or on a sheet of paper and then tied on the head of the person suffering from migraine if he is male, or put in the braid of the person suffering from migraine if she is female:

In the Name of Allah; the All-beneficent, the All-merciful: In the Name of Allah from the earth to the sky. Gabriel once came down to the earth and was received by the mutilated person who asked him, 'Where are you going?' 'I am going to a human being to devour the fats of his two eyes and sip his blood,' answered he. He said, 'I adjure you by Allah save Whom there is no other god not to go to the human being, not to devour the fats of his eyes, and not to sip his blood. I use this evil-repelling prayer for him while Allah is the source of all healing. May Allah bless Muhammad and the members of his Household!'

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. بِسْمِ اللَّهِ مِنَ الأَرْضِ إِلَى السَّمَاءِ. كَانَ هَبَطَ جَبْرَئِيلُ فَاسْتَقْبَلَهُ الأَجْدَعُ، فَقَالَ: "أيْنَ تُرِيدُ؟" قَالَ: "أذْهَبُ إِلَى إِنسَانٍ فَآكُلُ شَحْمَ عَيْنَيْهِ وأشْرَبُ مِنْ دَمِهِ." فَقَالَ: "بِاللَّهِ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، لاَ تَذْهَبْ إِلَى الإِنْسَانِ وَلاَ تَأْكُلْ شَحْمَةَ عَيْنَيْهِ وَلاَ تَشْرَبْ مِنْ دَمِهِ." أَنَا الرَّاقِي وَاللَّهُ الشَّافِي. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وأهْلِ بَيْتِهِ.

Treatment of eye aches

1. Take a piece of cotton, moisten it, put it on the aching eye, and say these words:

The center of the sun is in the depth of the sea. 'O fire! Be cold and a safety to Abraham.'

عَيْنُ الشَّمْسِ فِي لُجَّةِ الْبَحْرِ. ﴿يَا نَارُ كُونِي بَرْداً وَسَلاَماً عَلَى إِبْرَاهِيمَ.﴾

2. Sulaymān ibn 'Īsā reported: I, once, visited Imam Abū-'Abdullāh ('a) and found him terribly affected by eye inflammation. That scene upset me very much that I left him. The next day, I visited him and saw his eye completely sound. I thus asked, "May Allah accept me as ransom for you! Yesterday, I left you while you were terribly affected by eye inflammation due to which I felt very upset. Today, I visited you and saw your eye completely sound. Did you use any treatment for that?"

The Imam (ʿa) answered, "Yes, I said an evil-repelling prayer, which I had with me."

I asked, "Would you please teach me that evil-repelling prayer?"

So, the Imam (ʿa) wrote down the following supplicatory words:

I seek the protection of Allah's almightiness, I seek the protection of Allah's all-powerfulness, I seek the protection of Allah's omnipotence, I seek the protection of Allah's majesty, I seek the protection of Allah's grandeur, I seek the protection of Allah's wholeness, I seek the protection of Allah's Messenger—may Allah bless him and his Household—against whatever I feel and fear for my eye and whatever I suffer from eye aches. O Allah! O Lord of the immaculate ones! Please remove that ache from me through Your might and power:

أَعُوذُ بِعِزَّةِ اللَّهِ. أَعُوذُ بِقُدْرَةِ اللَّهِ. أَعُوذُ بِعَظَمَةِ اللَّهِ. أَعُوذُ بِجَلاَلِ اللَّهِ. أَعُوذُ بِبَهَاءِ اللَّهِ. أَعُوذُ بِجَمْعِ اللَّهِ. أَعُوذُ بِرَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، عَلَى مَا أَحْذَرُ وَأَخَافُ عَلَى عَيْنِي، وَأَجِدُهُ مِنْ وَجَعِ عَيْنِي. اللَّهُمَّ رَبَّ الطَّيِّبِينَ، أَذْهِبْ ذَلِكَ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ:

"Now have We removed your veil, and sharp is your sight this Day. (50/22)"

فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ

"Then did he cast a glance at the stars; and he said, 'I am indeed sick.' (37/89)"

فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّى سَقِيمٌ

"And He has given you shape and made your shapes beautiful, and has provided for you sustenance, of things pure and good. Such is Allah your Lord. So, glory to Allah, the Lord of the Worlds. (40/64)"

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ

O All-high! O All-great! O Grand! O Majestic! O Elegant! O Inaccessible! O Single! O Unique! "O my Lord! Leave me not without offspring, though You are the best of inheritors. (21/89)" In the Name of Allah; the All-beneficent, the All-merciful: O Ever-living! O All-forbearing! O All-high! O All-great! O All-majestic! O Elegant! O Single! O Unique! I beseech You to bless Muḥammad and Muḥammad's Household and I beseech You not to leave me alone in my grave while You are the best of the inheritors. I was only

يَا عَلِيُّ! يَا عَظِيمُ! يَا كَبِيرُ! يَا جَلِيلُ! يَا جَمِيلُ! يَا مَنِيعُ! يَا فَرْدُ! يَا وِتْرُ! يَا رَبِّ لاَ تَذَرْنِي فَرْداً وَأَنْتَ خَيْرُ الْوَارِثِينَ. بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. يَا حَيُّ! يَا حَلِيمُ! يَا عَلِيُّ! يَا عَظِيمُ! يَا جَلِيلُ! يَا جَمِيلُ! يَا فَرْدُ! يَا وِتْرُ! أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَسْأَلُكَ أَنْ لاَ تَدَعَنِي فِي قَبْرِي فَرْداً وَأَنْتَ خَيْرُ الْوَارِثِينَ،

one of those who find the result of their prayers in their graves out of the sustenance provided to me that I needed it. Respond to me, O Lord of the Worlds!

وَأَنْ كُنْتُ إِلاَّ وَاجِدَ الصَّلاَةِ فِي قَبْـرِهِ
مِمَّا رَزَقَنِي فِي حَاجَـةٍ. آمِـينَ رَبَّ
الْعَالَمِينَ.

Treatment of nosebleed

1. Holding the nose of the one affected with nosebleed, say these words and write them down:

O He Who repelled the elephant from reaching His holy house, please cause the blood of *so-and-so* to stop.

يَا مَنْ أَمْسَكَ الْفِيلَ مِنْ بَيْتِهِ الْحَرَامِ،
أَسْكِنْ دَمَ ... بْنِ ...

Cold water may also be poured on the head and forehead of the affected person so that his bleeding will be cut off by the permission of Allah.

Treatment of toothache

1. Al-Sakūnī is reported to have quoted Imam al-Ṣādiq (ʻa) as saying: Imam ʻAlī Amīr al-Mu'minīn (ʻa) said: Whoever is affected by toothache may pass his hand on the place of his prostration (in prayers) and then rub it on the place of the toothache while repeating these words:

In the Name of Allah. The Savior is Allah alone. There is neither might nor power except with Allah.

بِسْمِ اللَّهِ. وَالْكَافِي اللَّهُ. وَلاَ حَوْلَ وَلاَ
قُوَّةَ إِلاَّ بِاللَّهِ.

2. Mentioning an evil-repelling prayer for treating toothache, Imam al-Ṣādiq (ʻa) said: Take a knife or a palm leaf and pass it over the side of the affected tooth while repeating the following words seven times:

In the Name of Allah; the All-beneficent, the All-merciful: In the Name of Allah (I begin) and in Allah (I put my trust). Muḥammad is the apostle of Allah and Abraham is the intimate friend of Allah. Calm down in the name of the One to Whom belongs all that dwells (or lurks) in the night and the day, and He has power over all things.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. بِـسْمِ
اللَّهِ، وَبِاللَّهِ. مُحَمَّدٌ رَسُـولُ اللَّـهِ،
وَإِبْرَاهِيمُ خَلِيلُ اللَّهِ. أُسْكُنْ بِالَّذِي
سَكَنَ لَهُ مَا فِـي اللَّيْـلِ وَالنَّهَـارِ،
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

3. ʻAbdullāh ibn ʻAbbās is reported to have quoted the Holy Prophet (ṣ) as saying: He who undergoes toothache may put his finger on the affected tooth and repeat the following Qur'ānic verse seven times:

"Say: It is He Who has created you and made for you the faculties of hearing, seeing, feeling and

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ

understanding. Little thanks it is you give. (67/23)"

وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ قَلِيلًا مَّا تَشْكُرُونَ

4. One who suffers from toothache may put a stick or a piece of iron on the tooth and use this evil-repelling prayer from the side of the tooth by repeating it seven times. This evil-repelling prayer was used by the Archangel Gabriel for Imam al-Ḥusayn ibn ʻAlī (ʻa):

In the Name of Allah, the All-beneficent, the All-merciful. How wonderful! It is the wonder of wonders that a worm in the mouth eats the bone and causes blood to come out. I use this evil-repelling prayer but Allah is the healer and the savior. There is no god save Allah. All praise be to Allah, the Lord of the Worlds. 'And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide. So, We said: Strike the dead body with part of the sacrificed cow. Thus Allah brings the dead to life and He shows you His signs so that you may understand.' (2/72-3)

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ: ٱلْعَجَبُ كُلُّ ٱلْعَجَبِ! دُودَةٌ تَكُونُ فِي ٱلْفَمِ، تَأْكُلُ ٱلْعَظْمَ، وَتُنْزِلُ ٱلدَّمَ. أَنَا ٱلرَّاقِي، وَٱللَّهُ ٱلشَّافِي وَٱلْكَافِي. لاَ إِلٰهَ إِلاَّ ٱللَّهُ. وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ. ﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَٱللَّهُ مُخْرِجٌ مَا كُنتُمْ تَكْتُمُونَ. فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا كَذٰلِكَ يُحْيِي ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾.

Repeat the same seven times.

5. Al-Mufaḍḍal ibn ʻUmar said: I visited Imam Abū-ʻAbdullāh (ʻa) while I had toothache. When I complained about that to him, he (ʻa) asked me to come near him. When I did, he entered his forefinger in my mouth and put it on the aching tooth. He then uttered some words so inaudibly that I could not hear what he said. Immediately, my toothache disappeared. He (ʻa) asked, "Mufaḍḍal, did your pain disappear?"

"Yes, it did," I answered.

He smiled upon hearing so. I then said, "I would like you to teach me this pain-tranquillizing prayer."

So, he (ʻa) said, "One day, Lady Fāṭimah (ʻa) came to her father (ṣ) and complained to him about toothache. So, the Holy Prophet (ṣ) entered the forefinger of his right hand in her mouth and placed it on the aching tooth and said these words:

'In the Name of Allah (I begin) and in Allah (I trust). I beseech You in the name of Your almightiness, all-majesty, and power to do all things! Verily, Mary did not give birth to

بِسْمِ اللَّهِ، وَبِاللَّهِ. أَسْأَلُكَ بِعِزَّتِكَ وَجَلاَلِكَ وَقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ؛ إِنَّ مَرْيَمَ لَمْ تَلِدْ غَيْرَ عِيسَى رُوحِكَ

anyone except Jesus Your spirit and Your word. I beseech You to remove all the harm felt by Fāṭimah the daughter of Khadījah.’	وَكَلِمَتِكَ، أنْ تَكْشِفَ مَا تَلْقَى فَاطِمَةُ بِنْتُ خَدِيجَةَ مِنَ الضُّرِّ كُلِّهِ.

Immediately, the pain she felt disappeared in the same way as your pain has just disappeared. I did not add any single word to what the Holy Prophet (ṣ) had said.”

6. ‘Aṭā' is reported to have said: I complained to Imam al-Ṣādiq (‘a) about toothache that I suffered from. So, he said, “You may repeat the following words seven times on the aching tooth:

‘In the Name of Allah (I begin) and in Allah (I trust). Calm down in the name of the power of Allah Who created you, because Allah has full power and authority over you and over the mountains that He fixed as same as He fixed you. So, calm down until you receive Allah’s decree about you. May Allah bless Muḥammad and his Household!’”	بِسْمِ اللَّهِ، وَبِاللَّهِ، اسْكُنْ بِقُدْرَةِ اللَّهِ الَّذِي خَلَقَكَ. فَإِنَّهُ قَادِرٌ مُقْتَدِرٌ عَلَيْكَ وَعَلَى الْجِبَالِ أثْبَتَهَا وَأثْبَتَكَ. فَقِرْ حَتَّى يَأتِيَ فِيكَ أمْرُهُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

Treatment of stomach troubles

1. A man is reported to have come to Imam ‘Alī Amīr al-Mu'minīn (‘a) and said, “O Amīr al-Mu'minīn! I am suffering from pains in my belly.”

The Imam (‘a) asked, “Are you married?”

“Yes, I am,” the man answered.

The Imam (‘a) instructed, “Ask your wife to give you some of her own money willingly and buy some honey. You may then pour on it some of rainwater and drink it. I hear Allah the All-glorified say in His Book, ‘*And We send down from the sky rain charted with blessing.* (50/9)’ I hear Him also say, ‘*There issues from within their bodies (i.e. bees) a drink of varying colors, wherein is healing for men.* (16/69)’ He also says, ‘*But if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.* (4/4)’ So, when blessings, healing, and good cheer gather together, you will be healed by the permission of Allah the All-exalted.”

When the man did, he was restored to health.

Treatment of waist aches

1. The Apostle of Allah (ṣ) said: When you feel waist trouble, you may pass your hands three times on the aching place and say three times:

I pray for the protection of the almightiness of Allah and His power to do whatever He wills against the evil of what I am suffering from.

أعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أجِدُ.

2. Imam al-Ṣādiq (ʿa) is reported as saying: You may pass your hand over the place of the pain and say:

In the Name of Allah (I begin) and in Allah (I place my trust). Muḥammad is the apostle of Allah. There is neither might nor power except with Allah the All-high and All-great. O Allah, please sweep away from me the pain that I feel in my waist.

بِسْمِ اللَّهِ، وَبِاللَّهِ. مُحَمَّدٌ رَسُولُ اللَّهِ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. اللَّهُمَّ امْسَحْ عَنِّي مَا أجِدُ فِي خَاصِرَتِي.

You may then pass your hand three time on the aching place.

Treatment of stomach winds

1. Yūnus ibn Yaʿqūb said: I said to Imam Abū-ʿAbdullāh (ʿa), "May Allah accept me as ransom for you! I feel pain in my belly."

The Imam (ʿa) instructed, "You should profess Allah's Oneness."

"What should I say?" I asked.

He (ʿa) instructed, "You should say:

O Allah! O Allah! O Allah! O my Lord! O All-beneficent! O Lord of all lords! O Master of all masters! Please heal me and save me from all maladies and diseases, for I am verily Your servant and the son of Your servant and I live under Your control."

يَا اللَّهُ! يَا اللَّهُ! يَا اللَّهُ! يَا رَبِّي! يَا رَحْمَانُ! يَا رَبَّ الأرْبَابِ وَيَا سَيِّدَ السَّادَاتِ، اشْفِنِي وَعَافِنِي مِنْ كُلِّ دَاءٍ وَسُقْمٍ. فَإنِّي عَبْدُكَ وَابْنُ عَبْدِكَ؛ أتَقَلَّبُ فِي قَبْضَتِكَ.

Treatment of colic and stomach swelling

In the Name of Allah Who took Abraham for intimate friend, spoke to Moses directly, and sent Muḥammad with the truth as His prophet.

بِسْمِ اللَّهِ الَّذِي اتَّخَذَ إبْرَاهِيمَ خَلِيلاً، وَكَلَّمَ مُوسَى تَكْلِيماً، وَبَعَثَ مُحَمَّداً بِالْحَقِّ نَبِيّاً.

You should then say three times:

O wind! Go out by the permission of Allah the All-exalted.

يَا رِيحُ، اخْرُجِي بِإذْنِ اللَّهِ تَعَالَى.

Treatment of stomach diseases

1. Imam al-Kāẓim (ʿa) is reported as saying: Write down Sūrah al-Fātiḥah, Sūrah al-Falaq, Sūrah al-Nās, and Sūrah al-Tawḥīd; and then write down these

words thereafter:

I pray for the protection of the Face of Allah the All-great and the protection of His almightiness that nothing can stop it against the evil of this pain and the evil of whatever is therein and the evil of what I fear.

أعُوذُ بِوَجْهِ اللَّهِ الْعَظِيمِ، وَعِزَّتِهِ الَّتِي لاَ تُرَامُ، وَقُدْرَتِهِ الَّتِي لاَ يُمْتَنَعُ مِنْهَا، مِنْ شَرِّ هَذَا الْوَجَعِ، وَمِنْ شَرِّ مَا فِيهِ، وَمِنْ شَرِّ مَا أحْذَرُ مِنْهُ.

Treatment of stomach troubles and other pains

1. Put your hand on the aching area and repeat these words seven times:

I pray for the protection of Allah's almightiness and majesty against the evil of what I am suffering from.

أعُوذُ بِعِزَّةِ اللَّهِ وَجَلاَلِـهِ مِنْ شَرِّ مَا أجِدُ.

2. Put your right hand on the aching area and say three times:

In the Name of Allah!

بِسْمِ اللَّهِ.

Treatment of tenesmus

1. 'Uthmān ibn 'Īsā reported: A man complained to Imam Abu'l-Ḥasan ('a) about tenesmus (frequent, excessive, and painful desire to defecate, accompanied by straining, but with little or no production of feces) that does not stop. So, the Imam ('a) instructed: When you accomplish the Night Prayer, you should say:

O Allah, whatever good deed that I did was from You alone and I do not deserve praise for it; and whatever wrongdoing that I did was from me and You did warn me against doing it; therefore, I am not excused in doing it. O Allah, I pray for Your protection against making me rely upon that which I do not deserve praise for doing it and against feeling secure although I did what I will not be excused for doing it.

اللَّهُمَّ مَا كَانَ مِنْ خَيْرٍ فَمِنْـكَ؛ لاَ حَمْدَ لِي فِيهِ. وَمَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَّرْتَنِيهِ؛ لاَ عُذْرَ لِي فِيهِ. اللَّهُمَّ إنِّـي أعُـوذُ بِـكَ أنْ أتَّكِلَ عَلَىٰ مَا لاَ حَمْدَ لِي فِيـهِ، أوْ آمَنَ مِمَّا لاَ عُذْرَ لِي فِيهِ.

Treatment of thyroiditis

1. For three days, read the following words three times on the person affected with thyroiditis:

In the Name of Allah (I being) and in Allah (I place my trust). Allah is the Most Great. Allah is the Most Great and He orders you not to increase in size.

بِسْمِ اللَّهِ، وَبِاللَّهِ. اللَّهُ أكْبَرُ. اللَّهُ أكْبَرُ. وَهُوَ يَأمُرُكَ أنْ لاَ تَكْبُرَ.

You should then say three times:

Attack the thief before he attacks you.

إِبتَدِئْ بِاللِّصِّ قَبْلَ أنْ يَبْتَدِئَ بِكَ.

Every time you say these words, you should spit on the gland, for this will make it dry up.

Treatment of enuresis (bedwetting)

1. Write the following words on a skin and hang it to the enuretic person:

hf hf hd hd hat hat kf kf kf hf hff hff hff m'hm ms'r lm: "Say: He is Allah, the One and Only." He is the overcoming wherefrom the enemy does not expect. Iblīs tries to be the master of human beings although the angels prostrated themselves before Adam by the command of Allah. He is noble and son of a noble lady and the son of *so-and-so* °°°°°°° I block and I tie with a Sūrah and a Sūrah: *sfh sfh* I seal with the stamp of Solomon the son of David for the sake of Allah the Lord of the Worlds.

هف هف هد هد هف هات هات أناله كف كف كف هف هفف هفف هفف معهم مسعر لم ﴿قُلْ هُوَ اللَّهُ أحَدٌ﴾ الغالب من حيث يستحسر العدو إبليس شيخ لبني آدم كما الذي سجد لآدم الملائكة بإذن الله إنه بنت كريمة و ولد ... بن ... °°°°°°° سددت شددت بسورة بسورة صفه صفه ختمت بخاتم سليمان بن داوود لله رب العالمين.

Treatment of sleep troubles

1. Recite the following evil-repelling prayer when you face sleep troubles, especially fear:

In the Name of Allah; the All-beneficent, the All-merciful: From Muḥammad the Apostle of Allah and the Ummi, Arab, Hashemite, Medinite, Abṭaḥite, and Tihāmite prophet; to all those jinn who dwell in this house: To begin with, you and us comprehend the truth. So, if some wicked jinn, or a false caller to the truth, or those who harm the babies, frighten the children, and cause them to urinate in their beds have broken into this house, then let them go to the idol-worshippers and to the pagans and let them leave those who hold the Qur'ān with them, live in the vicinity of the All-beneficent Lord, cause disgrace to Satan, and carry the Qur'ān in their right hands. May Allah bless Muḥammad the Prophet.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. مِنْ مُحَمَّدٍ، رَسُولِ اللَّهِ، النَّبِيِّ الأمِّيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْمَدَنِيِّ الأبْطَحِيِّ التِّهَامِيِّ، إلَى مَنْ حَضَرَ الدَّارَ مِنَ الْعُمَّارِ. أمَّا بَعْدُ، فَإِنَّ لَنَا ولَكُمْ فِي الْحَقِّ سَعَةً. فَإِنْ يَكُنْ فَاجِراً مُقْتَحِماً أوْ دَاعِيَ حَقٍّ مُبْطِلاً، أوْ مَنْ يُؤْذِي الْوِلْدَانَ وَيُفْزِعُ الصِّبْيَانَ وَيُبَوِّلُهُمْ فِي الْفِرَاشِ، فَلْيَمْضُوا إِلَى أصْحَابِ الأصْنَامِ وَإِلَى عَبَدَةِ الأوْثَانِ، وَلْيُخَلُّوا عَنْ أصْحَابِ الْقُرْآنِ فِي جِوَارِ الرَّحْمَانِ وَمَخَازِي الشَّيْطَانِ وَعَنْ أيْمَانِهِمُ الْقُرْآنُ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ.

2. For those who fear during sleep, they should recite these Qur'ānic verses and supplicatory words:

"Allah (Himself) witnesses that there is no god but HE, and (so do) the angels and those possessed of knowledge, standing firm for justice; (there is) no god but He, the Mighty, the Wise. Verily the religion with Allah is ISLAM (Submission to His will); and those whom the Book had been given did not differ but after the knowledge (of the truth) had come to them, out of envy among themselves; and whosoever disbelieves in the signs of Allah, then, verily, Allah is quick in reckoning." (3/18-9)

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ
وَأُوْلُواْ ٱلْعِلْمِ قَآئِمَۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾ إِنَّ ٱلدِّينَ
عِندَ ٱللَّهِ ٱلْإِسْلَٰمُۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ
أُوتُواْ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ
ٱلْعِلْمُ بَغْيَۢا بَيْنَهُمْۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ
ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾

"Allah! There is no god but He, the Ever-Living, the self-subsistent. Slumber seizes Him not nor sleep; His it is whatsoever is in the heavens and whatsoever is in the earth; Who is he that can intercede with Him but with His permission; He knows what is before them and what is behind them, while they can not comprehend anything out of His Knowledge save that which He wills, His Throne extends over the heavens and the earth, and the preservation of them both, tires Him not, And He is the Most High and the Most Great." (2/255)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُۚ لَا
تَأْخُذُهُۥ سِنَةٞ وَلَا نَوْمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلْأَرْضِۗ مَن ذَا ٱلَّذِي يَشْفَعُ عِندَهُۥٓ
إِلَّا بِإِذْنِهِۦۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْۖ وَلَا يُحِيطُونَ بِشَيْءٖ مِّنْ عِلْمِهِۦٓ إِلَّا
بِمَا شَآءَۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَاۚ وَهُوَ ٱلْعَلِيُّ
ٱلْعَظِيمُ ﴿٢٥٥﴾

Say: Call upon Allah or call upon the Beneficent Allah; whichever you call upon, He has the best names. And do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these. And say: All praise is due to Allah Who has not taken a son, Who has no partner in the kingdom, and Who has no helper to save Him from disgrace. And proclaim His greatness, magnifying Him. (17/110-11)

قُلِ ٱدْعُواْ ٱللَّهَ أَوِ ٱدْعُواْ ٱلرَّحْمَٰنَۖ أَيّٗا مَّا تَدْعُواْ
فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰۚ وَلَا تَجْهَرْ
بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ
سَبِيلٗا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِي لَمْ يَتَّخِذْ
وَلَدٗا وَلَمْ يَكُن لَّهُۥ شَرِيكٞ فِي ٱلْمُلْكِ وَلَمْ يَكُن
لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّۖ وَكَبِّرْهُ تَكْبِيرَۢا ﴿١١١﴾

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ

established on the throne of authority. He draws the night as a veil over the day, each seeking the other in rapid succession. He created the sun, the moon, and the stars, all governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds! Call on your Lord with humility and in private, for Allah loves not those who trespass beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing in your hearts, for the mercy of Allah is always near to those who do good. (7/54-6)

وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِي ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ (٥٤) ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ (٥٥) وَلَا تُفْسِدُوا۟ فِي ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ (٥٦)

"Now has come to you a messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the believers is he most kind and merciful. But if they turn away, Say: Allah suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne of Glory Supreme! (9/128-9)"

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ (١٢٨) فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِيَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

"Say: 'Who can keep you safe by night and by day from the wrath of Allah the Most Gracious' (21/42)"

قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ

And from the beasts, jinn, and sorcerers?

مِنَ السِّبَاعِ وَالْجِنِّ وَالسَّحَرَةِ

"Say: 'Allah is the Creator of all things. He is the One, the Supreme and Irresistible. (13/16)"

قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَيْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ

"That day will every soul be requited for what it earned. No injustice will there be that day, for Allah is swift in taking account. (40/17)"

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ

"Whose will be the dominion that day? That of Allah, the One the Irresistible. (40/16)"

لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ

Treatment of dystocia

1. Imam al-Ṣādiq (ʻa) is reported to have said: When a pregnant woman faces troubles in childbirth, write down the following supplicatory words on a skin or a sheet of paper:

O Allah, O reliever of agonies, dispeller of distresses, and beneficent and merciful of this world and the Hereafter, (please) have mercy upon *so-and-so* the daughter of *so-and-so* with such mercy that makes her dispense with the mercy of all of Your creatures, relieve her anguish, repel her distress, and make easy her childbirth. "And judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds."

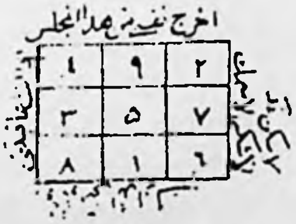
اللَّهُمَّ فَارِجَ ٱلْهَمِّ، وَكَاشِفَ ٱلْغَمِّ، وَرَحْمٰنَ ٱلدُّنْيَا وَٱلآخِرَةِ وَرَحِيمَهُمَا: ٱرْحَمْ... بِنْتَ ... رَحْمَةً تُغْنِيهَا بِهَا عَنْ رَحْمَةِ جَمِيعِ خَلْقِكَ، تَفْرُجُ بِهَا كُرْبَتَهَا، وَتَكْشِفُ بِهَا غَمَّهَا، وَتُيَسِّرُ وِلَادَتَهَا. ﴿وَقُضِيَ بَيْنَهُمْ بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ. وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ﴾

2. Recite the following supplicatory prayer for women or animals that undergo difficulty in childbirth:

O He Who creates souls from souls and draws souls from souls, draw this fetus by Your might and power.

يَا خَالِقَ النَّفْسِ مِنَ النَّفْسِ وَمُخَلِّصَ النَّفْسِ مِنَ النَّفْسِ، أَخْلِصْهُ بِحَوْلِكَ وَقُوَّتِكَ.

3. According to another narration, write down the aforesaid supplicatory prayer on two pieces of cloth that water cannot reach and put them under the two legs of the pregnant undergoing abnormal pains of childbirth.



4. According to another narration, write down the same figure on a sheet of paper and hang it to the right thigh of the pregnant and write down the following words on a sheet of paper and hang it to her left thigh:

"From the earth did We create you, and into it shall We return you, and from it shall We bring you out once again. (20/55)"

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

O He Who creates souls from souls and draws souls from souls, please relieve our agony so that she will give birth to a sound child by the permission of Allah the Almighty and All-majestic.

يَا خَالِقَ النَّفسِ مِنَ النَّفسِ وَمُخَلِّصَ النَّفسِ مِنَ النَّفسِ، فَرِّجْ عَنَّا. فَأَلْقَتْهُ سَوِيّاً بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

5. Write down the following figure on the back of a saucer so that the pregnant woman should sit on it. If she does, she will give birth to her child swiftly and easily by the permission of Allah.

اثنين	ثلاثة	اربعة
اربعة	اثنين	ثلاثة

Treatment of Medinite vein

Make a thread of camel hair by tearing it out from the camel but avoid clipping it with a knife or any other tool. Knot it seven knots and recite Sūrah al-Fātiḥah three times on every knot. Then, recite the following supplicatory prayer three times on it:

In the Name of Allah the Eternal, the Eternal, Who records the number of all things, Who is the Nearest of all things, Who is too pure to take anyone for son, Who is too High to be begotten, Who fulfills what He promises, Who is the limitlessly Almighty, and Who is the Powerful without the help of anything. He begets not, nor is He begotten; and none is like Him. O He Who created all creatures! O He Who knows the secrets and the hidden! O He Who made the heavens flexible to Him! O He Who expanded the earth through His almightiness! O He Who fixed the mountains through His will! O He Who saved the frightened from all ordeals! Send blessings on Muḥammad, the best of Your creatures, and heal *so-and-so* the son of *so-and-so* with Your healing, and remedy him with Your remedy, and save him from Your tribulations, for You have the power to do all things You want

بِسْمِ اللَّهِ الأَبَدِ الأَبَدِ، الْمُحْصِي الْعَدَدَ، الْقَرِيبِ لِمَا بَعُدَ، الطَّاهِرِ عَنِ الْوَلَدِ، الْعَالِي عَنْ أَنْ يُولَدَ، الْمُنْجِزِ لِمَا وَعَدَ، الْعَزِيزِ بِلاَ عَدَدٍ، الْقَوِيِّ بِلاَ مَدَدٍ. لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. يَا خَالِقَ الْخَلِيقَةِ! يَا عَالِمَ السِّرِّ وَالْخَفِيَّةِ! يَا مَنِ السَّمَاوَاتُ بِقُدْرَتِهِ مُرْخَاةٌ! يَا مَنِ الأَرْضُ بِعِزَّتِهِ مَدْحُوَّةٌ! يَا مَنِ الْجِبَالُ بِإِرَادَتِهِ مُرْسَاةٌ! يَا مَنْ نَجَا بِهِ صَاحِبُ الْفَرَقِ مِنْ كُلِّ آفَةٍ وَبَلِيَّةٍ! صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ خَيْرِ خَلْقِكَ وَاشْفِ اللَّهُمَّ ... بْنَ ... بِشِفَائِكَ وَدَاوِهِ بِدَوَائِكَ وَعَافِهِ مِنْ

and You are the most Merciful of all those who show mercy. May Allah bless Muḥammad the Prophet and bless his immaculate Household!

بَلاَئِكَ. إِنَّكَ قَادِرٌ عَلَى مَا تَشَاءُ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ الطَّيِّبِينَ.

Treatment of tumors and wounds

1. The Holy Imam ('a) is reported as saying: Take a knife and pass it over the wounded place, saying:

In the Name of Allah I pray for His protection for you against sharp things, iron, the effects of wounds, the compacted rocks, the affected veins, the heated tumors, the heat of food, and the coldness of drinks. In the Name of Allah do I start and in the Name of Allah do I finish.

بِسْمِ اللَّهِ أَرْقِيكَ مِنَ الْحَدِّ وَالْحَدِيدِ، وَمِنْ أَثَرِ الْعُودِ، وَمِنَ الْحَجَرِ الْمَلْبُودِ، وَمِنَ الْعِرْقِ الْعَاثِرِ، وَمِنَ الْوَرَمِ الأَحَرِّ، وَمِنَ الطَّعَامِ وَحَرِّهِ، وَمِنَ الشَّرَابِ وَبَرْدِهِ. بِسْمِ اللَّهِ فَتَحْتُ، وَبِسْمِ اللَّهِ خَتَمْتُ.

You should then fix the knife in the ground.

Evil-repelling prayer against warts

1. Imam al-Riḍā ('a) is reported as saying: The one affected with warts may wait for the first star to appear in the sky in the evening and avoid gazing at it. He may then take some dust and rub it over the warts while saying these words:

In the Name of Allah (I begin) and in Allah (I trust). You saw me but I did not show you the evil of looking at you. May Allah remove your effects! Please take away my warts with you.

بِسْمِ اللَّهِ، وَبِاللَّهِ. رَأَيْتَنِي وَلَمْ أُرِكَ، سُوءَ عَوْدِ بَصَرِكَ. اللَّهُ يُخْفِي أَثَرَكَ. إِرْفَعْ ثَآلِيلِي مَعَكَ.

Evil-repelling prayer against freckles and leprosy

1. You may draw a line around the freckles and write down these words in the middle of it:

būtā būtā bartātā, call on sounds:

بوتا بوتا برتاتا ادعى أصواتا

"And they pass away as the passing away of the cloud; this is the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do. (27/88)"

وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

2. In the early morning before eating or drinking anything, you may write down the following words on the freckles and the affected area:

harīquh harīquh: until you like the method.

هريقه مريقه حتى تحب الطريقه

3. In the early morning, write down these words:

qhrid qahranid ksrhn karwhn salar khshk bad: In the name of the All-holy King.

قهر يد قهر انيد كسرهن كـروهن سـالار خشـك باد بِحَقِّ ٱلْمَلِكِ ٱلْقُدُّوسِ.

Evil-repelling prayer against smallpox

1. Write down the following figure on the upper arm of the affected person, because this will stop smallpox or will prevent it from appearing by the permission of Allah:

سی سی وبالفرعز
السـرالسـرنادس
ارنوس اس

2. You may also write down the following figure and hang it on the person affected with smallpox:

١٦	٣	٢	١٣
٥	١٥	١١	٨
٩	٦	٧	١٢
٤	١٥	١٤	١

Evil-repelling prayer against scorpions and serpents

1. Imam al-Ṣādiq ('a) is reported as saying: Say the following supplicatory prayer in the evening:

In the Name of Allah and in Allah (I trust). May Allah bless Muhammad and his Household. I dispel all scorpions and serpents by the permission of Allah, the All-blessed and All-exalted with their mouths, tails, hearings, sights, and powers from me and from those whom I love up to the light of the day if Allah the All-exalted permits.

بِسْمِ ٱللَّهِ وَبِٱللَّهِ، وَصَلَّى ٱللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ. أَخَذْتُ ٱلْعَقَارِبَ وَٱلْحَيَّاتِ كُلَّهَا بِإِذْنِ ٱللَّهِ تَبَارَكَ وَتَعَالَى، بِأَفْوَاهِهَا وَأَذْنَابِهَا، وَأَسْمَاعِهَا وَأَبْصَارِهَا، وَقُوَاهَا عَنِّي وَعَمَّنْ أَحْبَبْتُ، إِلَى ضَحْوَةِ ٱلنَّهَارِ، إِنْ شَاءَ ٱللَّهُ تَعَالَى.

2. Imam al-Ṣādiq ('a) is also reported to have advised of saying the following supplicatory prayers for avoiding the stings of scorpions and serpents:

In the Name of Allah (I begin), in Allah (I trust), and on Allah do I rely: "And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything, (65/3)" O Allah, please place me

بِسْمِ ٱللَّهِ وَبِٱللَّهِ، وَتَوَكَّلْتُ عَلَى ٱللَّهِ. ﴿وَمَنْ يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُ. إِنَّ ٱللَّهَ بَالِغُ أَمْرِهِ. قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَيْءٍ قَدْراً.﴾ ٱللَّهُمَّ ٱجْعَلْنِي فِي كَنَفِكَ

under Your care and in Your vicinity and put me under Your security.

وَفِي جِوارِكَ، واْجْعَلْنِي فِي أَمْنِكَ.

3. Imam al-Ṣādiq (ʻa) is also reported as saying: Some people came to the Apostle of Allah (ṣ) complaining to him about the harm caused to them by scorpions. The Holy Prophet (ṣ) instructed them to repeat these words seven times in mornings and evenings:

I seek protection of the Perfect Words of Allah that neither dutiful nor sinful one can surpass and Whose neighbor cannot be harmed against the evil of whatever He has originated and has created, against the evil of devils and their snares, and against the evil of every living creature that He holds it by its forelock. Verily, my Lord is on a straight path.

أعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ، الَّذِي لاَ يُخْفَرُ جَارُهُ، مِنْ شَرِّ مَا ذَرَأَ، وَمِنْ شَرِّ مَا بَرَأَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَمِنْ شَرِّ كُلِّ دَابَّةٍ هُوَ آخِذٌ بِنَاصِيَتِهَا. إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

Imam al-Bāqir (ʻa) said: I guarantee for every one who says these words in evening that no scorpion or termite will reach him up to the next morning.

Evil-repelling prayer against serpents

1. This is the evil-repelling prayer used by the prophet Solomon (ʻa):

In the Name of Allah, the All-beneficent, the All-merciful: This is the stamp of Solomon the son of David: *akh akh wmaskh angels hbwa sbwmar wamadha wadaqwa frada Maryam hndna*. In the Name of Allah I seal and Allah is the seal of all things.

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. خاتم سليمان بن داود أخ أخ و ماسكه ملائكة هبوا سبورمار واماذا وداقوى فرادى مريم هندنا باسم الله خاتم وبالله الخاتم.

When you repeat these words three times, the snake comes out and takes out its tongue. When it does so, you may overtake it.

2. To avoid snakes entering one's house, one may write the following words on four sheets of paper and bury them in the four angles of the house:

In the Name of Allah, the All-beneficent, the All-merciful: *hjh w mhjh w yhwriḥya wṭrd.*

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. هجه ومهجه ويهوريحيا واطرد.

Evil-repelling prayer against scorpions

1. On the fifth of isphand (the last month in the Persian calendar; corresponding to 21st or 20th of February), while having performed the ritual ablution, write down these words on a sheet of paper and save it in a safe place and do not say any word while writing down:

In the Name of Allah: *sjjh sjjh qrnyh brnyh mlḥh bḥrq'ya brq'ya t'ṭa qṭ'h tfṭh.*

بِسْمِ اللَّهِ. سجه سجه قرنيه برنيه ملحه بحرقعيا برقعيا تعطا قطعه تفطه.

2. This evil-repelling prayer against snakes is reported from the Holy Prophet (ṣ) who said: Write down these words on a sheet of paper and place it in the wall of the house, because it will then fall down into two halves.

3. Ibrāhīm al-Nakha'ī said: I was stung by a snake in the neck; so, al-Aswad ibn Yazīd used an evil-repelling prayer for me and I was restored to health.

Evil-repelling prayer against flees

1. Say these words:

O black, leaping fleas that care for neither a lock nor a door, I adjure you in the name of the Mother of the Book not to annoy my companions and me until night terminates and morning comes carrying what it carries and until the morning returns carrying what it carries.

أَيُّهَا ٱلأَسْوَدُ ٱلوَثَّابُ، ٱلَّذِي لاَ يُبَالِي غَلَقاً وَلاَ بَاباً! عَزَمْتُ عَلَيْكَ بِأُمِّ ٱلْكِتَابِ أَنْ لاَ تُؤْذِيَنِي وَأَصْحَابِي إِلَىٰ أَنْ يَنْقَضِيَ ٱللَّيْلُ وَيَجِيءَ ٱلصُّبْحُ بِمَا جَاءَ بِهِ وَالَّذِي تَعْرِفُهُ إِلَى أَنْ يَؤُوبَ الصُّبْحُ بِمَا آبَ.

Evil-repelling prayer for having the lost returned

1. Imam al-Ṣādiq ('a) is reported to have said: Write down the following words on a sheet of paper:

In the Name of Allah, the All-beneficent, the All-merciful: The hand of *so-and-so* is tied up to his neck. When he holds out his hand, he is almost unable to see it: "And to whomsoever Allah does not give light, he has no light."

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. يَدُ ... مَغْلُولَةٌ إِلَى عُنُقِهِ، إِذَا أَخْرَجَهَا لَمْ يَكَدْ يَرَاهَا. ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِنْ نُورٍ.﴾

You should then roll it, put it between two pieces of wood and cast it in the aperture of the house where the fugitive used to sleep.

Evil-repelling prayer against wounds of animals

1. Take a piece of wool that has not been coped with water and twist it and then tie it in seven knots while saying these words every time you tie a knot:

Jesus the son of Mary went out riding on a bright-colored ass but it was neither wounded nor injured. Now, I use this evil-repelling prayer for you and it is Allah the Almighty and All-majestic Who heals you.

خَرَجَ عِيسَى بْنُ مَرْيَمَ عَلَى حِمَارٍ أَقْمَرَ لَمْ يَدْخَسْ وَلَمْ يَرْهَصْ. أَنَا أَرْقِيكَ، وَاللَّهُ عَزَّ وَجَلَّ يَشْفِيكَ.

You may then tie it on the place of the wound.

Bewitchment

1. Muhammad is 'Īsā is reported to have said: I asked Imam al-Riḍā ('a) whether bewitchment is true or not. He ('a) answered, "It is true and it really harms by the permission of Allah. So, when you are affected by bewitchment, you may raise your hand to the level of your face and say these words:

In the Name of Allah the All-great and the Lord of the Great Throne, go away from me and fade away."

بِسْمِ اللهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ إِلاَّ
ذَهَبْتِ وَانْقَرَضْتِ.

Another man asked Imam al-Riḍā ('a) about the evil eyes. He ('a) answered, "It is true, too. When you are affected by an evil eye, you should raise your both hands to the level of your face, recite Sūrah al-Fātiḥah, Sūrah al-Tawḥīd, Sūrah, al-Falaq, and Sūrah al-Nās, and then rub your hands over your forehead. This is useful by the permission of Allah."

2. Imam Abū-'Abdullāh al-Ṣādiq ('a) is reported to have been asked about the two evil-repelling Qur'ānic chapters (that is, Sūrah al-Falaq and Sūrah al-Nās). He ('a) answered, "The Apostle of Allah (ṣ) was bewitched by Labīd ibn A'ṣam the Jew. So, the Archangel Gabriel came to the Holy Prophet (ṣ) with the two evil-repelling Qur'ānic chapters. Then, the Holy Prophet (ṣ) ordered Imam 'Alī ('a) to bring him a thread and tie twelve knots on it. The Holy Prophet (ṣ) then asked Imam 'Alī ('a) to accompany him to a well known as Dharwān Spring. The Holy Prophet (ṣ) instructed, ''Alī, go down the well and untie the knots while you recite a verse of the two chapters.' When Imam 'Alī did, the bewitchment that had affected the Apostle of Allah (ṣ) faded away."

3. 'Abdullāh ibn 'Abbās is reported to have said: Labīd ibn A'ṣam cast a spell over the Holy Prophet (ṣ) and hid the bewitchment in a well in the quarter of Banū-Zurayq. Due to the effect of the bewitchment, the Holy Prophet (ṣ) fell sick. One day, two angels visited him in sleep. One of them sat to the side of his head while the other sat to the side of his feet. They told the Holy Prophet (ṣ) that the spell was cast in the well of Dharwān in the bottom of a spadix of a date-palm tree under a rock in the bottom of the well.

When the Holy Prophet (ṣ) woke up, he sent Imam 'Alī, al-Zubayr, and 'Ammār to that place. They dried out the water of that well, removed the rock, and took out the spadix where they found some hairs of his head along with teeth of his comb tied in eleven knots and stitched with needles.

Accordingly, Sūrah al-Falaq and Sūrah al-Nās were revealed. With reciting each verse of the two Qur'ānic chapters, a knot was untied and the Holy Prophet (ṣ) was restored to health gradually. When he finished reciting, he was restored to health completely as if he had never fallen sick. Meanwhile, the Archangel

Gabriel was repeating these words:

In the Name of Allah I use this evil-repelling prayer for you against all that which harms you including sorcerers and evil eyes. Allah may heal you.

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ
يُؤْذِيكَ، مِنْ حَاسِدٍ وَعَيْنٍ، وَاللَّهُ
يَشْفِيكَ.

Spell-repelling prayer

1. Write the following Qur'ānic verses on a skin and hang it to the bewitched person:

"Moses said: 'What you have brought is sorcery. Allah will surely make it of no effect, for Allah prospers not the work of those who make mischief. And Allah by His words does prove and establish His truth, however much the sinners may hate it! (10/81-2)'"

قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ إِنَّ ٱللَّهَ
سَيُبْطِلُهُۥٓ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ
ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ

"We put it into Moses' mind by inspiration: 'Throw now your rod,' and, behold! It swallows up straight away all the falsehoods which they fake. Thus truth was confirmed, and all that they did was made of no effect. So, the great ones were vanquished there and then, and were made to look small. (7/117-9)"

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا
هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ
وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟ هُنَالِكَ
وَٱنقَلَبُوا۟ صَٰغِرِينَ

2. Repeat the following Qur'ānic verse seven times:

"He said: 'We will certainly strengthen your arm through your brother, and invest you both with authority, so they shall not be able to touch you. With Our Sign shall you triumph, you two as well as those who follow you.' (28/35)"

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ
لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَٰتِنَآ
أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ

3. Imam al-Ṣādiq ('a) is reported to have said: A woman said to the Apostle of Allah (ṣ), "My husband is cruel with me; so, I cast a spell on him so that his heart will be made inclined to me."

The Holy Prophet (ṣ), angrily, said, "Evil is what you have done! You ruined your trade (with Allah) and ruined your eyes. The virtuous angels, as well as the angels of the heavens and the earth, must have now cursed you."

Strongly affected by these words, the woman observed fasting all the days, spent the nights with devotional acts, shaved the hair of her head, and put on rough clothes as an expression of repentance.

When the Holy Prophet (ṣ) was informed about her situation, he commented, "All that will not be accepted from her."

Some of his companions asked, "Why should all that not be accepted from her, while the repentance of the unbelieving sorcerers are accepted?"

The Holy Prophet (ṣ) expressed, "This is so because polytheism is graver than unbelief. In fact, polytheism and sorcery are twins."

Evil-eye repelling prayer

1. Zurārah is reported to have said: To repel evil-eye, puff out four times in the right nostril and three times in the left, and then say these words:

In the Name of Allah. There is no harm remaining. Please, remove difficulty, O Lord of the people, and heal, for You are the Healer and none can remove difficulty save You.

بِسْمِ اللَّهِ، لاَ بَأسَ، أذهِبِ الْبَأسَ رَبَّ
النَّاسِ وَاشْفِ. أنتَ الشَّافِي، ولاَ
يَكْشِفُ الْبَأسَ إلاَّ أنتَ.

2. Imam al-Ṣādiq ('a) is reported as saying: If there had been anything that can overcome the predestined decrees, it would most surely have been the evil-eye.

Evil-repelling prayer against evil-eye

1. Recite Sūrah al-Fātiḥah and then write down these words:

In the Name of Allah. I pray for the protection of the Perfect Words of Allah for *so-and-so* against whatever He created, fashioned, and originated, against all evil eyes, hearing ears, and speaking tongues; verily, my Lord leads to a straight path; and against Satan, his cavalry, and his infantry:

بِسْمِ اللَّهِ. أُعِيذُ ... بنَ ... بِكَلِمَاتِ اللَّهِ
التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ
عَيْنٍ نَاظِرَةٍ وَأُذُنٍ سَامِعَةٍ وَلِسَانٍ
نَاطِقٍ، إنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ،
وَمِنْ شَرِّ الشَّيْطَانِ وَخَيْلِهِ وَرَجِلِهِ:

"Further he said: 'O my sons! Enter not all by one gate: enter by different gates.' (12/67)"

وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدْخُلُواْ مِنْ
أَبْوَٰبٖ مُّتَفَرِّقَةٖ

Prayer for fending off evil-eye

1. The following evil-repelling prayer may be said to fend off the evil eyes:

O Allah; O Lord of pouring rainwater, solid rocks, dusky night, and wet and dry things, (please) repel the evil eye of the observer to his liver, neck, and property.

اللَّهُمَّ رَبَّ مَطَرٍ حَابِسٍ، وَحَجَرٍ يَابِسٍ،
وَلَيْلٍ دَامِسٍ، وَرَطْبٍ وَيَابِسٍ؛ رُدَّ عَيْنَ
الْعَيْنِ عَلَيْهِ فِي كَبِدِهِ وَنَحْرِهِ وَمَالِهِ.

“Then look again: Can you see any rifts? Then, look again and yet again, your sight will return to you weakened and made dim.”

﴿فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ. ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئاً وَهُوَ حَسِيرٌ.﴾

CHAPTER FIVE
AMULETS

Amulet of Imam 'Alī

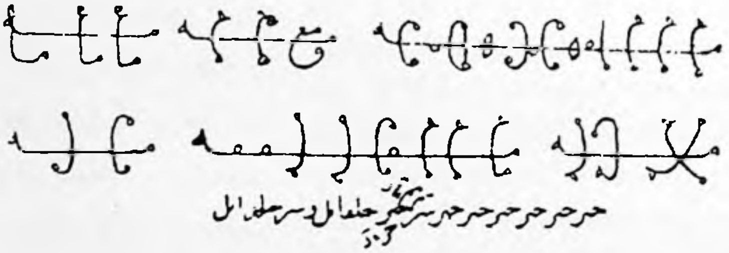
1. This amulet is used for the bewitched, the touched by the jinn, the epileptic, the poisoned, the prosecuted by the ruling authorities, the harmed by Satan, and the frightened by whatever is frightening. The person on whom this amulet is hanged should not fear thieves, robbers, beasts, serpents, scorpions, and all things that may cause harm. It is as follows:

In the Name of Allah; the All-beneficent, the All-merciful: *ay knwsh ay kanwsh arshsh 'ṭnyṭnyṭḥ ya myṭṭrwn fryalsnwn ma w ma sama swya ṭyṭshalwsh khyṭwsh mshfqysh mshaṣ'wsh aw ṭy'ynwsh lyṭfytksh*: This is it! This is it! "You were not on the western side when We decreed the Commission to Moses, nor were you a witness. (28/44)" Come out from it by the power of Allah, O accursed one, by the almightiness of the Lord of the Worlds. Come out of it; otherwise, you will be one of the witnesses. Come out from it; "it is not for you to be arrogant here. Get out, for you are of the meanest. (7/13)" "Get out from this, disgraced and expelled (7/18)" and accursed, "as We cursed the Sabbath-breakers, for the decision of Allah must be carried out. (4/47)" Come out, O follower of the aggrieved one. Come out, O *swraswr* in the name of the Hoarded Name, O *myṭṭrwn ṭrḥwn mra'wn*; "So blessed be Allah, the best to create. (23/14)" O *hayya sharāhayā*, O

بِسْمِ اللَّهِ الرَّحْمَان الرَّحِيمِ. أي كنوش أيِ كنوش ارشش عطنيطنيطح يا ميططرون فريالسنون ما و ما ساما سويا طيطشالوش خيطوش مشفقيش مشاصعوش أو طيعينوش ليطفيتكش هَذَا هَذَا: ﴿وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ﴾ أخْرُجْ بِقُدْرَةِ اللَّهِ مِنْهَا أيُّهَا اللَّعِينُ، بِعِزَّةِ رَبِّ الْعَالَمِينَ. أخْرُجْ مِنْهَا وَإِلاَّ كُنْتَ مِنَ الشَّاهِدِينَ. أخْرُجْ مِنْهَا: ﴿فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ﴾ ﴿ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا﴾ مَلْعُوناً: ﴿كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾ أخْرُجْ يَا ذَوِي الْمَخْزُون. أخْرُجْ يَا سوراسور

Ever-living and Self-subsistent, I adjure you by the name written on the forehead of Seraph, dispel from the holder of this document every genie, both males and females, every devil, both males and females, every jinn, both males and females, every sorcerer, both males and females, every ghoul, both males and females, and every one playing or trying to play with the sons of Adam. There is neither might nor power except with Allah the All-high and All-great. May Allah bless Muḥammad and his immaculate and pure Household.

بِالإِسْمِ الْمَخْزُونِ يا ميططرون طرحون مراعون: ﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾ يَا هِيّاً شَرَاهِيّاً حَيّاً قَيُّوماً بِالإِسْمِ الْمَكْتُوبِ عَلَى جَبْهَةِ إِسْرَافِيلَ اطْرُدْ عَنْ صَاحِبِ هَذَا الْكِتَابِ كُلَّ جِنِّيٍّ وَجِنِّيَّةٍ وَشَيْطَانٍ وَشَيْطَانَةٍ وَتَابِعٍ وَتَابِعَةٍ وَسَاحِرٍ وَسَاحِرَةٍ وَغُولٍ وَغُولَةٍ وَكُلَّ مُتَعَبِّثٍ وَعَابِثٍ يَعْبَثُ بِابْنِ آدَمَ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.



Amulet of Imam Zayn al-ʿĀbidīn

In the Name of Allah; the All-beneficent, the All-merciful. In the Name of Allah (I begin) and in Allah (I put my trust). I shut the mouths of jinn, human beings, devils, sorcerers, demons, both jinn and human beings, rulers, and their protégés in the name of Allah the Almighty and Mightiest, in the name of Allah the Great and Greatest, and in the name of Allah that is evident, immanent, hoarded, and stored, and by which Allah has established the heavens and the earth and then prevailed on the Throne. "In the Name of Allah; the All-beneficent, the All-merciful. And the word shall come to pass

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ. بِسْمِ ٱللَّهِ وَبِٱللَّهِ. سَدَدْتُ أَفْوَاهَ ٱلْجِنِّ وَٱلإِنْسِ وَٱلشَّيَاطِينِ وَٱلسَّحَرَةِ وَٱلأَبَالِسَةِ مِنَ ٱلْجِنِّ وَٱلإِنْسِ، وَٱلسَّلاَطِينِ وَمَنْ يَلُوذُ بِهِمْ، بِٱللَّهِ ٱلْعَزِيزِ ٱلأَعَزِّ، وَبِٱللَّهِ ٱلْكَبِيرِ ٱلأَكْبَرِ. بِسْمِ ٱللَّهِ ٱلظَّاهِرِ ٱلْبَاطِنِ ٱلْمَكْنُونِ ٱلْمَخْزُونِ، ٱلَّذِي أَقَامَ بِهِ ٱلسَّمَاوَاتِ وَٱلأَرْضَ ثُمَّ ٱسْتَوَىٰ عَلَىٰ ٱلْعَرْشِ. بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ: «وَوَقَعَ ٱلْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لاَ

against them because they were unjust, so they shall not speak." "He shall say: Go away into it and speak not to Me." "And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed in a failure." "And the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound." "And We have cast veils over their hearts lest they understand it and a heaviness into their ears." "And when you mention your Lord alone in the Qur'ān they turn their backs in aversion." "And when you recite the Qur'ān, We place between you and those who do not believe in the hereafter a hidden barrier." "And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see." "On that day, We will set a seal upon their mouths, and their hands shall speak to Us." "So, they shall not speak." "Had you spent all that is in the earth, you could not have united their hearts, but Allah united them. Surely, He is Mighty, Wise."

يَنْطِقُونَ.» «قَالَ ٱخْسَئُواْ فِيهَا وَلاَ تُكَلِّمُونِ.» «وَعَنَتِ ٱلْوُجُوهُ لِلْحَيِّ ٱلْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْماً.» «وَخَشَعَتِ ٱلأَصْوَاتُ لِلرَّحْمٰنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً.» «وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْراً.» «وَإِذَا ذَكَرْتَ رَبَّكَ فِي ٱلْقُرْآنِ وَحْدَهُ وَلَّوْاْ عَلَىٰ أَدْبَارِهِمْ نُفُوراً.» «وَإِذَا قَرَأْتَ ٱلْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لاَ يُؤْمِنُونَ بِٱلآخِرَةِ حِجَاباً مَسْتُوراً.» «وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ.» «ٱلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ.» «فَهُمْ لاَ يَنْطِقُونَ.» «لَوْ أَنْفَقْتَ مَا فِي ٱلأَرْضِ جَمِيعاً مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ.»

Amulet of Imam al-Riḍā

1. This amulet can be a piece of paper or a patch that should be put in one's pocket:

In the Name of Allah; the All-beneficent, the All-merciful. "Surely, I seek refuge in the Beneficent Allah from you, if you are pious." "Be driven into it with ignominy! And speak not to Me. (23/108)" I overtake your hearing and sight by the hearing and sight of Allah and I overtake your power and authority by the power of Allah and the authority of Allah; He prevents you from reaching me through the same barrier by which He saved His prophets and apostles and protected them against Pharaohs and their sways. Gabriel is to my right side, Michael to my left side,

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ: ﴿أَعُوذُ بِٱلرَّحْمٰنِ مِنكَ إِنْ كُنْتَ تَقِيّاً﴾ ﴿إِخْسَؤُوا فِيهَا وَلاَ تُكَلِّمُونِ﴾ أَخَذْتُ سَمْعَكَ وَبَصَرَكَ بِسَمْعِ اللَّهِ وَبَصَرِهِ وَأَخَذْتُ قُوَّتَكَ وَسُلْطَانَكَ بِقُوَّةِ اللَّهِ وَسُلْطَانِ اللَّهِ، الْحَاجِزِ بَيْنِي وَبَيْنَكَ بِمَا حَجَزَ بِهِ أَنْبِيَاؤُهُ وَرُسُلُهُ وَسَتَرَهُمْ مِنَ الْفَرَاعِنَةِ

Muḥammad to my front side, and Allah is overseeing me and He prevents you from reaching me and protects me from you through His might and power. Allah is sufficient to me and He is the best of all those upon whom one may rely. Only that which Allah wills to come to pass shall come to pass, but that which He does not will to come to pass shall never come to pass.

وَسَطَوَاتِهِم. جَبْرَئِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي، وَمُحَمَّدٌ أَمَامِي، وَاللَّهُ مُحِيطٌ بِي يَحْجِزُكَ عَنِّي وَيَحُولُ بَيْنَكَ وَبَيْنِي بِحَوْلِهِ وَقُوَّتِهِ. وَحَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ.

It is also recommended to write down Āyah al-Kursī in the revelation way and add:

There is neither might nor power except with Allah the All-high and All-great.

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Another amulet of Imam 'Alī Amīr al-Mu'minīn

In the Name of Allah; the All-beneficent, the All-merciful: In the Name of Allah (I begin) and in Allah (I trust). O my Lord, I seek refuge with You, I place my trust in You, and I resort all my affairs to You. O my Lord, I entrust my weak sanctuary to Your invulnerable sanctuary, seeking Your shelter, begging You for help, beseeching You to support me against those who overpower me, suppress me, have power to persecute me, and make steps to wronging me. O my Lord, I am falling back upon Your protection, because the one You protect shall never be harassed. O my Lord, please get over those who got over me by Your strength; subdue those who subdued me through Your power, and smash those who oppressed me through Your grip. O my Lord, accept my appeal for Your guard, for those who enjoy Your guard have received Your guard only because they prayed to You for Your guard. O my Lord, in all of that, cover me with Your covering. Verily, he who covers himself with Your covering shall always be secure and saved, since there is neither might nor power except with You. You never beget a son, and

بِسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمِ. بِاسْمِ اللَّهِ وَبِاللَّهِ. رَبِّ اخْتَرَزْتُ بِكَ، وَتَوَكَّلْتُ عَلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ. رَبِّ أَلْجَأتُ ضَعْفَ رُكْنِي إِلَى قُوَّةِ رُكْنِكَ مُسْتَجِيراً بِكَ، مُسْتَنْصِراً لَكَ، مُسْتَعِيناً بِكَ عَلَى ذَوِي التَّعَزُّزِ عَلَيَّ وَالْقَهْرِ لِي وَالْقُوَّةِ عَلَى ضَيْمِي وَالإِقْدَامِ عَلَى ظُلْمِي. يَا رَبِّ إِنِّي فِي جِوَارِكَ، فَإِنَّهُ لاَ ضَيْمَ عَلَى جَارِكَ. رَبِّ فَاقْهَرْ عَنِّي قَاهِرِي بِقُوَّتِكَ، وَأَوْهِنْ عَنِّي مُسْتَوْهِنِي بِقُدْرَتِكَ، وَاقْصِمْ عَنِّي ضَائِمِي بِبَطْشِكَ. رَبِّ وَأَعِذْنِي بِعِيَاذِكَ. بِكَ امْتَنَعَ عَائِذُكَ. رَبِّ وَأَدْخِلْ عَلَيَّ فِي ذَلِكَ كُلِّهِ سِتْرَكَ؛ وَمَنْ يَسْتَتِرُ بِكَ فَهُوَ الآمِنُ الْمَحْفُوظُ. وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَداً،

You never have a partner in Your dominion, and You never need any to protect You from humiliation. “Magnify Him for His greatness and glory!” If there might be some others who have solutions for themselves, or depend on their own might in their movements, or resort to their own power in managing their affairs rather than Allah the Almighty and All-majestic, then I put all my might, power, and solution to Allah the One and Only, the Single, the Besought of all, Who never begets nor has he be begotten, and there is none like Him. Every one who may have something to possess is in fact possessed by Allah; every one who has power must have it from the power of Allah; every oppressor shall by no means escape the justice of Allah; every dominant one is submissive to the sway of Allah; and all things are in the grip of Allah. Every powerful one is powerless before the all-greatness of Allah; every stubborn one surrenders to the grip of Allah. I appeal for the help of Allah against all of my enemies and I repel the aggressions of every aggressor through Allah. By the permission of Allah, I put a barrier between me and every sybaritic one who holds sway over others, every powerful one who practices arrogance, every despotic one who possess power over others, every insolent one who has a hold over others, every ruler who is in command of others, every envious one who uses trickeries against others, every deceitful one who plots against others, and every supported one or one who helps others to oppress me through seductive words, harmful scams, crippling slander, or destructive inroad, and I put a barrier between me and every arrogant tyrant and every self-conceited and vain one who acts haughty towards everyone by all means. For my offspring and myself, I prepare a blockade against these people by means of what

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ، وَكَبِّرْهُ تَكْبِيراً. وَمَنْ يَكُ ذَا حِيلَةٍ فِي نَفْسِهِ أَوْ حَوْلٍ فِي تَقَلُّبِهِ أَوْ قُوَّةٍ فِي أَمْرِهِ فِي شَيْءٍ سِوَى اللَّهِ عَزَّ وَجَلَّ، فَإِنَّ حَوْلِي وَقُوَّتِي وَكُلَّ حِيلَتِي بِاللَّهِ الْوَاحِدِ الأَحَدِ الصَّمَدِ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. كُلُّ ذِي مُلْكٍ فَمَمْلُوكٌ لِلَّهِ، وَكُلُّ ذِي قُدْرَةٍ فَمَقْدُورٌ لِلَّهِ، وَكُلُّ ظَالِمٍ فَلاَ مَحِيصَ لَهُ مِنْ عَدْلِ اللَّهِ، وَكُلُّ مُتَسَلِّطٍ فَمَقْهُورٌ لِسَطْوَةِ اللَّهِ، وَكُلُّ شَيْءٍ فَفِي قَبْضَةِ اللَّهِ. صَغُرَ كُلُّ جَبَّارٍ فِي عَظَمَةِ اللَّهِ. ذَلَّ كُلُّ عَنِيدٍ لِبَطْشِ اللَّهِ. اِسْتَظْهَرْتُ عَلَى كُلِّ عَدُوٍّ وَدَرَأْتُ فِي نَحْرِ كُلِّ عَاقٍّ بِاللَّهِ. ضَرَبْتُ بِإِذْنِ اللَّهِ بَيْنِي وَبَيْنَ كُلِّ مُتْرَفٍ ذِي سَطْوَةٍ، وَجَبَّارٍ ذِي نَخْوَةٍ، وَمُتَسَلِّطٍ ذِي قُدْرَةٍ، وَعَاقٍّ ذِي مُهْلَةٍ، وَوَالٍ ذِي إِمْرَةٍ، وَحَاسِدٍ ذِي صَنِيعَةٍ، وَمَاكِرٍ ذِي مَكِيدَةٍ، وَكُلِّ مُعَانٍ أَوْ مُعِينٍ عَلَيَّ بِمَقَالَةٍ مُغْرِيَةٍ، أَوْ حِيلَةٍ مُؤْذِيَةٍ، أَوْ سِعَايَةٍ مُشْلِيَةٍ، أَوْ غِيلَةٍ مُرْدِيَةٍ، وَكُلِّ طَاغٍ ذِي كِبْرِيَاءَ، أَوْ مُعْجَبٍ ذِي خُيَلاَءَ، عَلَى كُلِّ نَفْسٍ فِي كُلِّ مَذْهَبٍ. وَأَعْدَدْتُ لِنَفْسِي وَذُرِّيَّتِي مِنْهُمْ حِجَاباً بِمَا أَنْزَلْتَ فِي كِتَابِكَ وَأَحْكَمْتَ مِنْ وَحْيِكَ الَّذِي لاَ

You have revealed in Your Book and what You have judged through Your revelation which no one can ever bring about a single chapter of its like. It is surely the Book that is just, mighty, and majestic since "Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One." "Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them. (2/7)" May Allah bless Muḥammad and his Household and exalt them with thorough exaltation!

يُؤتَى بِسُورَةٍ مِنْ مِثْلِهِ وَهُوَ الْكِتَابُ الْعَدْلُ الْعَزِيزُ الْجَلِيلُ الَّذِي: ﴿لاَ يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ. تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.﴾ ﴿خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ. وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ.﴾ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً.

Another amulet

This amulet is reported to be used by those affected with fever:

In the Name of Allah, the All-beneficent, the All-merciful. In the Name of Allah, the Light of the Light. In the Name of Allah; Light on Light. In the Name of Allah Who is the Manager of all affairs. In the Name of Allah Who has created the Light from the Light, and has revealed the Light on the Mount, in a Scripture inscribed, in measure that is pre-appointed, on a Reverent Prophet. All praise be to Allah Who is always mentioned with honor, known for pride, and thanked in joy and grief. May Allah bless Muḥammad and his Household, the pure.

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ. بِسْمِ ٱللَّهِ نُورِ ٱلنُّورِ. بِسْمِ ٱللَّهِ نُورٌ عَلَىٰ نُورٍ. بِسْمِ ٱللَّهِ ٱلَّذِي هُوَ مُدَبِّرُ ٱلأُمُورِ. بِسْمِ ٱللَّهِ ٱلَّذِي خَلَقَ ٱلنُّورَ مِنَ ٱلنُّورِ، وَأَنْزَلَ ٱلنُّورَ عَلَىٰ ٱلطُّورِ فِي كِتَابٍ مَسْطُورٍ بِقَدَرٍ مَقْدُورٍ عَلَىٰ نَبِيٍّ مَحْبُورٍ. ٱلْحَمْدُ لِلَّهِ ٱلَّذِي هُوَ بِٱلْعِزِّ مَذْكُورٌ، وَبِٱلْفَخْرِ مَشْهُورٌ، وَعَلَىٰ ٱلسَّرَّاءِ وَٱلضَّرَّاءِ مَشْكُورٌ. وَصَلَّىٰ ٱللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ ٱلطَّيِّبِينَ.

Lady Fāṭimah ('a) taught Salmān this doxology and Salmān, in turn, transmitted it to one thousand persons from the inhabitants of Makkah and al-Madīnah who were feverish. Once they said this doxology, they all were restored to health by the permission of Allah.

Because this book does not have enough place for the lengthy amulets, I thought proper to mention these ones only.

PART TWELVE
MISCELLANEOUS TOPICS

This part of the book comprises seven chapters, as follows:

CHAPTER ONE
IMAM ZAYN AL-'ĀBIDĪN'S TREATISE ON RIGHTS

Ismā'īl ibn al-Faḍl reported Thābit ibn Dīnār to have said that Imam 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib ('a) said:

The greatest right of Allah incumbent upon you is that you worship Him without associating anything with Him. When you do that with sincerity, He has made it binding upon Himself to give you sufficiency in the affairs of this world and the next world.

The right of yourself incumbent upon you is that you employ it in obeying Allah the Almighty and All-majestic.

The right of the tongue is that you consider it too noble for obscenity, accustom it to goodness, refrain from any meddling in which there is little to be gained, act charitable towards people and say only nice words about them.

The right of hearing is to keep it aloof from listening to backbiting and hearing what is unlawful to hear.

The right of your sight is that you lower it before everything that is unlawful to see and learn lessons from what you see.

The right of your hand is that you stretch it not toward that which is unlawful to you.

The right of your legs is that you walk not with them toward that which is unlawful to you. Through your legs, you will stop on the Discriminating Bridge; therefore, beware lest they will slip and drive you to Hellfire.

The right of your stomach is that you make it not into a container for that which is unlawful to you and you should not eat more than your fill.

The right of your private part is that you should protect it from adultery and you should keep it away from the sights of the others.

The right of your ritual prayer is that you should know that it is an arrival at the threshold of Allah and that through it you stand before Allah the Almighty and All-majestic. When you realize that, then you will stand in the station of a servant who is lowly, vile, beseeching, trembling, hopeful, fearful, abased, begging, and glorifying the One before Whom you stand with tranquility and solemnity. You must come to your prayer with full awareness and perform it with its conditions and rights.

The right of the Ḥajj pilgrimage is that you should know that it is an arrival at the threshold of your Lord and a flight to Him from your sins; and through it your repentance is accepted and you perform an obligation made incumbent upon you by Allaḥ the All-exalted.

The right of fasting is that you should know that it is a veil, which Allah the Almighty and All-majestic has set up over your tongue, your hearing and your sight, your private parts and your stomach, to protect you from Hellfire. If you fail to fast, you will tear the screen that Allah has covered you with.

The right of charity is that you should know that it is a storing away with your Lord and a deposit for which you will have no need for witnesses. Then once you know this, you will be more confident of it if you donate it in secret than if you donate it in public. You should know that almsgiving fends off from you misfortunes and ailments in this world, and saves you from Hellfire in the Hereafter.

The right of the offering is that you should dedicate it purely to Allah the Almighty and All-majestic and you should never dedicate it to any of his creatures, since your one and only goal should be that you want to expose yourself to the mercy of Allah and to the salvation of your soul on the day you will meet Him.

The right of the possessor of authority is that you should know that Allah has established you as a trial for him. Allah is testing him through the authority He has given him over you. You should not expose yourself to his wrath; otherwise, you cause your own destruction and you become his partner in whatever oppression he commits.

The right of the one who trains you through knowledge is that you should glorify him, respect his meetings, listen well to him, be responsive to him, and you should neither raise your voice louder than his, nor answer any question that is posed to him before he answers first, nor speak to anyone in his lecture, nor backbite any person in his presence; rather, you should defend him when something bad is said about him in your presence, cover up his defects, reveal his virtuous acts, and not sit with an enemy of him or incur the animosity of his friends. If you do all that, the angels of Allah the Almighty and All-majestic will testify that you have attended to him and learned his knowledge for the sake of Allah the Almighty and All-majestic but not for the sake of people.

The right of him who trains you through ownership is that you should obey him and never disobey him except when he guides you to matters that bring about the wrath of Allah the Almighty and All-majestic, since no creature should be obeyed in matters that lead to disobedience to the Creator.

The right of your subjects through authority is that you should know that you have authority over them due to their weakness and your power over them; therefore, it is obligatory upon you to treat them with justice, to act toward them like merciful father, to forgive their ignorance, not to be hasty in punishing them, and to thank Allah the Almighty and All-majestic for the power that He has give you over them.

The right of your subjects through knowledge is that you should know that Allah the Almighty and All-majestic established you as guardian over them through what He has granted you of knowledge and what He has granted authority over His treasures of wisdom. If you do well in teaching these people and in avoiding transgressing and becoming impatient with them, then Allah will increase you more virtues from Him; rather, if you prevent people from getting your knowledge or you fail to give them their dues when they seek knowledge from you, it will be incumbent upon Allah the Almighty and All-majestic to divest you of your knowledge and its brilliance and to remove your position from hearts.

The right of your wife is that you should know that Allah the Almighty and All-majestic has made her repose and a comfort; therefore, you should realize that this is a grace from Allah the Almighty and All-majestic. As a result, you must honor her and treat her mildly even if her duty towards you may be more obligatory than yours towards her. It is yet your duty to show her mercy because she is like a prisoner with you. You should also vouch for her food and clothing. When she makes a mistake, you should forgive her.

The right of your servant is that you should know that he is a creature of your Lord, the son of your father and mother, and part of your flesh and blood. You own him not because you fashioned him, but it is Allah Who fashioned him, and you did not create any of his organs or bring to him sustenance; rather, it is Allah the Almighty and All-majestic Who saved you from all that. Then He subjugated him to you, entrusted him to you, and provisionally consigned him with you so that he may guard the good that you confer upon him. So, treat him well just as he has treated you well. And if you dislike him, you ought to let him go and replace him, but do not torment the creature of Allah the Almighty and All-majestic.

The right of your mother is that you should know that she carried you where no one carries anyone, and she fed you with the fruit of her heart when no one feeds anyone, and she protected you with all of her organs. She did not care if she felt hungry as long as you ate, and if she was naked as long as you were clothed, and if she was thirsty as long as you drank, and if she was under sunlight as long as you were in the shade, and if she was deprived of sleeping as long as you were resting. She protected you from heat and coldness so that you should be there for her. You will never be able to thank her duly unless Allah helps and leads you to success to do so.

The right of your father is that you should know that he is your root and without him, you would not exist. Whenever you see anything in yourself which pleases you, you should know that your father is the root of its blessing upon you. So, praise Allah and thank Him in recognition of that. And there is no power but in Allah.

And the right of your child is that you should know that he is from you and he will be ascribed to you in this world through both his good deeds and his evil deeds. And you are responsible for what has been entrusted to you in teaching him good conduct, and guiding him toward his Lord the Almighty and All-exalted and helping him to obey Him. So, act towards his affairs the acts of one who knows that he will be awarded for doing good to him and punished for doing evil to him.

The right of your brother is that you should know that he is your hand, your back, and your power. Take him not as a weapon with which to disobey Allah, nor as a means with which to oppress the servants of Allah. Do not neglect to help him against his enemy and to give him good counsel. Then if he obeys his Lord, it is fine; otherwise, Allah must be more preferable and more honorable to you than he is. There is no power except through Allah.

The right of your master who has done you favors is that you should know that he has spent his property for you and has brought you out of the abasement of slavery and its desolation and brought you into the honor of freedom and its sociability. He has freed you from the captivity of his own possession and has released the bonds of slavery from you. He has brought you out of the prison of subjugation, given you ownership of yourself, and given you the freedom to worship your Lord. You should thus know that he is the closest creature to you in your life and after your death and it is obligatory upon you to support him with your life and with whatever he needs from you. There is no power except through Allah.

The right of the servant whom you have done a favor is that you should know that Allah the Almighty and All-majestic has made your manumitting of him a means to him and a barrier that shields you against Hellfire. Your reward for this in this worldly life is that you inherit him if he does not have any relations of kin. This is a compensation for the property you have spent for him. In the next world, your reward for setting him free will be Paradise.

The right of him who treats you kindly is that you should thank him, acknowledge his kindness, spread the good word around about him, and pray sincerely for him confidentially between Allah the Almighty and All-majestic and yourself. If you do that, you have thanked him both in private and in public. If you are able to practically recompense him one day, then do recompense him.

The right of muezzin (a person who proclaims the hours of prayer) is that you should know that he is the one reminding you of your Lord the Almighty and All-majestic, calling you to your good fortune, and helping you fulfill a duty that Allah has made obligatory upon you to carry out. So, thank him for this just as you thank one who does favors to you.

The right of your leader in your ritual prayer is that you should know that he has taken on the role of a mediator between you and your Lord the Almighty and All-majestic, spoke on behalf of you while you did not speak on behalf of him, supplicated for you while you did not supplicate for him, and spared you the anxiety of standing before Allah the Almighty and All-majestic. Should he perform the prayer imperfectly, he is held responsible for that, but not you; and if he performs it perfectly, you will be his partner in reward and he will not be given any additional thing. So, he protected your self through his self and your prayer through his prayer. Therefore, you should thank him for this as much as he deserves.

The right of your sitting-companion is that you should treat him gently and be fair while talking with him and you should not leave him before obtaining his permission. However, if he is the first to come and sit with you, he can leave you whenever he wishes without need for obtaining your permission. You should overlook his slips, appreciate his good deeds, and say only good wording to him.

The right of your neighbor is that you should act as guardian for him when he is absent, honor him when he is present, and defend him when he is wronged. You should not pursue any of his imperfections; if you realize a defect issued from him, you must cover it up; if you are sure that he accepts your advices, you should then give him advices secretly. You should not disappoint him in his hardships; rather, you should pardon his slips, forgive his wrongdoings, and associate with him nobly. There is no power except through Allah.

The right of your friend is that you should act as his friend through favoring him and acting towards him fairly and you should honor him as same as he honors you and you never allow him to come ahead of you in doing favors; rather, if he does, then you should award him for that. You should also love him as same as he loves you and prevent him from doing any act of disobedience. You should also act as mercy to him and you should never be as source of torture to him. There is no power except through Allah.

The right of the partner is that you should take care of his affairs in his absence and take care of him when he is present. Do not decide on something before listening to his opinion and do not act upon your opinion before discussing the matter with him. You should guard his property and never betray him, both in significant and insignificant affairs. Verily, the help of Allah the All-blessed and All-exalted is extended to the partners as long as they do not act unfaithfully towards one another. There is no power except through Allah.

The right of your property is that you should not attain it except by legitimate means and you should only spend it for legitimate causes. Do not prefer to yourself that which does not benefit you; rather, you should spend it in domains of obedience to Your Lord. You should not withhold your property; otherwise, you will receive nothing but regret, remorse, and liability. There is no power except through Allah.

The right of him whom you owe is that you should pay him back if you have the means to do so. But if you are in hardship, you should satisfy him by using nice words and make him give you respite through gentle means.

The right of the associate is that you should not mislead, cheat, lie to, or fool him; rather, you should fear Allah the All-blessed and All-exalted with regard to him.

The right of the adversary who has a claim against you is that if his claim against you is true, you should be a fair judge against yourself, you should not do injustice to him, and you should give him his due. Yet, if his claim against you is false, then you should be lenient to him and you should not impose upon him anything except lenience and should not bring about the wrath of your Lord with regard to his claim. There is no power except through Allah.

The right of the adversary against whom you have a claim is that if your claim against him is true, then you should use pleasant words while you are filing your claim and you should not disprove of his right. Yet, if your claim against him is false, then you should fear Allah the Almighty and All-majestic, repent to Him, and retreat your claim.

The right of him who seeks your advice is that if you come to know that you can give him good advice, then you should give him so; otherwise, you may guide him to what he does not know.

The right of him whose advice you seek is that you should not accuse him when he gives you advice which does not conform to your own opinion. If his opinion is accepted by you, then you should thank Allah the Almighty and All-majestic.

The right of him who seeks your counsel is that you should give him your counsel as much as you think he can bear. The method you follow with him should be based on mercy and lenience to him.

The right of your counselor is that you should treat him gently and be wholeheartedly attentive to him. If what he presents to you is right, you should praise Allah the Almighty and All-majestic for it; but if he is wrong, then you should be merciful to him, you should not accuse him, and you should know that he was wrong although you should not punish him for that unless he deserves accusation. So, do not care for him anymore under any circumstances. There is no power except through Allah.

The right of him who is older than you are is that you should respect him because of his age and honor him for he had been Muslim before you were. You should also avoid facing him in disputes, walking ahead of him, and deeming him ignorant. If he should treat you foolishly, you should put up with him and honor him to respect his being an older Muslim and enjoying the inviolability decided by Islam.

The right of him who is younger than you are is to show him mercy in teaching him, to pardon him, to cover up his mistakes, to treat him leniently, and to help him.

The right of him who begs from you is that you should give him as much as he needs.

The right of him from whom you beg is that you should accept from him whatever he grants you with gratitude and you should acknowledge his favors. You should accept his excuse if he withholds.

The right of him who gives you pleasure for the sake of Allah the All-exalted is that you should first praise Allah the All-exalted for that and secondly thank him.

The right of him who wrongs you is that you should pardon him. However, if you are sure that pardon will increase his arrogance, you may then get your due from him by defending yourself. Allah the All-blessed and All-exalted says, "*But indeed if any do help and defend themselves after a wrong done to them, against such there is no blame.* (24/41)"

The right of the people of your creed is that you should wholeheartedly provide safety for them, gently show them mercy, treat their wrongdoers with lenience, treat them with friendliness, seek their welfare, thank those of them who do good deeds to you, stop injuring them, love for them whatever you love for yourself, hate for them whatever you have for yourself, and treat the elders as your fathers, the youths as your brothers, the old women as your mothers, and the children as your own children.

The right of those under the protection of Islam is that you should accept from them what Allah the Almighty and All-majestic has accepted from them, you should not wrong them as long as they fulfill their covenants with Allah the Almighty and All-majestic.

CHAPTER TWO
PROHIBITIONS OF THE HOLY PROPHET

1. Imam Ja'far ibn Muḥammad al-Ṣādiq ('a) is reported to have quoted his father on the authority of his fathers on the authority of Imam 'Alī Amīr al-Mu'minīn who said:

The Apostle of Allah (ṣ) warned against eating while being ceremonially impure, justifying that by saying, "This brings about poverty."

2. He warned against trimming the nails with teeth, cleansing the teeth in bathrooms, and expectorating in mosques. He further said, "Do not use mosques as paths before you offer a two-unit prayer therein."

3. He warned against eating the leftover of mice.

4. He warned against urinating under a fruitful tree or in the middle of the public way.

5. He warned against eating with the left hand and eating while leaning on something.

6. He warned against plastering the graves and offering prayers therein.

7. He (ṣ) said, "When you bathe yourself in an open area, you should beware lest someone would see your private parts. Do not drink water from the ears of jugs, because in this very place dirt accumulates."

8. He warned against urinating in stagnant water, because it causes loss of intelligence.

9. He warned against walking with one shoe [instead of a pair] and to wear the shoes while standing up.

10. He warned against urinating while the private parts are facing the sun or the moon. He said, "Whenever you enter the toilet, avoid facing [or turning the back to] the qiblah direction."

11. He warned against crying out in grief [when a misfortune befalls].

12. He warned against wailing and listening to wails.

13. He warned against women following funerals.

14. He warned against erasing any letter of the Book of Allah the Almighty and All-majestic with saliva and writing down any single letter of the Qur'ān with saliva.

15. He warned against telling lies with regard to dreams deliberately. He said, "Whoever does so, Allah shall order him on the Resurrection Day to tie a grain of barley. Of course, he will never be able to do so."

16. He warned against painting. He said, "Whoever paints a picture of someone, Allah on the Resurrection Day will order him to place spirit in that picture. Of course, he will never be able to do so."

17. He warned against burning any part of any animal.

18. He warned against swearing at roosters. He said, "Roosters rouse from sleep for performing the prayers."

19. He warned against overbidding against brothers-in-faith.

20. He warned against speaking too much while engaging in sexual intercourse. He said, "This causes the child to be born mute."

21. He said, "Do not keep sweepings in your houses for a whole night; rather, you should take them out in daylight, for they are the place where Satan sits."

22. He said, "Do not sleep while your hands are polluted, because if you do, you will be badly affected by Satan. Then, you should blame none but yourselves."

23. He warned against using dung and worn-out ropes for cleaning the private parts after relieving nature.

24. He warned against wives leaving their houses before obtaining their husbands' permission. If a wife does this, she will be cursed by every angel in the sky and everything by which it passes, including the jinn and human beings, until she comes back home.

25. He warned against wives adorning themselves for anyone except their husbands. If she does, it will be incumbent upon Allah the Almighty and All-majestic to burn her in Hellfire.

26. He warned against wives speaking to any person except their husbands or their unmarriageable relatives more than five words that she has to say.

27. He warned against women touching each other without there being a dress

preventing their bodies from direct touching.

28. He warned against wives explaining to other wives what they did with their husbands privately.

29. He warned against husbands copulating with their wives while they face the qiblah direction or being on a public road. He who does so will be cursed by Allah, the angels, and all of people.

30. He warned against men saying to others: Give me your sister in marriage and in return I will give you mine in marriage.

31. He warned against presenting oneself before soothsayers. He said, "Whoever comes to a soothsayer and believes his words, is divested of what Allah has revealed to Muḥammad (ṣ)."

32. He warned against playing with dice, playing chess, playing on tambourine, and playing on lute.

33. He warned against backbiting and listening to it.

34. He warned against tale-bearing and listening to it. He said, "No tale-bearer will ever be allowed into Paradise."

35. He warned against accepting the invitations of the wicked people to meals.

36. He warned against perjury. He said, "False swearing turns cities into wastelands."

37. He (ṣ) also said, "Whoever swears falsely in order to gain a property owned by a Muslim individual, will meet Allah the Almighty and All-majestic while He shall be wrathful to him, unless he repents and gives back that person's due."

38. He warned against sitting to a dining-table on which wine is drunk.

39. He warned husbands against leading their wives to bathrooms with them. He (ṣ) also said, "Do not enter a bathroom unless there is an apron put on you."

40. He warned against discussions that call to other than Allah the Almighty and All-majestic.

41. He warned against slapping on faces.

42. He warned against drinking from vessels made of gold and silver.

43. He warned against men putting on clothes made of any kind of silk. As for women, there is no objection if they wear clothes made of silk.

44. He warned against selling unripe fruits before they turn yellow or red.

45. He warned against selling ripe fruit with unripe fruit, such as selling unripe dates with ripe dates and selling grapes with raisins.

46. He warned against selling dice, buying wine, and serving wine to others. He said, "May Allah curse wine, those who plant it, those who squeeze it, those who drink it, those who serve others with it, those who sell it, those who buy it, those who devour its prices, those who carry it, and those to whom wine is carried."

47. He (ṣ) said, "Whoever drinks wine, Allah will not accept his prayers for forty days. If he dies during that period while his stomach is still carrying any amount of wine, it will be incumbent upon Allah the Almighty and All-majestic to force him to drink from the clay of *khabāl* (which is the pus of those tortured in Hellfire) and that which come out from the private parts of the adulterers and adulteresses. All that comes to gather in pots of Hellfire so that those tortured there will drink from it and it will melt what is in their stomachs as well as their skins."

48. He warned against devouring usurious money, false testimonies, and writing usurious contracts. He (ṣ) said, "Verily, Allah the Almighty and All-majestic curses those who devour usurious property, those who participate in usurious deals, those who write usurious contracts, and those who witness for usurious transactions."

49. He warning against delayed purchasing.

50. He warned against including two purchases in one contract.

51. He warned against selling what is not yet in possession.

52. He warned against purchasing before guarantee.

53. He warned against shaking hands with the non-Muslims enjoying the protection of the Muslim state.

54. He warned against reciting poetry and declaring the loss of something in mosques.

55. He warned against unsheathing swords in mosques.

56. He warned against slapping animals on their faces.

57. He warned against looking at the private parts of others (of the same sex). He said, "Whoever gazes at the private parts of his brother-in-faith, will be accursed by seventy thousand angels."

58. He warned against women looking at the private parts of other women.

59. He warned against puffing on food or drink or on the place of prostration in prayers.

60. He warned against men offering prayers in graveyards, on public ways, in green spaces, in valleys, in places where camels are tied up, and on the roof of the Holy Ka'bah.

61. He warned against killing bees.

62. He warned against branding on the animals' faces.

63. He warned against swearing by anything except Allah. He said, "Whoever takes an oath by anything other than Allah the Almighty and All-majestic, has nothing to do with Allah."

64. He warned against swearing by a Qur'ānic chapter. He said, "Whoever swears by a chapter of the Book of Allah, will have to undergo expiation for every verse of that chapter. So, if you wish, you may be pious; and if you wish, you may be impious."

65. He warned against men saying to each other, "I swear by your life!" or "I swear by the life of *so-and-so*."

66. He warned against sitting in mosques while being ceremonially impure.

67. He warned against taking off one's clothes in days and nights.

68. He warned against cupping on Wednesdays and Fridays.

69. He warned against speaking while the imam (i.e. the leader of a congregational prayer) is delivering a sermon on Fridays. Whoever does so, has in fact chattered; and whoever chatters, will be deprived of the reward of attending the congregational Friday Prayer.

70. He warned against putting rings made of copper or iron.

71. He warned against carving an animal or part of it on the stone of the ring.

72. He warned against offering (supererogatory) prayers at sunrise, sunset, and midday.

73. He warned against observing fasting on six days of the year; namely, the 'Īd al-Fiṭr Day (the first of Shawwāl), the Doubt Day (the day doubted whether it is the last day of the current month or the first day of the next one), the Slaughtering Day (the tenth of Dhu'l-Ḥijjah), and the three Days of Shining (*Tashrīq*; the eleventh, twelfth, and thirteenth of Dhu'l-Ḥijjah).

74. He warned against drinking water in the same way as beasts do. He (ṣ) said, "Drink water with your hands, for hands are the best of your vessels."

75. He warned against spitting in wells of drinking water.

76. He warned against hiring someone before defining and informing him of his wage.

77. He warned against deserting (one's friends, relatives, or brothers-in-faith). He who has no other way than deserting must not desert his brother-in-faith for more than three days. Yet, whoever violates this period, Hellfire will be his first choice.

78. He warned against selling a definite amount of gold with another amount of it unless the two weights are equal.

79. He warned against eulogy. He said, "Throw dust in the faces of the eulogists."

80. He (ṣ) said, "Whoever assumes the position of judgment for an unjust ruler or assists one who assumes such a position, the Angel of Death will say to him when he comes to him in that situation, 'Receive the curse of Allah and the Hellfire. Miserable is your fate.'"

81. He (ṣ) also said, "Whoever praises an unjust ruler, humbles himself before him, or subdues to him seeking for his favors, will be the unjust ruler's match in Hellfire. Allah the Almighty and All-majestic says, '*And do not incline to those who are unjust, lest the fire touch you.* (11/113)'"

82. He (ṣ) said, "Whoever assumes an unjust office of a despotic authority, will be the match of Hāmān (Pharaoh's minister) in Hellfire.

83. [He (ṣ) said:] "Whoever builds a building for the sake of ostentation and seeking good reputation, the building will carry him from the seventh layer of the earth while he is a piece of flaming fire, and fire will encompass his neck until he is cast in Hellfire and nothing will catch him from falling to the bottom of Hellfire, unless he repents."

84. "O Allah's Apostle!" he (ṣ) was asked. "How can one build something for the sake of ostentation and seeking good reputation?"

The Holy Prophet (ṣ) answered, "One may build a building bigger and higher than his need so as to be higher than his neighbors and so as to show off before his friends."

85. He (ṣ) said, "Whoever deprives a wageworker of his wage, Allah will frustrate his deeds and deprive him of smelling the scent of Paradise. Verily, the scent of Paradise can be smelt from the distance of five hundred year walking."

86. "Whoever unfaithfully takes over one span of his neighbor's land, Allah will impose upon him a neckband from the bottom of the seventh layer of the earth and he will meet Allah on the Resurrection Day encircled with that neckband, unless he repents and gives his neighbor back the land he stole from him."

87. "Behold! Whoever learns the Qur'ān but he then fails to memorize it, will meet Allah on the Resurrection Day enchained, and Allah the Almighty and All-majestic will impose upon him one serpent for each verse so that these serpents will accompany him to Hellfire, unless Allah forgives him."

88. He (ṣ) also said, "Whoever recites the Qur'ān and then drinks an unlawful beverage or prefers worldly pleasures over the Qur'ān, will have exposed himself to the wrath of Allah, unless he repents.

Behold! If he dies before repenting to Allah, Allah will argue against him on the Resurrection Day and will not leave him before refuting his excuses.

89. Behold! Whoever commits adultery with a Muslim, Jewish, Christian, or Magus freewoman or bondwoman and fails to repent and then dies insisting on his sin, Allah will open to his grave three hundred doors from which serpents, scorpions, and fire snakes will come out. He will thus burn up to the Resurrection Day. When he is resurrected from his grave, people will be annoyed by his stinky smell by which he will be recognized as adulterer and as wrongdoer in the worldly life, and finally he will be ordered to Hellfire.

90. Behold! Allah the Almighty and All-majestic defined the forbidden things and the boundaries that should not be violated. No one is more jealous than Allah the Almighty and All-majestic. One indication of His jealousy is that He prohibited all vices."

91. The Holy Prophet (ṣ) warned against looking into the neighbor's house. He (ṣ) said, "Whoever looks at the private parts of his brother-in-faith or the private parts of other than his wife on purpose, Allah the All-exalted will include him with the hypocrites who sought after the defects of people, and will not leave this worldly life before Allah exposes him to scandal, unless he repents."

92. He (ṣ) said, "Whoever is dissatisfied with the sustenance that Allah has decided for him, complained about that, and failed to be patient and to depend on Allah, none of his righteous deeds will be admitted, and he will meet Allah the Almighty and All-majestic while He will be wrathful to him, unless he repents."

93. The Holy Prophet (ṣ) warned against swaggering in walking. He said,

"Whoever puts on a dress and swaggers in it, Allah will sink him down from an edge of Hellfire; he will then be the companion of Qārūn (Korah), because this man was the first to swagger; as a result, Allah made the earth swallow him and his abode. Whoever swaggers has in fact challenged Allah the Almighty and All-majestic in His Omnipotence."

94. He (ṣ) also said, "Whoever unjustly deprives a woman of her dowry is regarded as adulterer in the sight of Allah the Almighty and All-majestic Who will say to him on the Resurrection Day, 'My servant! I have given you My bondmaid in marriage according to My covenant; but you failed to fulfill your covenant to Me and you wronged My bondmaid.' So, the rewards of this man will then be taken from him and given to that woman as much as they cover her due. If nothing of his rewards remains, the man will be ordered to Hellfire because of breaking the covenant. Allah the All-exalted says, '*And fulfill the promise. Surely, (every) promise shall be questioned about.* (17/34)'"

95. The Holy Prophet (ṣ) warned against concealing testimonies. He said, "Whoever conceals the testimony, Allah will feed him his own flesh in the presence of the creatures. This is the meaning of the saying of Allah the Almighty and All-majestic, '*And do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.* (2/283)'"

96. He (ṣ) said, "Whoever annoys his neighbor, Allah will deprive him of smelling the scent of Paradise; and Hellfire will be his abode. Evil destination it shall be.

97. Whoever violates the rights of his neighbor is not one of us. The Archangel Gabriel kept on instructing me to regard the neighbors so insistently that I thought he would decide a part of heritage to them; and he kept on instructing me to regard the slaves so insistently that I thought he would decide a definite time after which they must be set free; and kept on instructing me to use the tooth-cleansing stick so insistently that I thought he would make it one of the religious duties; and kept on instructing me to offer the night worship so insistently that I thought that the pious persons of my nation would never sleep.

98. Behold! Whoever belittles a poor Muslim has in fact belittled the right of Allah, and Allah will belittle him on the Resurrection Day, unless he repents."

99. The Holy Prophet (ṣ) said, "Whoever honors a poor Muslim, will meet Allah the Almighty and All-majestic on the Resurrection Day while He shall be pleased with him."

100. He (ṣ) said, "Whoever has the opportunity to commit an evildoing or to follow one of his lusts, but he avoids committing it for fear of Allah the

Almighty and All-majestic, Allah will forbid Hellfire to reach him, will save him from the grand horror, and will fulfill His promise to him mentioned in His Book where He, the All-blessed and All-exalted, says, '*For such as fear the time when they will stand before their Lord, there will be two gardens.* (55/46)'

101. Behold! Whoever has the option to choose between this world and the Hereafter but he chooses this worldly life over the Hereafter, will meet Allah on the Resurrection Day deprived of all good deeds due to the rewards of which he may guard himself against Hellfire.

Whoever chooses the Hereafter over the worldly life and abandons the worldly pleasures, Allah will be pleased with him and will forgive him his wrongdoings.

102. Whoever fills his eyes with an illegal thing, Allah will fill them with fire on the Resurrection Day, unless he repents and regrets."

103. He (ṣ) said, "Whoever shakes hands with a non-relative woman has exposed himself to the wrath of Allah the Almighty and All-majestic.

104. Whoever treats with a woman illegally will be enchained in a chain of fire with a devil; and the two will be cast in Hellfire.

105. Whoever cheats a Muslim person in purchasing or selling is not one of us and will be included with the Jews on the Resurrection Day, because the Jews are the most unfaithful people to the Muslims."

106. The Apostle of Allah (ṣ) warned against refusing to supply neighborly needs. He said, "Whoever refuses to supply the needs of his neighbor, Allah will refuse to confer upon him with His benevolence on the Resurrection Day and will leave him to himself. Whoever is left to himself will experience the worst manner indeed."

107. The Holy Prophet (ṣ) said, "As for any woman who says annoying words to her husband, Allah the Almighty and All-majestic will not accept from her any compensation, reparation, and good deed she does before she obtains the satisfaction of her husband, even if she observes fasting all the days of her lifetime, offers devotional acts all the nights, manumits innumerable slaves, and donates the best kind of horses for the sake of Allah. Yet, she will be the first to be forced to Hellfire. The same is applicable to husbands who wrong their wives.

108. Behold! Whoever slaps the cheek or face of a Muslim person, Allah will scatter his bones on the Resurrection Day, and he will be resurrected enchained until he enters Hellfire, unless he repents.

109. Whoever spends one night after cheating his brother-in-faith, will spend it exposing himself to the wrath of Allah and will receive the next morning exposing himself to the same wrath, unless he repents."

110. The Holy Prophet (ṣ) warned against backbiting. He said, "Whoever backbites a Muslim person, his fasting is invalid and his ritual ablution is invalid, too. Moreover, he will come on the Resurrection Day giving a scent that will be more stinky than carcass, which will annoy all those stopped for judgment. If he dies before he repents, he will be regarded as having violated the prohibitions of Allah the Almighty and All-majestic."

111. The Holy Prophet (ṣ) also said, "Whoever suppresses his rage while he has the ability to punish the one who has enraged him; rather, he forgives him forbearingly, Allah will award him the reward of a martyr.

112. Behold! Whoever defends his brother-in-faith in his absence when he is backbitten in a meeting, Allah will fend off from him one thousand doors of evil in this worldly life and the Hereafter. Yet, if he does not defend his brother-in-faith while he is able to do that, then he will be overburdened seventy times as the burdens of the backbiting one."

113. The Apostle of Allah (ṣ) warned against betrayal. He said, "Whoever betrays a trust in this world and fails to give it back to its owners and then dies, will die following a creed other than mine and will meet Allah Who will be wrathful to him."

114. He (ṣ) said, "Whoever gives a false testimony against any person, will be hanged from his tongue with the hypocrites in the lowest class of Hellfire.

115. Whoever earns something on account of betrayal while he knows that, will be regarded as the same as the betrayer.

116. Whoever fails to give his brother-in-faith any amount of his due, Allah will deprive him of the blessings of sustenance, unless he repents.

117. Behold! Whoever hears an atrocity and spreads it, will be regarded as same as the one who issued it.

118. Whoever is needed by his brother-in-faith for a loan and he is able to lend him but he refuses, Allah will deprive him of smelling the scent of Paradise.

119. Behold! Whoever stands tolerably the bad temper of an ill-natured woman for the sake of gaining the rewards of Allah, Allah will grant him the rewards of the thanksgivers.

120. Behold! As for any woman who does not treat her husband mildly and

forces him to do what is beyond his capacity, Allah will not accept any of her charitable deeds and she will meet Allah the Almighty and All-majestic while He will be wrathful to her.

121. Behold! Whoever honors his brother-in-faith, has in fact honored Allah the Almighty and All-majestic."

122. The Apostle of Allah (ṣ) warned against leading a congregational prayer before obtaining the pleasure of the followers in that prayer. He said, "Whoever assumes himself to be the leader of a group of people in a congregational prayer after obtaining their satisfaction and they are pleased with him; so, he performs the prayer in a moderate way with perfect standing up, recitation, genuflection, prostration, and sitting, will gain the same rewards of his followers whose rewards will not be cut off."

123. He (ṣ) said, "Whoever visits a relative and carries financial aid to him for the purpose of building good relationship with him, Allah the Almighty and All-majestic will grant him the rewards of one hundred martyrs and will endue him with forty thousand rewards for each step he makes, erase forty thousand wrongdoings he has committed, and raise him forty thousand ranks, and this person will be regarded as if he worshipped Allah the Almighty and All-majestic one hundred years patiently and seeking the rewards of Him.

124. Whoever helps a blind person achieve a worldly purpose and performs it on his behalf so that Allah will settle that need for him, Allah will grant him immunity against hypocrisy and immunity against Hellfire, will grant him seventy worldly needs of him, and he will be under the mercy of Allah the Almighty and All-majestic until he comes back after performing the blind person's need.

125. Whoever falls sick for a day and a night and does not complain about his sickness to his visitors, Allah the Almighty and All-majestic will include him on the Resurrection Day with Abraham the intimate friend of the All-beneficent Lord so that they will pass the Discriminating Bridge as swiftly as the passing of lightning.

126. Whoever heads for performing a task of an ailed person, whether he succeeds in doing it or not, will be released of his sins and will return as sinless as the day on which his mother gave birth to him."

A man from the Anṣār commented, "May Allah accept my father and mother as ransoms for you, O Allah's Apostle! If that ailed person is one of the relatives, will the reward of one who heads for performing his task be greater?"

"Yes, it will definitely be," the Holy Prophet (ṣ) answered.

127. "Behold!" the Holy Prophet (ṣ) continued. "Whoever saves a believer from a trouble in this worldly life, Allah will save him from seventy-two troubles of the Hereafter and more seventy-two troubles of this worldly life, the easiest of which is colic."

128. The Holy Prophet (ṣ) said, "Whoever procrastinates in giving the others their dues while he is able to do so, will undergo the wrongdoing of bribers for each day he procrastinates.

129. Behold! Whoever hands over a lash to an unjust ruler, Allah, on the Resurrection Day, will turn that lash into a seventy-arm long serpent of fire, which will lash that person in Hellfire. Evil destination it shall be.

130. Whoever does a favor to his brother-in-faith and then reminds him of that favor, Allah will frustrate his good deeds, punish him for his evildoings, and will not thank him for that favor."

131. The Holy Prophet (ṣ) added, "Allah the Almighty and All-majestic says, 'I forbid the one who reminds of his favors, the niggardly, and the tale-bearer to be allowed into Paradise.'

132. Whoever gives alms will be awarded the bliss of Paradise as same as the weight of Mount Uḥud for each dirham he has given as alms.

133. Whoever walks carrying the alms of others to deliver it to a needy person, will gain the same reward of the almsgiver without discounting any amount of the reward of that almsgiver.

134. Whoever performs the ritual prayer on the body of a deceased person, seventy thousand angels will invoke Allah's blessings upon him and Allah will forgive him his past and current sins. If he stops there until the dead body is buried and dust is spread on the grave, he will be awarded one carat, which is as weighty as Mount Uḥud, for each step he makes.

135. Behold! Whoever sheds tears for fear of Allah the Almighty and All-majestic, will have for each tear he sheds a palace in Paradise decorated with pearls and jewels in which there will be what has not been seen by any eye, has not been heard by any ear, and has not occurred to the heart of any human being.

136. Behold! Whoever walks to a mosque for catching the congregational prayer, will be awarded seventy thousand rewards for each step he makes and will be raised seventy thousand ranks. If he dies doing that, Allah the Almighty and All-majestic will assign seventy thousand angels to visit him in his grave, convey to him the good tidings [of being allowed into Paradise], entertain him

in his loneliness, and implore Allah's forgiveness to him until he is resurrected from his grave.

137. Behold! Whoever proclaims the time of prayer hoping for nothing but the reward of Allah the Almighty and All-majestic, Allah will give him the rewards of forty thousand martyrs and forty thousand veracious persons, and will allow him to intercede for forty thousand wrongdoers of my nation so that they will be allowed into Paradise [in honor of him].

138. Behold! When a caller to prayer says, 'I bear witness that there is no god but Allah,' seventy thousand angels will invoke Allah's blessings upon him and implore His forgiveness to him. On the Resurrection Day, he will be placed under the shadow of the Divine Throne until Allah finishes settling account with all of His creatures. The rewards of his saying, 'I bear witness that Muḥammad is the apostle of Allah,' are recorded by forty thousand angels.

139. Whoever continues to stop in the first line of congregational prayers and utters the first *takbīr*, without harming any Muslim, Allah will grant him the same reward He has decided for the callers to prayer in this world and the Hereafter.

140. Behold! Whoever assumes the leadership of a people shall come on the Resurrection Day having his both hands tied up to his neck; then if he has managed their affairs according to what Allah the Almighty and All-majestic has commanded, he will be then released by Him, but if he has been unjust to his people, Allah will then throw him in Hellfire; an evil destination shall it be indeed!"

141. He (ṣ) said, "Do not deem trivial any kind of evildoing even if it is insignificant in your sight. Likewise, do not deem significant any item of good deed even if it seems great in your sight. Verily, a grand sin followed by prayer for forgiveness is never grand, and a trivial sin on which one insists is never trivial."

142. Shu'ayb ibn Wāqid said: I asked al-Ḥusayn ibn Zayd about the lengthiness of this Prophetic tradition. He said: Ja'far ibn Muḥammad ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī-Ṭālib ('a) told me that he had collected this tradition from the book dictated by the Apostle of Allah (ṣ) and handwritten by 'Alī ibn Abī-Ṭālib ('a).

CHAPTER THREE
THE HOLY PROPHET'S INSTRUCTIVE PRECEPT TO IMAM 'ALI

1. Imam Ja'far ibn Muḥammad ('a) is reported to have quoted on the authority of his father, on the authority of his grandfather, on the authority of 'Alī ibn Abī-Ṭālib ('a) who said that the Holy Prophet (ṣ) said to him:

O 'Alī! I will direct you to an instructive precept that you should regard and act upon it. You will surely keep yourself in prosperity as long as you regard and act upon my instructions.

2. O 'Alī! Whoever suppresses his rage while he is able to take vengeance, Allah, on the Resurrection Day, will grant him security and faith, the delightful flavor of which he will taste.

3. O 'Alī! Whoever fails to write his will excellently at the last hours of his lifetime is lacking reasoning and manliness and will not be granted the right of intercession.

4. O 'Alī! The best of all jihad (i.e. holy war) is to begin your day without having the intention to wrong anybody.

5. O 'Alī! He whose tongue (i.e. wording) is avoided by people is one of the people of Hellfire.

6. O 'Alī! The evilest of all people is the one whom is honored by people so as to avoid his evil (or impolite tongue).

7. O 'Alī! The evilest of all people are those who sell their Next World for their worldly life; and even evilest than these people are those who sell their Next World for the worldly life of others.

8. O 'Alī! Whoever rejects the apology of one who excuses to him, be he truthful or liar, will not be granted my intercession.

9. O 'Alī! Verily, Allah the Almighty and All-majestic accepts telling lies for the purpose of reestablishing relations between people. Similarly, He

disapproves of telling the truth when this leads to rupture of relations.

10. O 'Alī! Whoever quits drinking wine for the sake of something other than Allah, Allah will serve him from the sealed pure drink.

Imam 'Alī ('a) wondered in astonishment, "He quits it for the sake of something other than Allah!"

The Holy Prophet (ṣ) answered, "Yes, it is. By Allah, if he quits drinking wine for fear of his health, Allah will thank him for that."

11. O 'Alī! Drinker of wine is as same as idol worshipper.

12. O 'Alī! Whoever drinks wine, Allah the Almighty and All-majestic will not accept his prayers for forty days. If he dies during these forty day period, he will die as unbeliever.(1)

13. O 'Alī! Every intoxicating beverage is unlawful. The little quantity of any beverage whose much quantity intoxicates is unlawful, too.

14. O 'Alī! All sins are placed in a house the key to which is the drinking of wine.

15. O 'Alī! A drinker of wine passes by a period in which he does not recognize his Almighty and All-majestic Lord.

16. O 'Alī! To remove unshakable mountains is easier than removing a deferred kingdom whose predetermined days have not yet terminated.

17. O 'Alī! It is worthless to sit with one who fails to make use of his religion and worldly affairs. Whoever does not respect you, you should not respect him at all.

18. O 'Alī! A true faithful believer ought to enjoy the following eight qualities: Solemnity when misfortunes afflict him, patience when exposed to tribulations, thanksgiving when experiencing luxurious life, satisfaction with the sustenance Allah the Almighty and All-majestic decides, avoidance of wronging the enemies, avoidance of discriminating the friends, tiring out the body [in doing charitable and devotional acts], and making all people feel at ease with him.

19. O 'Alī! The prayers of the following four categories of people are never rejected: the just leaders, fathers who pray for their children, men praying for their brethren-in-faith in their absence, and the oppressed. To the oppressed one, Allah the Almighty and All-majestic says, 'I swear by My almightiness

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(1) This is an indication of those who violate the law of the forbiddance of wine and those who deem lawful drinking wine.

and My all-majesty, I will most surely support you even if this may take long time.'

20. O 'Alī, the following eight categories of people have no one but themselves to blame if they are insulted: those who attend a banquet without being invited to it, guests who frequently give orders to their hosts, those who expect goodness from their enemies, those who seek favors from lowly people, those who interfere in other people's private affairs without being asked to do so, those who mock at rulers, those who sit in a position which they do not deserve, and those who converse with people who do not listen to them.

21. O 'Alī! Allah has forbidden every obscene, shameless person who does not care for what he says and what is said to him, to enter Paradise.

22. O 'Alī! Blessed is he whose age is long and whose deeds are excellent.

23. O 'Alī! Do not joke; lest you will lose your brilliance. Do not tell a lie; lest you will lose your light. Beware of two qualities; namely, boredom and laziness, because if you are bored, you cannot stand the truth; and if you are lazy, you will not fulfill any of your duties.

24. O 'Alī! There is repentance from all sins except immorality, because whenever the immoral gets himself out of a sin, he will gets in another one.

25. O 'Alī! Four people are punished sooner than all others: a man whom you had done a favor but he recompensed your favor with abuse, a man against whom you do not transgress, but he transgresses against you, a man whom you have promised to do something and you fulfilled your promise while he broke it, and relatives who rupture relationship with their relative although he has good relationship with them.

26. O 'Alī! Whomsoever is dominated by boredom, rest will leave him.

27. O 'Alī! Muslims are required to learn twelve qualities with regard to sitting to dining-tables; four qualities are obligatory, four others recommended, and four others parts of etiquette:

The four obligatory qualities are to know what you are eating, to begin with mentioning the Name of Allah (i.e. to say *bismillāhirraḥmānirraḥīm*; In the Name of Allah, the All-beneficent, the All-merciful), to thank Him upon finishing, and to be satisfied with the food.

The four recommended qualities are to recline on the left leg in sitting, to eat with three fingers, to eat the nearest food to you, and to suck your fingers (after finishing from eating).

The four etiquettical qualities are to make the morsel as small as possible, to chew the food for a longer time, to avoid looking in the faces of people, and to wash the hands.

28. O 'Alī! Allah the Almighty and All-majestic has created Paradise from two adobes; one is made of gold and the other of silver. He made its walls corundum, its ceiling aquamarine, its pebbles pearls, and its dust saffron and perfumed musk. He then said to it, "You may now speak." So, Paradise said, "There is no god save You; You are the Ever-living and the Self-Subsisting. True happy is he who is allowed into me." The Almighty Lord said, "I swear by My almightiness, My all-majesty, and My all-highness; neither a wine addicted, nor a drunkard, nor a tale-bearer, nor a cuckold, nor a constable, nor a gay, nor a digger of graves to steel what is therein, nor a briber, nor a negligent of his relatives, nor a fatalist will ever be allowed to you, Paradise!"

29. O 'Alī! Ten categories of people have disbelieved in Allah the All-great: the tale-bearers, the sorcerers, the cuckolds, those who copulate with women anally illegitimately, those who make sexual intercourse with animals, those who make sexual intercourse with married women, those who create chaos, those who sell weapons to the unbelievers who are in a state of war against Muslims, those who refrain from giving the zakāt levies, and those who die before they undertake the Ḥajj pilgrimage although they are financially able to do so.

30. O 'Alī! Banquets should be served only on five occasions: wedding parties, birth of male babies, circumcision, purchase and building of houses, and arrival from Makkah (after undertaking the Ḥajj pilgrimage).

31. O 'Alī! A true intelligent person should not travel except in three situations: seeking worldly earnings, getting supplies for the Next World, and gaining a legal pleasure.

32. O 'Alī! Three manners are within the nobilities of character in this world and the world to come: to pardon him who oppressed you, to regard him who ruptured relations with you, and to possess yourself when one transgresses against you.

33. O 'Alī! Employ four things before the falling of four things: employ your youth before old age comes upon you, employ your health before ailment comes upon you, employ your wealth before poverty comes upon you, and employ your life before death comes upon you.

34. O 'Alī! Allah the Almighty and All-majestic disliked for the people of my community to play during offering prayers, to remind those to whom alms are

given of their favors, to attend in mosques while being ceremonially impure, to laugh among graves, to spy on houses, and to look in women's private parts, for this may cause blindness.

Allah also disliked husbands speaking while copulating with their wives, for this may cause deafness.

He disliked sleeping in the period between the Sunset and the Evening Prayers, for this may deprive of sustenance.

He disliked washing oneself outdoors (naked) unless an apron is put on.

He disliked being in rivers naked, for they are inhabited by angels.

He disliked being in bathrooms naked unless an apron is put on.

He disliked speaking between the adhān and iqāmah of the Dawn Prayer.

He disliked embarking on a ship in seaways.

He disliked sleeping on housetops unless there is a fence. He said, "No responsibility is taken of those who sleep on fenceless housetops."

He disliked for men to sleep alone in a house.

He disliked for men to copulate with their menstrual women, for if their babies are born mad or leprous, they should not blame anybody but themselves.

He disliked speaking to leprous people unless a distance of one cubit is left between the two.

The Holy Prophet (ṣ) said: "Run away from the leprous people in the same way as you run away from lions."

Allah disliked for men who had wet dreams to copulate with their women before they wash themselves. If they do it and their babies are born insane, they should then blame nobody except themselves.

He disliked urinating on the bank of a running river.

He disliked for men to excrete under a fruitful tree, including date-palm trees.

He disliked for men to excrete while they are standing up.

He disliked for men to wear sandals while they are standing up.

He disliked for men to enter dark houses unless there is a torch in the hand.

35. O 'Alī! Pride is the epidemic of high ancestry.

36. O 'Alī! As for him who fears Allah, Allah will make everything fear him,

and He will cause those who do not fear Him to fear from everything.

37. O 'Alī! Allah will not accept the prayers of eight categories of people: the fugitive slaves until they return to their masters, the recalcitrant wives whose husbands are angry with them, those who refrain from defraying the zakāt levies, those who quit performing the ritual ablution, the pubescent bondmaids who perform the prayers without veils, the imam (of a congregational prayer) whose followers are not satisfied with him, the drunkard, and those who resist urination and excretion.

38. O 'Alī! Allah the All-exalted will establish a house in Paradise for those who enjoy four characters: sheltering the orphans, compassioning the weak, treating the parents piously, and treating the slaves leniently.

39. O 'Alī! Those who meet Allah the Almighty and All-majestic enjoying three features are the most favorable of all people: the best worshipper is he who fulfills the obligatory duties of Allah properly. The most pious of all people is he who abstains from the prohibitions of Allah the Almighty and All-majestic. The wealthiest of all people is he who satisfies himself with that which Allah has given to him.

40. O 'Alī! The people of my community cannot stand three characters: to equalize oneself with one's brothers-in-faith by offering them one's fortune, to treat people with justice with regard to personal issues, and to mention Allah under all circumstances. To mention Allah does not mean to say *subḥānallāhi walḥamdulillāhi walā-ilāha-illāllāhu wallāhu-akbaru* (All glory be to Allah, all praise be to Allah, there is no god but Allah, and Allah is the Most Great); rather, to mention Allah is to avoid committing a prohibited action out of fear of Allah the Almighty and All-majestic.

41. O 'Alī! Three categories of people will wrong you if you act towards them fairly: the lowly people, wives, and servants.

Three categories of people cannot be treated fairly by three others: masters cannot be treated fairly by their slaves, the knowledgeable cannot be treated fairly by the ignorant, and the strong cannot be treated fairly by the weak.

42. O 'Alī! True faith and portals of Paradise are perfect and opened to those who enjoy seven qualities: performing the ritual ablution properly, establishing the prayers perfectly, defraying the zakāt levies, suppressing rage, controlling the tongue, praying Allah to forgive the sins, and acting sincerely towards one's family members.

43. O 'Alī! Allah curses three categories of people: he who eats his food alone, he who travels in the deserts alone, and he who passes a night in a house alone.

44. O 'Alī! Insanity is expected from doing three things: to excrete among graves, to walk wearing a single (not a pair of) sandal, and to sleep alone (in a house).

45. O 'Alī! Telling a lie is acceptable in three situations: in trickeries of war, promising one's wife, and reconciliation between two disputing parties.

Sitting with three categories of people deadens the heart: to sit with the mean and the rich and to talk with women (excessively).

46. O 'Alī! Within the signs of true faith is to spend money in times of poverty, to treat people fairly against oneself, and to offer knowledge to the learners.

47. O 'Alī! One's deed is imperfect unless one enjoys three qualities: piety that stops one from committing acts of disobedience to Allah, morality through which people are treated courteously, and clemency by which the ignorance of the ignorant people is refuted.

48. O 'Alī! A faithful believer has three situations of bliss: meeting the brothers-in-faith, offering food to the fasting, and practicing devotional acts at the last hours of night.

49. O 'Alī! I warn you against three bad qualities: envy, acquisitiveness, and arrogance.

50. O 'Alī! Four qualities are signs of unhappiness: solidity of the eye, hardheartedness, long hope, and fondness of survival.

51. O 'Alī! Three qualities raise the rank, three others bring about forgiveness of sins, three others cause perdition, and three others achieve salvation.

The three qualities that raise the rank are to perform the ritual ablution perfectly in biting cold weather, to wait for the coming prayer after accomplishing the current one, and to walk to the congregational prayers in days and at nights.

The three qualities that help sins to be forgotten are to greet everybody (you meet) all the time, to offer food to the needy, and to worship the Lord at nights when people are asleep.

The three qualities that cause perdition are obeyed niggardliness, pursued passion, and self-conceit.

The three qualities that achieve salvation are to fear Allah openly and secretly, to be moderate in richness and poverty, and to say fair words in situations of satisfaction and dissatisfaction.

52. O 'Alī! Suckling after weaning is void and orphanage after puberty is

meaningless.

53. O 'Alī! Walk for two years so as to treat your parents piously, walk for one year so as to build good relations with your relatives, walk for a mile so as to visit a sick person, and walk for two miles so as to participate in a funeral ceremony. Walk for three miles so as to respond to an invitation, walk for four miles so as to visit a friend with whom you made friends for the sake of Allah, walk for five miles so as to aid a seeker of help, walk six miles for the sake of supporting the oppressed, and keep on seeking Allah's forgiveness.

54. O 'Alī! A true faithful believer is known by three signs: he performs prayers persistently, pays the zakāt levies, and observes fasting.

The false believer is known by three signs: he flatters slavishly when he witnesses a situation, backbites the absent, and rejoices over the others' misfortunes.

The unjust person is known by three signs: he dominates those who are less powerful than he is by means of his authority, dominates those who are more powerful than he is by means of acts of disobedience to Allah, and he supports the oppressors.

The showy person is known by three signs: he activates among people, becomes lazy when he is alone, and desires to be praised in all situations.

The hypocrite is known by three signs: he lies when he speaks, breaks his promise, and breaches his trusts.

55. O 'Alī! Nine things cause oblivion: to eat sour apples, to eat coriander and cheese, to eat remainders of mice, to recite the writings on the graves, to walk between two women, to kill lice, to cup in the pit of the head, and to urinate in stagnant water.

56. O 'Alī! Luxurious life lies in three things: a wide house, a beautiful maiden, and a handsome horse.

57. O 'Alī! By Allah I swear this: if the modest who live under the authority of the evils are in the bottom of a well, Allah will cause wind to blow for raising them over the good people.

58. O 'Alī! Allah may curse those who claim being the subjects of other than their real masters. Allah may curse those who refrain from giving the employees their wages. Allah may curse those who bring about a heresy or protect those who invent heresies.

"O Allah's Apostle," the Holy Prophet (ṣ) was asked. "What is that heresy?"

He (s) explained, "Heresy is to commit murders."

59. O 'Alī! A true faithful believer is only he whom Muslims can trust with regard to their estates and souls. A true Muslim is only he whom Muslims are saved from his hand (i.e. physical harm) and tongue (i.e. verbal harm). A true *muhājir* (i.e. emigrant) is he who quit sinning.

60. O 'Alī! The firmest handle of true faith is to love for the sake of Allah and to hate for the sake of Allah.

61. O 'Alī! Whoever obeys his wife, Allah will turn him on his face in Hellfire.

Imam 'Alī ('a) asked, "What sort of obedience do you mean?"

The Holy Prophet (ṣ) explained, "(That obedience is) to permit her to participate in women gatherings, go for wedding parties, go for mourning ceremonies, and wear transparent clothes."

62. O 'Alī! By way of Islam, Allah the All-blessed and All-exalted has taken away the arrogance and taking pride in ancestors that were followed in the pre-Islamic era. All people are the offspring of Adam who was created from dust. The honorable among them in the sight of Allah is the most pious.

63. O 'Alī! The prices of dead animals, dogs, and wine, dowry of the fornicatress, bribes given to the judges, and the wages of the diviners—all these are parts of ill-gotten properties.

64. O 'Alī! Whoever learns (an item of) knowledge for the purpose of disputing with the foolish ones, vying proudly with the scholars, or attracting people's attentions so that they may deify him, will be in Hellfire.

65. O 'Alī! When a servant (of Allah) dies, people ask about what he leaves, while the angels ask about what he has advanced.

66. O 'Alī! This worldly life is the jail of believers and the paradise of disbelievers.

67. O 'Alī! Sudden death is rest for believers and regret for disbelievers.

68. O 'Alī! Allah the All-blessed and All-exalted revealed to this world, "Serve him who will serve Me and disturb him who will serve you."

69. O 'Alī! Allah the All-blessed and All-exalted would not have given any disbeliever or hypocrite a single drink of water in this world if it had been equal in His sight to the amount of a mosquito's wing.

70. O 'Alī! On the Resurrection Day, all human beings from the past and the coming generations will hope were they given only the minimum sustenance.

71. O 'Alī! The evilest of all people is that who complains against the act of Allah.

72. O 'Alī! As for the ailed believer, his moaning is regarded as glorification of the Lord, his cries are regarded as professing that there in no god save Allah, his sleep in bed is a sort of worship, and his turnings in bed due to the pains of ailment are regarded as jihad in the way of Allah. If he is cured, he walks among people guiltless (i.e. all his sins are forgiven because illness is regarded as punishment for him).

73. O 'Alī! If a leg of an animal is presented to me, I will accept it. If I am invited to a leg of a sheep, I will respond.

74. O 'Alī! It is not obligatory upon women to attend the Friday and congregational prayers, to recite the adhān and iqāmah, to visit the sick, to participate in funeral ceremonies, to trot between al-Ṣafā and al-Marwah, to kiss the Black Stone, and to have their hair cut (as a ritual of the Ḥajj pilgrimage).

They should not assume the office of judgeship, should not be consulted, should not slaughter animals except in emergencies, should not recite the *talbiyah* statement loudly, should not reside near a grave, should not listen to the sermon (of the Friday Prayers), and should not strike their matrimonial contracts.

A woman should not leave her husband's house before she obtains his permission; lest, Allah, Gabriel, and Michael will curse her. She should also avoid giving anything of her husbands' house before she obtains his permission and avoid passing a single night while her husband is angry with her even if her husband was wrong.

75. O 'Alī! Islam is naked; coyness is its dress, solemnity its ornament, righteous deed its personality, and piety its support. Everything has its basis; the basis of Islam is to love us—the Prophet's Household.

76. O 'Alī! Bad mannerism is evil omen; and compliance with women is regret.

77. O 'Alī! If evil omen is found in something, it will definitely be found in women's tongues.

78. O 'Alī! The light-burdened will be saved while the overburdened will lose.

79. O 'Alī! He who forges lies against me intentionally should find himself a place in Hellfire.

80. O 'Alī! Three things better the memory and remove the phlegm: chewing

gum, cleaning the teeth (with a special stick called *miswāk*), and reciting the Qur'ān.

81. O 'Alī! Cleansing the teeth is a recommendable practice, for it purifies the mouth, betters the sight, satisfies the Lord, whitens the teeth, removes the bad smell of mouth, strengthens the gums, stimulates the appetite, removes the phlegm, betters the memory, doubles the advantages, and makes the angels happy.

82. O 'Alī! Sleep is of four kinds: the sleep of the prophets is on their backs, the sleep of faithful believers is on their right sides, the sleep of disbelievers and hypocrites is on their left sides, and the sleep on devils is on their faces.

83. O 'Alī! Allah the Almighty and All-majestic did not send a prophet but that He selected his progeny to be from his own descendants, but He decided that my progeny should be from your descendants. Without you, I would not have had offspring.

84. O 'Alī! Four things deal a death blow: a leader who is obeyed while he disobeys Allah the Almighty and All-majestic, a wife who cheats on her husband while he regards her faithfully, poverty for which no remedy can be found, and a bad neighbor in the permanent residence.

85. O 'Alī! In the pre-Islamic era, 'Abd al-Muṭṭalib passed five laws that Allah the Almighty and All-majestic enacted in Islam: He deemed illegal marrying the wife of one's father (i.e. stepmother), and Allah the Al mighty and All-majestic revealed [in the Qur'ān]: "*Do not marry, from now on, the ex-wives of your fathers.* (4:22)"

As 'Abd al-Muṭṭalib found a treasure, he gave one-fifth of it as alms. Allah the Almighty and All-majestic then revealed in the Qur'ān: "*Know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey.* (8:41)"

When he dug the Zamzam Spring, he called it 'the watering of the pilgrims.' Allah the All-blessed and All-exalted revealed: "*Do you, because you served water to the pilgrims and constructed the Sacred Mosque, consider yourselves equal to those who have believed in Allah, the Day of Judgment, and have fought for the cause of Allah?* (9:19)"

He also decided that the blood-money of homicide should be one hundred camels. Allah the Almighty and All-majestic then decided the same in Islam.

The people of Quraysh had not stopped at a limited number of circumambulations around the Holy Ka'bah; hence, 'Abd al-Muṭṭalib decided seven circulations for them. In Islam, Allah the Almighty and All-majestic passed this law.

86. O 'Alī! 'Abd al-Muṭṭalib used to avoid dividing by casting superstitious and gambling arrows, worshipping the idols, and having the flesh of an animal that had been sacrificed on the stone blocks. He used to say: I follow the religion of my father Abraham ('a).

87. O 'Alī! The people of the most admirable faith and the greatest conviction are those who will live in the last of time: they did not catch the time of the Prophet (ṣ) and were not given an opportunity to meet the Representative of Allah; yet, they believed while they did not see anything.

88. O 'Alī! Three behaviors harden the heart: listening to the unlawful amusement, seeking hunt, and stopping at the rulers' doors.

89. O 'Alī! Do not perform a prayer while you wear a skin of an animal whose milk is unlawful to drink or a skin of an animal whose meat is unlawful to eat. Do not perform prayers in the lands of Dhāt al-Jaysh, Dhāt al-Salāṣil, and Ḍajnān.

90. O 'Alī! Eat only the eggs whose edges are not even, the fish who has shells, the birds whose wings are flapping and leave those whose wings are still, and the waterfowls that have gizzards or back nails.

91. O 'Alī! It is unlawful to have the meat of any beast that has a canine tooth or any bird that has a claw.

92. O 'Alī! It is unacceptable to offer fruits or treasure in mortmain.

93. O 'Alī! It is unacceptable for fornicators to slaughter an animal as ransom. There is no doctrinal provision for the innuendo and there is no intercession in the execution of the doctrinal provisions. Oaths are invalid if they are taken for rupturing relations of kinship. The oath of sons, wives, and slaves regarding their fathers, husbands, and masters is void. To observe fasting for a whole day up to night is void. To fast for two (or more) days ceaselessly is void. To migrate to a non-Muslim country, after living in a Muslim country, is void.

94. O 'Alī! Retaliation is inoperative for fathers who kill their sons.

95. O 'Alī! Allah the Almighty and All-majestic will not answer the prayer of an inattentive heart.

96. O 'Alī! Sleep of the knowledgeable is better than the devotional acts of the unknowing worshipper.

97. O 'Alī! Two units of prayer of the knowledgeable are better than one

thousand units offered by the unknowing worshipper.

98. O 'Alī! It is unacceptable for wives, slaves, and guests to observe recommended fasting before they obtain the permission of the husbands, masters, and hosts (respectively).

99. O 'Alī! It is forbidden to fast on the 'Īd al-Fitr and 'Īd al-Adhā days. It is also forbidden to fast for two days continuously, to abstain from speaking as a sort of fasting, to fast for the vow of an act of disobedience to Allah, and to fast the whole lifetime.

100. O 'Alī! Committing adultery (or fornication) causes six bad consequences; three are in this worldly life and the others are in the world to come. Regarding the three in this world, it takes away brightness of faces, hastens perdition, and stops sustenance. Regarding the three that are in the world to come, it causes harsh judgment, wrath of the All-beneficent Lord, and eternity in Hellfire.

101. O 'Alī! Usury is of seventy parts the (punishment of the) easiest of which is as same (punishment) as perpetrating incest with one's mother inside the Holy House of Allah.

102. O 'Alī! A single dirham gotten by way of usury is more horrible in the sight of Allah than seventy times of commitment of incest inside the Holy House of Allah.

103. O 'Alī! He who refuses to pay a single carat of the zakāt of his estate is definitely neither believer nor Muslim; and no honor should be shown to him.

104. O 'Alī! Those who refrain from defraying the zakāt levy will ask Allah to take them back to the world [after their death]. They are the intendeds in the Almighty and All-majestic Allah's saying: "*When death approaches one of them, he says, 'Lord, send me back again so that perhaps I shall act righteously for the rest of my life.' Although he will say so but his wish will never come true. After death they will be behind a barrier until the day of their resurrection.* (23:99-100)"

105. O 'Alī! Those who refrain from undertaking the Ḥajj pilgrimage while they are financially capable enough to do so are regarded as disbelievers. Allah says: "*Those who have the means and ability have a duty to Allah to visit the House and perform the Ḥajj (pilgrimage) rituals. And whoever disbelieves, then surely Allah is self-sufficient, above any need of the worlds.* (3:97)"

106. O 'Alī! Whoever fails to undertake the Ḥajj pilgrimage until he dies, Allah will reckon him with the Jews or the Christians on the Resurrection Day.

107. O 'Alī! Almsgiving fends off the predetermined act even if it has already

been finally determined.

108. O 'Alī! Building good relations with the relatives increases the lifetime.

109. O 'Alī! Begin and end your meals with salt, for it cures from seventy-two maladies.

110. O 'Alī! When I come up to the Praiseworthy Position, I will intercede for my father, uncle, mother, and a man who was a friend of mine in the pre-Islamic era.

111. O 'Alī! I am the son of the two slain men (i.e. Prophet Ishmael the son of Prophet Abraham and 'Abdullāh the son of 'Abd al-Muṭṭalib).

112. O 'Alī! I am the (response to the) prayer of my father Abraham the prophet.

113. O 'Alī! The best intelligence is that by which Paradise is gained and the satisfaction of the All-beneficent Lord is sought.

114. O 'Alī! The first creation of Allah was the intellect. When Allah created *him*, He said to *him*: "Approach (by Me)." The intellect approached. Allah said: "Go away." The intellect went away. Then, Allah said: "By My glory and loftiness I swear, I have never created anything that is more favorable to Me than you are. By you, I will give and take. Through you will I give rewards and through you will I punish."

115. O 'Alī! Almsgiving (to the strangers) is unacceptable when one of the relatives is needy.

116. O 'Alī! To spend a single dirham for the dye is better than spending one thousand dirhams in the way of Allah. There are fourteen characteristics in the dye: It releases the wind from the ears, betters the sight, softens the nasals, scents the flavor, strengthens the gums, dismisses feebleness, lessens the devilish inspirations, gladdens the angels, bears good tidings to the believers, enrages the disbelievers, acts as ornament and fragrance, makes Munkar and Nakīr (the two angels responsible for interrogation in the grave) feel shy, and stands for a document of acquittal of sins in the grave.

117. O 'Alī! Wording is worthless unless it is applied practically. Appearances are worthless unless they agree with the reality. Wealth is worthless unless there is liberality. Truthfulness is worthless unless there is loyalty. Chastity is worthless unless there is piety. Almsgiving is worthless unless there is good faith. Life is worthless unless there is health. Homeland is worthless unless there are security and pleasure.

118. O ʿAlī! Seven organs of sheep are deemed forbidden (to eat): blood, genitals, urinary bladder, bone marrow, glands, spleen, and gallbladder.

119. O ʿAlī! Do not bargain with those from whom you want to buy four things: a sacrifice (animal), a coffin, a slave, and when you want to hire a riding animal to Makkah (i.e. for undertaking the ritual Ḥajj pilgrimage).

120. O ʿAlī! May I inform of the closest to my mannerism?

Imam ʿAlī (ʿa) said, "Yes, you may, O Allah's Apostle."

The Holy Prophet (ṣ) said: The closest to my manners are the most well-mannered, the most self-possessed, the kindest to their relatives, and the fairest with regard to his own affairs.

121. O ʿAlī! The people of my community will be saved from drowning if they recite the following (Qur'ānic verses) when they embark on ships:

"In the Name of Allah, the Beneficent, the Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

They have not paid due respect to Allah. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. Allah is too Glorious and High to be considered equal to their idols. (39:67)"

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا
قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ
بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ

"It will sail in the name of Allah, in His Name it will sail and in His Name it will cast anchor. My Lord is All-forgiving and All-merciful. (11:41)"

بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ

122. O ʿAlī! The people of my community will be saved from larceny if they recite the following Qur'ānic verses:

Say: Call upon Allah or call upon the Beneficent Allah; whichever you call upon, He has the best names. And do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these. And say: All praise is due to Allah Who has not taken a son, Who has no partner in the kingdom, and Who has no helper to save Him from disgrace. And proclaim

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟
فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ
بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ
سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن

His greatness, magnifying Him.

لَهُۥ وَلِيٌّ مِّنَ ٱلذُّلِّ وَكَبِّرْهُ تَكْبِيرًۢا ﴿١١١﴾

123. O 'Alī! The people of my community will be saved from pulling down if they recite (Allah's saying):

Surely, Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him. Surely, He is the Forbearing, the Forgiving.

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا
وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ إِنَّهُۥ
كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

124. O 'Alī! The people of my community will be saved from care if they say:

"There is neither might nor power except through Allah the All-high and All-great. There is neither refuge nor escape from Allah except to Him."

لاَ حَولَ وَلاَ قُوَّةَ إلاَّ باللهِ العَلِيِّ
العَظِيمِ. لاَ مَلجَأَ وَلاَ مَنجَىً مِنَ اللهِ
إلاَّ إلَيهِ.

125. O 'Alī! The people of my community will be saved from burning if they recite (Allah's sayings):

"The true Guardian is certainly Allah who has revealed the Book and is the Guardian of the righteous ones. (7:196)"

إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ وَهُوَ يَتَوَلَّى
ٱلصَّٰلِحِينَ

"They have not paid due respect to Allah. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. Allah is too Glorious and High to be considered equal to their idols. (39:67)"

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا
قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ
مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا
يُشْرِكُونَ

126. O 'Alī! He who fears beasts should recite (Allah's saying):

"Now has come to you a messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the believers is he most kind and merciful. But if they turn away, Say: Allah suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne of Glory Supreme! (9/128-9)"

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم
بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟
فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

127. O 'Alī! He whose riding animal refuses to move should recite [this Qur'ānic verse] in its right ear:

"All that is in the heavens and the earth have submitted themselves to His will, either by their own free will or by force? To Allah do all things return. (3:83)"

وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

128. O ʿAlī! He who fears a sorcerer or a devil should recite (Allah's saying):

"Lo! Your Lord is Allah Who created the heavens and the earth in six days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds. (7/54)"

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ
بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ
رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾

129. O ʿAlī! He whose belly is affected by a yellow liquid should write Āyah al-Kursī on his belly and drink that water. By the permission of Allah the Almighty and All-majestic, he will be cured.

130. O ʿAlī! The duties of fathers towards their sons are that they should choose good names for them, educate them properly, and choose good positions for them.

The duties of sons towards their fathers are that they should avoid calling them by mere names, avoid walking ahead of them in paths, avoid sitting in front of them in meetings, and avoid entering to bathrooms with them.

131. O ʿAlī! Three deeds are originated from obsession: eating soil, clipping the nails with the teeth, and biting the hair of the beard.

132. O ʿAlī! Allah may curse parents who make their children to treat them disrespectfully.

133. O ʿAlī! Just like children treating their parents impiously, so also may fathers treat their children impiously.

134. O ʿAlī! Allah may have mercy on parents who educate their sons how to treat them respectfully.

135. O ʿAlī! Whoever depresses his parents has in fact acted impiously towards them.

136. O ʿAlī! Whoever could have defended his brother-in-faith whom had been

backbitten in his presence but he did not do it, Allah will disappoint him in this world as well as the world to come.

137. O 'Alī! Paradise is unquestionably the abode of him who meets the needs of an orphan out of his own fortune until that orphan attains maturity.

138. O 'Alī! Whoever passes his hand over an orphan's head as a sign of mercy to him, Allah will give him illumination for every single hair (of that head) on the Resurrection Day.

139. O 'Alī! No poverty is harsher than ignorance, no fortune more helpful than the intellect, no loneliness drearier than pride, and no intelligence like moderation. No piety is like abstinence from the acts that Allah the All-exalted has deemed forbidden, no lineage like good manners, and no worship like pondering over things.

140. O 'Alī! Telling lies is the epidemic of discourse, oblivion the epidemic of knowledge, laziness the epidemic of worship, arrogance the epidemic of handsomeness, and envy the epidemic of forbearance.

141. O 'Alī! Four things go uselessly: to eat after (attaining) satiety, to light a lamp in the moonlit, to seed in the briny land, and to do favors to the undeserved.

142. O 'Alī! Whoever omits invoking Allah's blessings upon me, has missed the path to Paradise.

143. O 'Alī! Beware of the knock of crow and the prey of lions.

144. O 'Alī! To put my hand to the elbow between the jaws of a dragon is dearer to me than begging those who have newly had fortune.

145. O 'Alī! Verily, the remotest of all people from Allah the Almighty and All-majestic are one who kills another one than his killer and one who hits another one than the one who has hit him. He who claims being the subject of other than his proper master has disbelieved in all that which was revealed to me by Allah the Almighty and All-majestic.

146. O 'Alī! Wear your ring in the right hand, for it is a merit of Allah the Almighty and All-majestic for those drawn nearer to Him.

Imam 'Alī ('a) asked, "What should I choose for the ring, O Allah's Apostle?"

The Holy Prophet (ṣ) instructed: Use garnet, for it was the first mountain to have professed the Godhead of Allah the All-exalted and professed that I am the Prophet, you and your sons the Imams, your partisans (i.e. Shī'ah) shall be allowed to Paradise, and your enemies shall be driven to Hellfire.

147. O 'Alī! As Allah the Almighty and All-majestic took a look at the inhabitants of this world, He chose me over the men of this world. He took a second look and chose you over the men of this world. He took a third look and chose the Imams who are your descendants over the men of this world. He took a fourth look and chose Fāṭimah over the women of this world.

148. O 'Alī! I saw your name attached to my name in three places. I was so delighted by looking at your name. When I reached the House of Holiness within my trip to the heavens, I found the following inscription engraved on its rock: "There is no god but Allah. Muḥammad is the messenger of Allah. I support him with his minister and back him up with his minister."

I asked the Archangel Gabriel, "Who is my minister?"

He answered, "He is 'Alī ibn Abī-Ṭālib."

When I passed by the Lote-tree (of the seventh heaven) and reached the Throne of the Lord of the Worlds—highly majestic be His Majesty—I found this inscription engraved on the legs of the Throne: "I am verily Allah; there in no god but Me alone. Muḥammad is My most beloved. I support him with his minister and back him up with his minister."

"Who is my minister?" I asked Gabriel.

He answered, "He is 'Alī ibn Abī-Ṭālib."

149. O 'Alī! Verily, Allah the All-blessed and All-exalted, on account of honoring me, has give you seven features. You, along with me, are the first man whose grave will be split apart (for the Resurrection). You, along with me, are the first man who will stand on the Discriminating Bridge. You will be dressed when I will be dressed and you will be restored to life when I will be restored to life. You will be the first to dwell in 'Illiyyīn (the highest place of Paradise) with me. You will be the first to drink from the sealed nectar, which is sealed by musk, of Paradise.

150. The Holy Prophet (ṣ) then said to Salmān the Persian: O Salmān, when you fall sick, you win three features: you mention Allah the All-blessed and All-exalted continuously (as long as you are sick), your prayers during your ailment are responded, and your ailment leaves no single sin of you but that it erases it. May Allah make you enjoy good health up to the end of your lifetime!

151. The Holy Prophet (ṣ) then said to Abū-Dharr: O Abū-Dharr! Beware of begging, for it is present humiliation, imminent poverty, and a cause of long judgment on the Resurrection Day.

O Abū-Dharr! You will live alone, die alone, and enter Paradise alone. Some people of Iraq will be delighted because of you. They will bathe your dead body, arrange your funerals, and bury you.

O Abū-Dharr! Do not extend your hand for begging, but if something is offered to you, you may accept it.

152. The Holy Prophet (ṣ) then asked his companions, "May I introduce to you the evilest people of you all?"

"Yes, you man, O Allah's Apostle!"

He (ṣ) said, "They are the talebearers who sow enmity between associates and stick defects to those who are free of defects."

CHAPTER FOUR
THE HOLY PROPHET'S EXHORTATORY INSTRUCTIONS TO 'ABDULLĀH IBN MAS'ŪD

1. 'Abdullāh ibn Mas'ūd is reported to have said: I, accompanied by five persons from our acquaintances, visited the Apostle of Allah (ṣ) one day after we had suffered from harsh famine. For four months, we had not have eaten anything except water, milk, and leaves of trees. Thus, we said to him, "O Allah's Apostle! How long should this harsh famine, which we are experiencing, take?"

The Holy Prophet (ṣ) said: You will keep suffering from it as long as you are alive. So, keep on thanking Allah. I have read the Book of Allah that was revealed to me and to those who came before me and found that none should be allowed into Paradise except the steadfast ones.

2. O son of Mas'ūd! Allah the All-exalted says, "*Those who patiently persevere will truly receive a reward without measure!* (39/10)" "*Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy.* (25/75)" "*I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved bliss.* (23/111)"

3. O son of Mas'ūd! Allah the All-exalted says, "*And because they were patient and constant, He will reward them with a garden and garments of silk.* (76/12)" "*Twice will they be given their reward, for that they have persevered.* (28/54)"

Allah the All-exalted also says, "*Or do you think that you shall enter the Garden of bliss without such trials as came to those who passed away before you? They encountered suffering and adversity.* (2/214)"

"*Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently persevere.* (2/155)""

'Abdullāh said: We asked, "O Allah's Apostle! Who are the steadfast people?"

The Holy Prophet (ṣ) answered: The steadfast people are those who patiently persevere in obedience to Allah, who avoid disobeying Him, who earn through legal means, who give alms moderately, and who do favors. Therefore, they succeeded and acted righteously.

4. O son of Mas'ūd! These are known for reverence, solemnity, tranquility, contemplation, leniency, fairness, giving lessons [to others], learning lessons, organization, piety, kind act, abstinence [from whatever they doubt to be illegal], love for the sake of Allah, hatred for the sake of Allah, fulfillment of responsibilities, justice in judgment, bearing witness, helping the rightful people, incurring the animosity of the wrongdoers, and pardoning those who wrong them.

5. O son of Mas'ūd! They act patiently when they face tribulations, thank those who give them, establish justice when they judge, tell only the truth when they speak, fulfill their promises when they promise, pray for Allah's forgiveness when they do an evildoing, and feel delighted when they do good deeds. "*When the ignorant address them, they say, Peace!*' (25/63)" "*If they pass by futility, they pass by it with honorable avoidance.* (25/72)" "*They spend the night in adoration of their Lord prostrate and standing.* (25/64)" And they speak fair to the people.

6. O son of Mas'ūd! I swear by Him Who has sent me with the truth, these people are the true triumphant.

7. O son of Mas'ūd! He whose breast Allah opens for Islam follows light from his Lord. When light falls in heart, heart will be opened and it will give spacious space [for receiving the truth].

'Abdullāh ibn Mas'ūd asked, "O Allah's Apostle! Is there a certain sign of that?"

The Holy Prophet (ṣ) answered: Yes, there is. Its signs are alienation from the abode of seduction (i.e. the worldly life), turning to the abode of eternity, and getting ready for death before it is too late. Whoever deems worthless this worldly life will not have great expectation in it and will leave it for its adorers.

8. Son of Mas'ūd! Allah the All-exalted says, "*He may try which of you is best in deed.* (67/2)" This means He tries which of you is the most abstinent from this worldly life, because this world is the abode of seduction and the abode of those who believe in no other abode. For this world, those deprived of reason collect fortunes [believing that they will live therein forever].

Most surely, the most foolish of all people are those who seek out this world. Allah the All-exalted says, "*Know you all that the life of this world is but play* *and amusement, pomp and mutual boasting and multiplying, in rivalry among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight the hearts of the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a penalty severe [for the devotees of wrong].* (57/20)"

Allah the All-exalted says, "*We gave him (i.e. Jonah) wisdom even as a youth.* (19/12)" Wisdom, here, means abstinence from worldly pleasures.

To Moses, Allah the All-exalted says, "O Moses! No one who seeks the best embellishment can choose a better embellishment in My sight than abstinence from worldly pleasures. O Moses! When you see poverty coming to you, say to it, 'Welcome to the slogan of the righteous people!' If you see fortune coming, say to it, 'You are a sin the punishment of which has been precipitated.'"

9. O son of Mas'ūd! Allah the All-exalted says, "*And were it not that all men might become of one evil way of life, We would provide for everyone that blasphemes against Allah the Most Gracious silver roofs for their houses and silver stair-ways on which to go up; and silver doors to their houses, and thrones of silver on which they could recline; and also adornments of gold. But all this were nothing but conveniences of the present life. The Hereafter, in the sight of your Lord is for the righteous ones.* (43/33-5)"

He, the All-exalted, also says, "*If any do wish for the transitory things of this life, We readily grant them such things as We will, to such person as We will. In the end have We provided Hell for them: they will burn therein, disgraced and rejected. Those who do wish for the things of the Hereafter and strive therefore with all due striving and have faith, they are the ones whose striving is acceptable to Allah.* (17/18-9)"

10. O son of Mas'ūd! Whoever is really eager to enter Paradise, should hasten in emulation in all good deeds. Whoever is really fearful of Hellfire, should desert lustful things. Whoever is really expecting death, should abandon pleasures. Whoever is really abstinent from this world, should care very little for misfortunes.

11. O son of Mas'ūd! Allah the All-exalted says, "*Fair in the eyes of men is the love of things they covet, women and sons, heaped-up hoards of gold and silver, horses branded (for blood and excellence), and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals to return to.* (3/14)"

12. O son of Mas'ūd! Verily, Allah gave Moses exclusively the grace of speaking to him directly and confiding to him only because the greenness of

vegetable was seen in his stomach due to his skinniness. When Moses turned back to the shade, he prayed to his Lord for nothing but food to eat so as to fend off his hunger.

13. O son of Mas'ūd! If you wish, I may tell you about the lifestyle of Noah the prophet of Allah. He lived for one thousand years except fifty calling to Allah. Every morning, he would say, 'I may not live to the evening of this day.' Every evening, he would say, 'I may not live to the next morning.' He wore clothes made of animal hair and fed on barley.

If you wish, I may tell you about the lifestyle of David the representative of Allah on the lands. He wore clothes made of animal hair and fed on barley.

If you wish, I may tell you about the lifestyle of Solomon. Although he enjoyed unmatched kingdom, he used to eat barley and give white wheat to his people to eat. He wore clothes made of animal hair. When night overcame him, he would tie his hand to his neck and go on doing devotional acts until morning came upon him.

If you wish, I may tell you about the lifestyle of Abraham the intimate friend of the All-beneficent Lord. He used to wear clothes made of wool and feed on barley.

If you wish, I may tell you about the lifestyle of John. He used to wear clothes made of fibers and eat leaves of trees.

If you wish, I may tell you about the lifestyle of Jesus the son of Mary. He was marvelous indeed. He used to say, 'Hunger is my food, fear is my slogan, wool is my dress, my two feet are my riding animal, moonlight is my lamp at night, sunrise is my warming tool in winters, and herbs of the earth from which beasts and cattle eat are my fruits and roses. I enter into night while I have nothing in my possession, and I receive mornings while I have nothing in my possession. Nevertheless, no one living on the surface of this earth is wealthier than I am.'

14. O son of Mas'ūd! All that they did was based on the facts that they hated whatever was hated by Allah, deemed worthless whatever was deemed worthless by Allah, and deemed useless whatever was deemed useless by Allah. Allah has thus praised them in His Wise Book:

About Noah, He says, "*Verily he was a devotee most grateful.* (17/3)"

About Abraham, He says, "*Allah did take Abraham for a friend.* (4/125)"

About David, He says, "*We did indeed make you a vicegerent on earth.* (38/26)"

About Moses, He says, "*And to Moses Allah spoke direct.* (4/164)"

He also says about Moses, "*And We made him draw near to Us, for mystic converse.* (19/52)"

About John, He says, "*And We gave him wisdom even as a youth.* (19/12)"

About Jesus, He says, "*O Jesus the son of Mary! Recount My favor to you and to your mother. Behold! I strengthened you with the holy spirit, so that you did speak to the people in childhood and in maturity. Behold! I taught you the Book and wisdom, the law and the Gospel; and behold! You make out of clay, as it were, the figure of a bird, by My leave, and you breathe into it and it becomes a bird by My leave.* (5/110)"

Describing them, Allah says, "*These were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.* (21/90)"

15. O son of Mas'ūd! They were such only because Allah, in His Book, frightened them by saying, "*And verily, Hell is the promised abode for them all. To it are seven gates: for each of those gates is a special class of sinners assigned.* (15/44)"

Allah the All-exalted also says, "*The prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged in the least.* (39/69)"

16. O son of Mas'ūd! Hellfire is set for those who commit forbidden acts, while Paradise is prepared for those who abandon even the legal. So, adhere to abstinence from worldly pleasures, for this action is one of the actions in which Allah takes pride before the angels, through which Allah comes to you wholly, and due to which the Omnipotent Lord pours down His blessings on you.

17. O son of Mas'ūd! After my departure shall come some peoples who eat the most delicious and most multifarious kinds of food, ride on the best riding animals (or tools), decorate themselves in the same decoration wives use for their husbands, adorn themselves in the same way as women do, and wear the same dresses of tyrannical kings.

These are the hypocrites of this community in the last time. They drink coffee, play with dices, commit every lustful deed, neglect presenting themselves in the congregations, sleep without doing the night devotional acts, and exceed all bounds at daylights.

Allah the All-exalted says, "*But after them there followed a posterity who missed prayers and followed after lusts. Soon then will they face destruction.* (19/59)"

18. O son of Mas'ūd! They are like oleanders; although its blossom is attractive, its taste is bitter. These ones speak of wisdom, but their actions are cureless maladies: "*Do they not then earnestly seek to understand the Qur'ān, or are their hearts locked up by them?* (47/24)"

19. O son of Mas'ūd! What is the use of those leading a life of comfort in this worldly life when they shall be placed in Hellfire forever? "*They know but the outer things in the life of this world: but of the end of things they are heedless.* (30/7)" They build houses, construct palaces, and decorate the mosques; while they, by these acts, intend for nothing but worldly pleasures. They devote themselves to this world and count on it. Their stomachs have distracted them [from more important things than eating].

Allah the All-exalted says, "*And you get for yourselves fine buildings in the hope of living therein forever; and when you exert your strong hand, you do it like men of absolute power. Now fear Allah and obey me.* (26/129-31)"

Allah the All-exalted also says, "*Then do you see such a one as takes as his god his own vain desire? Allah has knowing him as such, left him astray and sealed his hearing and his heart and understanding and put a cover on his sight. Who then will guide him after Allah has withdrawn guidance? Will you not then receive admonition?* (45/23)"

Such one is nothing but a hypocrite who has chosen his own desire to be his religion and chosen his own stomach to be his god. Whenever he desires for legal or illegal thing, he does not refrain from taking it.

Allah the All-exalted says, "*They rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter.* (13/26)"

20. O son of Mas'ūd! The niches of such people are their women; their honor is their golden and silver coins (i.e. money), and their one and only concern is their stomachs. These are indeed the evilest of all evilest ones. Sedition is with them and it turns to them.

21. O son of Mas'ūd! Allah the All-exalted says, "*Do you then see? If We do let them enjoy this life for a few years; yet, there comes to them at length the punishment which they were promised. It will profit them not that they enjoyed this life.* (26/205-7)"

22. O son of Mas'ūd! Their bodies are never satisfied and their hearts are never submissive.

23. O son of Mas'ūd! Islam began strange and it will return strange as same as it began. So, blessed are the strangers! Tell all those of your next generations

who will live in that time not to frequent to the clubs of these people, not to attend their funeral ceremonies, and not to visit their sick ones. Although they claim to follow the same manners you follow and declare the same belief you declare, they in fact do the opposite of your acts; therefore, they will die following another religion than yours. They are neither part of me nor am I part of them.

24. O son of Mas'ūd! Never fear anyone save Allah, for Allah the All-exalted says, "*Wherever you are, death will find you out, even if you are in towers built up strong and high!* (4/78)"

He, the All-exalted, also says, "*One day will the hypocrites—men and women—say to the believers, 'Wait for us! Let us borrow a light from your light!' It will be said, 'Turn back to your rear and then seek a light!' So, a wall will be put up betwixt them, with a gate therein. Within it will be mercy throughout, and without it, all alongside, will be punishment. Those without will call out, 'Were we not with you?' The others will reply, 'True! But you led yourselves into temptation; you looked forward to our ruin; you doubted Allah's promise; and your false desires deceived you; until there issued the command of Allah. And the Deceiver deceived you in respect of Allah. This day shall no ransom be accepted of you, nor of those who rejected Allah. Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!'* (57/13-5)"

25. O son of Mas'ūd! Upon such ones be the curse of Allah on behalf of me as well as all of the apostles and archangels. Upon them, too, be the wrath of Allah and the terrible reckoning in this world and in the Hereafter.

Allah the All-exalted says, "*Curses were pronounced on those among the Children of Israel who rejected faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed: evil indeed were the deeds which they did. You see many of them turning in friendship to the unbelievers. Evil indeed are the works which their souls have sent forward before them with the result, that Allah's wrath is on them, and in torment will they abide. If only they had believed in Allah, in the Prophet, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrongdoers.* (5/78-81)"

26. O son of Mas'ūd! These people expose immoderate covetousness and obvious envy, break their ties of kith and kin, and do away with charitable deeds.

Allah the All-exalted says, "*Those who break the covenant of Allah after having plighted their word thereto and cut asunder those things which Allah* *has commanded to be joined and work mischief in the land; on them is the curse and for them is the terrible abode.* (13/25)"

He, the All-exalted, also says, "*The similitude of those who were charged with the obligations of the Mosaic Law, but who subsequently failed in those obligations, is that of a donkey which carries huge tomes.* (62/5)"

27. O son of Mas'ūd! A time shall come upon people when one who acts steadfast regarding his beliefs becomes like one who holds in his hand a firebrand. During that time, one should act as wolf; otherwise, wolves should prey upon him.

28. O son of Mas'ūd! Scholars and jurisprudents of that time are traitors and wicked. Behold! They shall be the evilest of all of Allah's creatures and so shall their fellows, those who frequent to them, those who cherish them, those who counsel with them be. They shall be the wickedest of all Allah's creatures and Allah shall drive them into Hellfire: "*Deaf, dumb, and blind, they will not return to the path.*" "*On the Day of Judgment We shall gather them together prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.* (17/97)" "*As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty.* (4/56)" "*When they shall be cast therein, they shall hear a loud moaning of it as it heaves; almost bursting for fury.* (67/7-8)" "*Every time they wish to get away therefrom, from anguish, they will be forced back therein, and it will be said, 'Taste the penalty of burning!'* (22/22)" "*There, sobbing will be their lot, nor will they there hear.* (21/100)"

29. O son of Mas'ūd! These people claim falsely that they follow my faith, traditions, course, and laws; while they are free from me and I am free from (any responsibility towards) them.

30. O son of Mas'ūd! Do not sit with such people publicly, do not deal with them in markets, do not show them any way, and do not even give them water.

Allah the All-exalted says, "*Those who desire the life of the present and its glitter, to them we shall pay the price of their deeds therein without diminution.* (11/15)"

He, the All-exalted, also says, "*To any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.* (42/20)"

31. O son of Mas'ūd! Some people of my community are engaged in mutual enmity, hatred, and dispute. These are the humblest of my community in their worldly lives. I swear by Him Who sent me with the truth, Allah shall most certainly make the earth swallow them and transform them into apes and pigs.

ʻAbdullāh ibn Masʻūd related: At this moment, the Apostle of Allah (ṣ) wept, and we wept in turn. We then asked, "O Allah's Apostle! What has made you weep?"

He (ṣ) said: I weep because I feel pity for the miserable ones. Allah the All-exalted says, "*If you could but see when they will quake with terror; but then there will be no escape for them, and they will be seized from a position quite near.* (34/51)" The intendeds in this verse are scholars and jurisprudents.

32. O son of Masʻūd! Whoever learns an item of knowledge for the purpose of seeking worldly gains and prefers love for worldly pleasures and embellishments over it, has made himself deserve the wrath of Allah and will find himself a place in the lowest class of Hellfire with the Jews and Christians who cast away the Book of Allah. Allah the All-exalted says, "*When there comes to them that which they should have recognized, they refuse to believe in it; but the curse of Allah is on those without faith.* (2/89)"

33. O son of Masʻūd! Whoever learns the Qur'ān for the purpose of winning worldly gains and pleasures, Allah will forbid Paradise to include him.

34. O son of Masʻūd! Whoever learns knowledge but fails to act upon it, Allah will resurrect him on the Resurrection Day as blind. Whoever learns knowledge on basis of ostentation and showing off so that he would gain worldly pleasures, Allah will strip him of the blessings of knowledge, straighten his livelihood, and leave him alone to himself. Verily, Whomsoever Allah leaves to himself will most surely perish. Allah the All-exalted says, "*Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.* (18/110)"

35. O son of Masʻūd! Choose the righteous ones as the only ones with whom you sit and choose as friends the pious ones and those who abstain from worldly pleasures. This is so because Allah the Almighty says in His Book, "*Friends on that day will be foes one to another, except the righteous.* (43/67)"

36. O son of Masʻūd! Be it known to you that these people see the good bad and see the bad good. As they see so, Allah seals on their hearts so that none of them should be a true witness or an establisher of justice. Allah the All-exalted says, "*Stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin.* (4/135)"

37. O son of Masʻūd! They vie with each other through their ancestries and wealth. Allah the All-exalted says, "*And have in their minds no favor from anyone for which a reward is expected in return but only the desire to seek for the countenance of their Lord Most High. And soon will they attain complete*

satisfaction. (92/19-21)"

38. O son of Mas'ūd! Adhere to fear of Allah and establishment of the devotional duties, for He says, "*He is the Lord of Righteousness, and the Lord of Forgiveness.* (74/56)"

He also says, "*Allah is well pleased with them and they are pleased with Him: all this for such as fear their Lord and Cherisher.* (98/8)"

39. O son of Mas'ūd! Leave that which is not of your concern and stick to what concerns you, for Allah the All-exalted says, "*Each one of them, that day, will have enough concern of his own to make him indifferent to the others.* (80/37)"

40. O son of Mas'ūd! Beware of failing to carry out any act of obedience to Allah and beware of heading for committing any act of disobedience to Him out of your mercy to your family members. Verily, Allah the All-exalted says, "*O mankind! Do your duty to your Lord and fear the coming of a day when no father can avail aught for his son nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.* (31/33)"

41. O son of Mas'ūd! Be cautious of this world along with its pleasures, lusts, glitter, devouring of illegal things, gold, silver, means of riding, and women, for Allah the All-glorified says, "*Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and wealth of cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals to return to. Say: Shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure and holy; and the good pleasure of Allah, for in Allah's sight are all His servants.* (3/14-5)"

42. O son of Mas'ūd! Do not be conceited by the fact that Allah's mercy is vast; and do not be allured by the prayers you perform, the righteous actions you do, the piety you show, and the devotional acts you carry out.

43. O son of Mas'ūd! When you recite the Qur'ān and pass by a verse comprising a command or a prohibition, you should reconsider and go back over it again and again and avoid overlooking it, because the prohibitions mentioned therein indicate of leaving acts of disobedience to Allah, while the commands mentioned therein indicate of acts of charity and righteousness. In this regard, Allah the All-exalted says, "*But how (will they fare) when we gather them together against a day about which there is no doubt, and each*

soul will be paid out just what it has earned, without favor or injustice? (3/25)"

44. O son of Mas'ūd! Never deem trivial or worthless any sin and always avoid the grand sins, because when a servant of Allah looks at his sins on the Resurrection Day, he sheds pus and blood from his eyes. Allah the All-exalted says, "*On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil.* (3/30)"

45. O son of Mas'ūd! When it is said to you, "Fear Allah!" you must not be angry, for Allah says, "*When it is said to him, 'Fear Allah,' He is led by arrogance to more crime. Enough for him is Hell; an evil bed indeed.* (2/206)"

46. O son of Mas'ūd! Do not place much hope in this world; rather, when you begin your day in the morning, expect that you will not live up to the evening, and when you live to the evening, expect that you will not live to the next morning. Be determined to depart from this worldly life and always love meeting Allah and never hate meeting Him. Verily, Allah loves to meet those who love to meet Him, and hates those who hate to meet Him.

47. O son of Mas'ūd! Do not plant trees; do not dig rivers; do not decorate the buildings; and do not buy orchards and ranches, for Allah says, "*The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things).* (102/1)"

48. O son of Mas'ūd! I swear by Him Who has sent me with the truth, there shall unavoidably come upon people an era during which they will deem lawful the drinking of wine and change its name to *nabīdh*. May the curse of Allah, the angels, and all of people be upon these ones. I am free from any responsibility towards them and they are free from attaching themselves to me.

49. O son of Mas'ūd! The sin of one who commits incest with his mother is even lighter than the sin of one who inserts usurious money that is as little as a grain of mustard into his property. Moreover, whoever drinks any amount of wine, be it much or little, has in fact committed a grander sin in the sight of Allah than devouring usurious money. This is so because drinking wine is the key to all evils.

50. O son of Mas'ūd! Such people wrong the pious ones and give credence to the wicked and nefarious ones. They consider the true as false and the false as true. They do all that for no other reason than seeking worldly pleasures although they know for sure that they are following another path than the truth. Yet, "*Satan has made their deeds seem pleasing in their eyes, and has kept them away from the path; so, they receive no guidance.* (27/24)" They are

"*pleased and satisfied with the life of the present, and those who heed not Our signs, their abode is the Fire, because of the evil they earned.* (10/7-8)"

51. O son of Mas'ūd! Allah the All-exalted says, "*If anyone withdraws himself from remembrance of Allah the Most Gracious, We appoint for him an evil one to be an intimate companion to him. Such evil ones really hinder them from the path, but they think that they are being guided aright. At length, when such a one comes to Us, he says to his evil companion: 'Would that between me and you were the distance of east and west!' Ah! Evil is the companion indeed.* (43/38)"

52. O son of Mas'ūd! Such people find fault with those who follow my example and comply with the duties decided as obligatory by Allah. Allah the All-exalted says, "*But you treated them with ridicule so much so that ridicule of them made you forget My message while you were laughing at them. I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved bliss.* (23/110-1)"

53. O son of Mas'ūd! Beware of the fuddle of sinning, because sins cause fuddle just like the fuddle caused by intoxicating beverages. Nay! Its influence is even worse than the influence of intoxicants. Allah the All-exalted says, "*(They are) deaf, dumb, and blind, they will not return to the path.* (2/18)"

He also says, "*That which is on earth we have made but as a glittering show for the earth, in order that We may test them as to which of them are best in conduct. Verily, what is on earth we shall make but as dust and dry soil.* (18/7-8)"

54. O son of Mas'ūd! This world is accursed; everyone therein is accursed; and those who seek after it, love it, and devout their existence to it are accursed, too. This fact is confirmed in the Book of Allah the All-exalted that reads, "*All that is on earth will perish. But will abide forever the Face of your Lord; the full of majesty, bounty and honor.* (55/26-7)"

He, the All-exalted, also says, "*Everything that exists will perish except His own Face.* (28/88)"

55. O son of Mas'ūd! Whenever you do any action, you should dedicated it purely to Allah. This is so because He does not admit any action of His servants except those dedicated to Him purely. Thus does He say, "*And have in their minds no favor from anyone for which a reward is expected in return but only the desire to seek for the Countenance of their Lord Most High. And soon will they attain complete satisfaction.* (92/19-21)"

56. O son of Mas'ūd! Leave behind you the bliss, food, sweetness, hotness,

coldness, softness, and deliciousness of this worldly life; rather, you should control yourself against it through steadfastness, because you shall be questioned about all that. Allah the All-exalted says, "*Then shall you be questioned that day about the joy you indulged in.* (102/8)"

57. O son of Mas'ūd! Never be distracted by this world and its fancies, for Allah the All-exalted says, "*Did you then think that We had created you in jest and that you would not be brought back to Us?* (23/115)"

58. O son of Mas'ūd! If you do any act of charity but you desire to gain the reward of any other one than Allah, then do not expect to gain any Divine reward from that act, because Allah says, "*On the Day of Judgment, We shall not give them any weight.* (18/105)"

59. O son of Mas'ūd! If people praise you because you observe fasting during your days and do devotional acts at nights while you are not such, then do not be delighted for that, because Allah the All-exalted says, "*Think not that those who exult in what they have brought about and love to be praised for what they have not done think escape the penalty. For them is a penalty grievous indeed.* (3/188)"

60. O son of Mas'ūd! Do as many righteous and charitable acts as you can, because the good-doer and the wrongdoer will eventually regret. The good-doer regrets and says, "Had I done more good deeds!" The wrongdoer regrets and says, "Had I not failed to do righteous deeds." This fact is confirmed by Allah the All-exalted Who says, "*And I do call to witness the self-reproaching spirit.* (75/2)"

61. O son of Mas'ūd! Never advance committing a sin and never postpone repentance; rather, you should advance repentance and postpone sinning. Verily, Allah the All-exalted says in His Book, "*But man wishes to do wrong even in the time in front of him.* (75/5)"

62. O son of Mas'ūd! Beware of inventing an innovation. In fact, if a servant [of Allah] invents a wicked innovation, he will be burdened by the punishment of his invention as well as the punishments of all those who followed him. Allah the All-exalted says, "*We record that which they send before and that which they leave behind.* (36/12)"

He, the All-glorified, also says, "*That day will man be told all that he put forward and all that he put back.* (75/13)"

63. O son of Mas'ūd! Never incline to this world and never feel secure against it vicissitudes, because you shall very soon depart it. Allah the All-exalted says, "*So, We expelled them from gardens and springs.* (26/57)" "*And corn-fields and*

date-palms with spates near breaking with the weight of fruit. (26/148)"

64. O son of Mas'ūd! Always recall the bygone generations and the tyrannical kings who passed away, for Allah says, "*As also 'Ād and Thamūd and the companions of the Rass and many a generation between them.* (25/38)"

65. O son of Mas'ūd! Do not ever commit any sin, whether secretly, openly, trivial or big, because Allah the All-exalted sees you wherever you are: "*And He is with you wherever you may be.* (57/4)"

66. O son of Mas'ūd! Fear Allah secretly, openly, on lands, in sea, at night, and at daytimes, because He says, "*There is not a secret consultation between three, but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst wherever they be.* (58/7)"

67. O son of Mas'ūd! Take Satan for enemy, for Allah the All-exalted says, "*Verily, Satan is an enemy to you; so, treat him as an enemy.* (35/6)"

Conveying the words of Iblīs (i.e. Satan), He says, "*Then will I assault them from before them and behind them, from their right and their left: Nor will You find, in most of them, gratitude.* (7/17)"

Addressing Iblīs, Allah says, "*Then it is just and fitting; and I say what is just and fitting: I will certainly fill Hell with you (i.e. Iblīs) and those that follow you, every one.* (38/85)"

68. O son of Mas'ūd! Be careful! You should never devour illegally gotten food, never put on illegally gotten clothes, never accept the illegally gotten, and never disobey Allah, because Allah the All-exalted says to Iblīs, "*Lead to destruction those whom you can among them with your seductive voice; make assaults on them with your cavalry and your infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit.* (17/64)"

He also says, "*Let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.* (31/33)"

69. O son of Mas'ūd! Fear Allah in secret and in public, for Allah the All-exalted says, "*For such as fear the time when they will stand before the Judgment Seat of their Lord, there will be two gardens.* (55/46)"

Never prefer this-worldly life over the otherworldly life through indulging in lusts and pleasures, for Allah the All-exalted says in His Book: "*Then, for such as had transgressed all bounds and had preferred the life of this world, the abode will be Hellfire.* (79/37-9)" This means that this worldly life is accursed along with whatever is therein except that which is intended purely for Allah.

70. O son of Mas'ūd! Do not betray anyone who deposits a property with you and do not betray anyone who places his confidence in you, for Allah says, "*Allah does command you to render back your trusts to those to whom they are due.* (4/58)"

71. O son of Mas'ūd! Do not talk about anything you saw or heard except when you have full knowledge of its reality, for Allah the All-exalted says, "*And pursue not that of which you have no knowledge; for every act of hearing, or of seeing or of feeling in the heart will be enquired into on the Day of Reckoning.* (17/36)"

He also says, "*Their evidence will be recorded and they will be called to account.* (43/19)"

He further says, "*Behold! Two guardian angels appointed to learn his doings and note them, one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready to note it.* (50/17-8)"

He also says, "*We are nearer to him than his jugular vein.* (50/16)"

72. O son of Mas'ūd! Do not care excessively for your sustenance, because Allah the All-exalted says, "*There is no moving creature on earth but its sustenance depends on Allah.* (11/6)"

He says, "*And in heaven is your sustenance as also that which you are promised.* (51/22)"

He also says, "*If Allah touches you with affliction, none can remove it but He; if He touches you with happiness, He has power over all things.* (6/17)"

73. O son of Mas'ūd! I swear by Him Who has sent me with the truth, as for any one who leaves this worldly pleasure and engages himself in the otherworldly trade, Allah the All-exalted shall most surely grant him additional profits besides the profits decided for him and Allah shall thus make his trade win. Allah the All-exalted says, "*By men whom neither traffic nor merchandise can divert from the remembrance of Allah nor from regular prayer nor from the practice of regular charity. Their only fear is for the day when hearts and eyes will be transformed.* (24/37)"

'Abdullāh ibn Mas'ūd asked, "May my father and mother be accepted as ransoms for you, O Allah's Apostle! How can I manage the otherworldly trade?"

The Holy Prophet (ṣ) instructed: You can do so when you never give rest to your tongue from remembering Allah. To do this, you should always utter these words: "All glory be to Allah; all praise be to Allah; there is no deity save

Allah; and Allah is the Most Great." This is the very profiteering trade indeed. Allah the All-exalted says, "*They hope for a commerce that will never fail, for He will pay them their need and He will give them even more out of His bounty.* (35/29-30)"

74. O son of Mas'ūd! As for whatever is seen by your eyes and desired by your heart, you should intend it for Allah. This is the otherworldly trade, because Allah says, "*What is with you must vanish: what is with Allah will endure.* (16/96)"

75. O son of Mas'ūd! If you pronounce *lā-ilāha-illā'llāhu* (there is no deity but Allah) but you do not recognize its due meaning, this will be returned to you unaccepted. The utterance of *lā-ilāha-illā'llāhu* will always fend off the wrath of Allah from His servants unless they stop caring about what frustrates their religion as long as their worldly affairs are passable. Allah the All-exalted says, "*To Him mount up all words of purity: It is He Who exalts each deed of righteousness.* (35/10)"

76. O son of Mas'ūd! Bear love toward the righteous people, because one shall be added to those whom one loves. If you fail to do righteous deeds, you may then love the people of knowledge, for Allah the All-exalted says, "*All who obey Allah and the messenger are in the company of those on whom is the grace of Allah; of the prophets, the sincere, the witnesses, and the righteous. Ah! What a beautiful fellowship.* (4/69)"

77. O son of Mas'ūd! Do not ever associate any one with Allah in Godhead even for a winking of an eye even if you are cuff off by a saw and your organs severed or burnt with fire. Allah the All-exalted says, "*And those who believe in Allah and His messengers, they are the sincere and the witnesses in the eyes of their Lord.* (57/19)"

78. O son of Mas'ūd! Act patiently with those who remember Allah, glorify Him, profess that there is no god but He, praise Him, act obediently towards Him, and pray to Him in morns and eves. Verily, Allah says, "*And keep your soul content with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them.* (18/28)"

79. O son of Mas'ūd! Do not choose any thing over the remembrance of Allah, for Allah says, "*And remembrance of Allah is the greatest thing in life without doubt.* (29/45)"

"*Do remember Me; I will remember you. Be grateful to Me, and reject not faith.* (2/152)"

"*When My servants ask you concerning Me, I am indeed close to them: I listen* *to the prayer of every suppliant when he calls on Me.* (2/186)"

"*Call on Me; I will answer your prayer.* (40/60)"

80. O son of Mas'ūd! Stick to solemnity and sedateness and try to be soft, lenient, chaste, peaceful, pious, pure, righteous, innocent, unsullied, sound, defect-free, judicious, virtuous, steadfast, grateful, faithful, godly, worshipful, ascetic, merciful, knowledgeable, and well-versed in religious laws. Allah the All-exalted says, "*Abraham was, without doubt, forbearing of faults, compassionate, and given to look to Allah.* (11/75)"

"*And the servants of Allah the Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, 'Peace!' Those who spend the night in adoration of their Lord prostrate and standing.* (25/63-4)"

"*And speak fair to the people.* (2/83)"

"*And if they pass by futility, they pass by it with honorable avoidance. Those who, when they are admonished with the signs of their Lord, droop not down at them as if they were deaf or blind. And those who pray: 'Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us the grace to lead the righteous.' Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy. Therein shall they be met with salutations and peace; dwelling therein; how beautiful an abode and place of rest!* (25/72-6)"

Allah also says, "*The believers must eventually win through: Those who humble themselves in their prayers, who avoid vain talk, who are active in deeds of charity, who abstain from sex except with those joined to them in the marriage bond or the captives whom their right hands possess, for in their case they are free from blame. But those whose desires exceed those limits are transgressors. And (also) those who faithfully observe their trusts and their covenants, and who strictly guard their prayers. These will be the heirs who will inherit Paradise: they will dwell therein forever.* (23/1-11)"

Allah the All-exalted says, "*Such will be the honored ones in the gardens of bliss.* (70/35)"

He also says, "*Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put all their trust in their Lord. They establish regular prayers and spend freely out of the gifts We have given them for sustenance. Such in truth are the believers: they have grades of dignity with their Lord and forgiveness and generous sustenance.* (8/2-4)"

81. O son of Mas'ūd! Do not let your compassion to your wife and children make you indulge in acts of disobedience to Allah and in committing the prohibited acts, for Allah the All-exalted says, "*The day whereon neither wealth nor sons will avail, but only he will prosper that brings to Allah a sound heart.* (26/88-9)"

Adhere to remembrance of Allah and to doing righteous deeds, for Allah the All-exalted says, "*The things that endure, good deeds, are best in the sight of your Lord, as rewards, and best as the foundation for hopes.* (18/46)"

82. O son of Mas'ūd! Do not be one of those who guide the others to righteousness and enjoin the good but they are inadvertent to themselves. Allah the All-exalted says, "*Do you enjoin right conduct on the people and forget to practice it yourselves?* (2/44)"

83. O son of Mas'ūd! Always keep your tongue [against saying ill wording], for Allah the All-exalted says, "*That day shall We set a seal on their mouths. But their hands will speak to us and their feet bear witness to all that they did.* (36/65)"

84. O son of Mas'ūd! Safeguard your secrets, for Allah the All-exalted says, "*The day that all things secret will be tested. Man will have no power and no helper.* (86/9-10)"

85. O son of Mas'ūd! Beware of a day on which the records of deeds will be opened and scandals will be exposed, for Allah the All-exalted says, "*We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least and if there be no more than the weight of a mustard seed, We will bring it to account: and enough are We to take account.* (21/47)"

86. O son of Mas'ūd! Fear Allah the All-exalted in your most secret thoughts as if you can see Him before you. Yet, if you cannot see Him, He indeed sees you. Allah the All-exalted says, "*He who feared Allah the Most Gracious Unseen and brought a heart turned in devotion to Him: Enter therein in peace and security. This is a day of eternal life!* (50/33-4)"

87. O son of Mas'ūd! Treat the others fairly against yourself and wish the community well and show them mercy. If you are such and Allah is wrathful to the inhabitants of a town in which you live and thus He decides to pour down chastisement on them, He will look at you and have mercy on all of them through you. Allah the All-exalted says, "*Nor would your Lord be the One to destroy communities for a single wrongdoing if its members were likely to mend.* (11/117)"

88. O son of Mas'ūd! Beware of showing the human beings how much you are

submissive and humble while you insist on committing acts of disobedience to your Lord and insist on committing sins in your inner self. Allah the All-exalted says, "*Allah knows of the tricks that deceive with the eyes and all that the hearts of men conceal.* (40/19)"

89. O son of Mas'ūd! Do not be one of those who are strict to people but negligent to themselves. Allah the All-exalted says, "*Why do you say that which you do not do?* (61/2)"

90. O son of Mas'ūd! Whenever you are determined to do something, try to do it with full knowledge and rationality. Do not ever do anything without contemplation and knowledge, for Allah the All-majestic says, "*And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong.* (16/92)"

91. O son of Mas'ūd! Stick to telling the truth only; and never let any lie come out of your mouth. Treat the others fairly against yourself, always act charitably, encourage people to act charitably, build good relations with your relatives, and never deceive others. Always fulfill your promises to the people, for Allah the All-exalted says, "*Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion. He instructs you that you may receive admonition.* (16/90)"

CHAPTER FIVE
THE HOLY PROPHET'S EXHORTATORY INSTRUCTIONS TO ABŪ-DHARR AL-GHIFĀRĪ

My father and master, al-Faḍl ibn al-Ḥasan—may Allah prolong his lifetime—says: These lines comprise the exhortatory instructions of the Holy Prophet (ṣ) to Abū-Darr al-Ghifārī, which have been told to me by the well-versed scholar Abu'l-Wafā' 'Abd al-Jabbār ibn 'Abdullāh al-Muqrī al-Rāzī and the prominent scholar al-Ḥasan ibn al-Ḥusayn ibn al-Ḥasan ibn Bābawayh, may Allah be pleased with both of them.

Having licensed me to narrate these instructions, they said: The prominent master scholar, Abū-Ja'far Muḥammad ibn al-Ḥasan al-Ṭūsī, has dictated to us, as was informed by the knowledgeable scholar al-Ḥusayn ibn al-Fatḥ al-Wā'iẓ al-Jurjāni in the holy shrine of Imam al-Riḍā ('a), saying: The leading scholar, Abū-'Alī al-Ḥasan ibn Muḥammad al-Ṭūsī said: My father Shaykh Abū-Ja'far narrated to me, saying: A group of people narrated to us on the authority of Abu'l-Mufaḍḍal Muḥammad ibn 'Abdullāh ibn Muḥammad ibn al-Muṭṭalib al-Shaybānī who said: Abu'l-Ḥusayn Rajā' ibn Yaḥyā al-'Abartā'ī, who compiled these instructions in the year AH 314, which is the same year in which he passed away, said: Muḥammad ibn al-Ḥasan ibn Shammūn narrated to us, saying: 'Abdullāh ibn 'Abd al-Raḥmān al-Aṣamm narrated to us on the authority of al-Faḍl ibn Yasār, on the authority of Wahab ibn 'Abdullāh al-Hunā'ī, who said: Abū-Ḥarb, the son of Abu'l-Aswad al-Du'alī narrated to us on the authority of his father who said:

When I visited the city of al-Rabadhah, I was hosted by Abū-Dharr Jundab ibn Junādah—may Allah be pleased with him—who related to me the following:

At an early hour of a day, I visited the Apostle of Allah (ṣ) in his mosque and there was no one there except the Holy Prophet (ṣ) and 'Alī ('a) sitting next to him. Seizing this opportunity, I said, "O Allah's Apostle! May Allah accept my father and mother as ransoms for you! Please give me instructions by which Allah may benefit me."

The Holy Prophet (s) said: Yes, I will certainly do. You are very honorable, Abū-Dharr! You are one of us—the Prophetic family. I will give you some instructions that you should act upon and retain, for they comprise all methods of and paths to prosperity. If you act upon them, you will have your reward doubled for you.

1. O Abū-Dharr! Serve Allah as if you can see Him before you, because if you cannot see Him, He most surely sees you.

Be it known to you that the origin of serving Allah is to recognize Him. He is the First before all other things and nothing at all existed before Him. He is the One and Only Who has no second one like Him. He is the Remaining to infinity. He is the Originator of the heavens and the earth and whatever is therein and whatever is between them. He is Allah, the All-gentle and All-aware. He has power over all things.

Then comes belief in me and professing that Allah the All-exalted has sent me to all of the peoples as bearing glad tidings to those who believe in me and warning against harsh chastisement to those who do not believe, as inviter to Allah by His permission, and as luminous lantern.

Then comes love for the people of my household from whom Allah has removed filth and whom He has purified with thorough purifying.

2. O Abū-Dharr! Be it known to you that Allah the Almighty and All-majestic has made the people of my household act in my community as Noah's Ark; whoever embarks upon it will be saved, but whoever rejects will be drowned; and made them like the door of forgiveness for the Children of Israel; whoever enters from that door will be secured [from Allah's chastisement].

3. O Abū-Dharr! Act upon my instructions that I will give to you and you will live happily in this world as well as the world to come.

4. O Abū-Dharr! There are two graces in which many people are defrauded. They are health and spare time.

5. O Abū-Dharr! Seize five things before the befalling of five things: Seize your youth before old age comes upon you. Seize your health before sickness comes upon you. Seize your wealth before poverty afflicts you. Seize your spare time before preoccupation befalls you. Seize your life before death comes upon you.

6. O Abū-Dharr! Beware of having long expectations, because you live only the day you are in, while you do not live the next day. However, if you live for tomorrow, then live it in the same way you are living this day, but if you do not

live for tomorrow, you will not regret what you failed to do this day.

7. O Abū-Dharr! Many are those who live the beginning of a day, but they do not live for the rest of it; and many are those who expect the morrow, but they do not live to reach it.

8. O Abū-Dharr! If you consider the appointed term of death and its destiny, you will most surely hate hope and its seductions.

9. Live in this world like a stranger or a wayfarer, and consider yourself to be one of those buried in graves.

10. O Abū-Dharr! While you are in the beginning of your day, do not think of what you should do in the end of it, and while you are in the end of it, do not think of what you should do the next day. Seize your health before you fall sick and seize your lifetime before you are dead, because you do not know whether your name in the morrow will be in the list of the alive or the dead.

11. O Abū-Dharr! Beware lest death comes upon you while you are committing a sin. If this happens, your sin will not be forgiven, you will not be able to return, those whom you leave behind you will not praise you, and those to whom you are coming will not excuse you.

12. O Abū-Dharr! Withhold your lifetime more than you withhold your money.

13. O Abū-Dharr! Does any one expect anything except richness that makes him act tyrant, or poverty that makes him forget everything, or ailment that ruins everything, or old age that causes dotage, or death that puts an end to everything, or the imposter, who is the worst absent one to be anticipated, or the Hour? Indeed, the Hour shall be the most grievous and the bitterest.

14. O Abū-Dharr! Indeed, those who shall be in the worst rank in the sight of Allah on the Resurrection Day are the scholars whose knowledge is not available for anyone. Whoever seeks knowledge for the sake of turning the faces of people towards him shall never smell the scent of Paradise.

15. O Abū-Dharr! Whoever desires for knowledge for the purpose of cheating people, shall never smell the scent of Paradise.

16. O Abū-Dharr! If you are asked about something you do not know, you should say, 'I do not know the answer,' so that you will be saved from the consequences. Never give an opinion about something that you do not have knowledge of, so that you will be saved from the torment of Allah on the Resurrection Day.

17. O Abū-Dharr! Some inhabitants of Paradise shall look at some inhabitants

of Hellfire and ask them, “What has made you enter Hellfire while we have entered Paradise on account of your education and teachings?” They will answer, “We used to teach others to act righteously, but we ourselves did not commit to these teachings.”

18. O Abū-Dharr! Verily, the duties of people towards Allah—majestic be the praise of Him—are too great to be carried out properly; and the graces of Allah are too innumerable to be counted by His servants. However, you should enter into evenings repentant and start your mornings repentant.

19. O Abū-Dharr! With the passage of nights and days, you are experiencing decreased lifetimes and recorded deeds. Death comes unexpectedly. Whoever plants righteousness shall very soon harvest righteousness; while whoever plants evil shall very soon harvest regret. Every planter will be granted the like of what he has planted.

20. O Abū-Dharr! The slow shall never miss his [predetermined] share, and the desirous shall never win what has not been decided for him. Whoever is given an item of goodness must know that it was Allah Who gave him that, and, likewise, whoever is saved from an item of evil must know that it was Allah Who saved him from that.

21. O Abū-Dharr! The pious are chiefs and the scholars of religious laws are leaders, and to sit with them is a cause of gaining more knowledge. A true faithful believer sees his sin like a rock raised on his head and he anticipates that it will very soon fall on him; while the disbeliever sees his sin like a fly that has just passed over his nose.

22. O Abū-Dharr! When Allah the All-blessed and All-exalted intends good to a servant of Him, He makes his sins present before his eyes and makes his offenses like an unbearably heavy thing. If He intends evil to a servant of Him, He makes him forget the sins he has committed.

23. O Abū-Dharr! Do not consider how trivial the sin you have committed is; rather, you should consider how great the One you have disobeyed is.

24. O Abū-Dharr! The self of a true faithful believer must be more escaping from wrongdoings than sparrows that are cast in snares.

25. O Abū-Dharr! He whose words are in agreement with his deeds has achieved success, be he whose words are in disagreement with his deeds is only rebuking himself.

26. O Abū-Dharr! It many times happens that one may be deprived of his sustenance because of a sin he commits.

27. O Abū-Dharr! Leave all that is not of you concern, do not have a say about what is none of your business, and store your tongue in the same way as you store your money.

28. O Abū-Dharr! Allah—majestic be the praise of Him—will allow some people into Paradise and give them copiously until they become bored with His donations. Yet, there shall be other people who are raised to higher ranks than theirs in Paradise. When they look at those of higher ranks, they will ask, "Our Lord! These were our brethren in the worldly life. Why have You favored them to us?"

The answer will come as follows: "Far, very far is that! When you were full, these people were hungry. When you were sated, these people were thirsty. When you were asleep, these people were wakeful busying themselves with devotional acts, and when you were at rest, these people were tired."

29. O Abū-Dharr! Allah—majestic be the praise of Him—has made the delight of my eye lie in prayer. He endeared the offering of prayers to me as same as He endeared food to the hungry and water to the thirsty. Yet, when the hungry eats food, he becomes satisfied; and when the thirsty is served with water, he becomes satisfied. But I never satisfy my appetite of offering prayers.

30. O Abū-Dharr! If any one voluntarily offers twelve units of prayers other than the units of the obligatory ritual prayers in one day and one night, it will be incumbent to be given a house in Paradise.

31. O Abū-Dharr! As long as you offer a prayer, you are keeping on knocking at the door of the Omnipotent King. Of course, whoever knocks at a door repeatedly, the door will be opened to him.

32. O Abū-Dharr! No faithful believer stands up for offering prayers but that prosperity will be dispersed on him all the way between him and the Divine Throne, and an angel will be assigned to call at him, "O son of Adam! If you are to know what you will gain on account of offering this prayer and to know to Whom you are speaking now, you will never finish your prayer."

33. O Abū-Dharr! Blessed shall be the bearers of the standards on the Resurrection Day. They shall bear these standards and enter Paradise before everyone else does. Behold! These people are those who have always been the first to come to mosques at the last hours of night and at other times.

34. O Abū-Dharr! Prayer is the support of religion, but mentioning Allah is still greater (than prayers). Almsgiving erases sins, but mentioning Allah is still greater. Fasting is a shield against Hellfire, but mentioning Allah is still greater. Jihad is an honor, but mentioning Allah is still greater.

35. O Abū-Dharr! The distance between two ranks in Paradise is the same distance between the earth and the sky. A servant of Allah raises his sight and the servant of one rank higher than his will shine to him and will have light that almost takes away his sight. Frightened by this scene, the servant will ask, "What is this?"

He will be answered, "This is the light of your brother-in-faith."

He will say, "He and I did the same acts in our worldly lives. Why has he been preferred to me in such a way?"

The answer will come, "He did better acts than those you did."

Then, Allah places satisfaction in the heart of His servant and he will be pleased.

36. O Abū-Dharr! This world is a prison for the believers and a paradise for the disbelievers. No faithful believer begins a day of his lifetime but he feels sad. How can he not be sad? Allah—majestic be the praise of Him—has threatened him that he will come to Hellfire and has not promised that he will leave it. Moreover, He will most surely suffer from ailments, misfortunes, and other things that will tease him. He will be wronged without finding any way to fend off wrong from himself. If he, while suffering from all these, seeks a reward from Allah the All-exalted, he must be sad in this world until he departs it. Only then will he be moved to rest and honor.

37. O Abū-Dharr! No act of worship through which Allah the Almighty and All-majestic is served can be like long sadness.

38. O Abū-Dharr! Whoever is given an amount of knowledge that does not make him cry, has in fact been given knowledge that is useless for him. This is so because when Allah described the knowledgeable ones, He, the All-majestic and Almighty, says, "*Surely, those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them; and they say, 'Glory be to our Lord! Most surely, the promise of our Lord was to be fulfilled.' And they fall down on their faces weeping, and it adds to their humility.* (17/107-9)"

39. O Abū-Dharr! Whoever is able to weep, should weep; and whoever is unable to do so, should insert into his heart feelings of sadness and try to weep. Verily, a hard heart is remote from Allah the All-exalted, but you do not feel it.

40. O Abū-Dharr! Allah the All-blessed and All-exalted says: I never combine two fears to any of My servants and I never combine two securities to any of them. If he feels secure against Me in this worldly life, I will impose fear upon

him on the Resurrection Day; but if he fears Me in this worldly life, I will secure him on the Resurrection Day.

41. O Abū-Dharr! The sins of a servant of Allah shall be shown to him on the Resurrection Day; so, he will say, "Behold! I feared the consequences of these sins." Because of this saying of him, he will be forgiven.

42. O Abū-Dharr! Some people do righteous acts and rely upon them totally, and do trivial sins, but when they come to Allah, He will be wrathful to them. Others may commit sins but they fearfully anticipate the consequences of them; so, when they come to Allah the Almighty and All-majestic, they will be secured by Him on the Resurrection Day.

43. Some servants of Allah may be allowed into Paradise for a sin they committed!

Abū-Dhar asked, "How is that? May Allah accept my father and mother as ransoms for you, O Allah's Apostle!"

The Holy Prophet (ṣ) answered: The sin they committed will always be before their eyes and they always repent from it and resort to Allah the Almighty and All-majestic until they win Paradise due to that.

44. O Abū-Dhar! The true fair person is he who condemns himself and works for the afterlife world; while the true effete is he who follows his personal fancies and whims and depends on the wishes of gaining from Allah the Almighty and All-majestic.

45. O Abū-Dharr! Indeed, the first things taken away from the individuals of this community are honesty and submissiveness so much so that you can barely meet a submissive person.

46. O Abū-Dharr! I swear this by the One Who grasps Muḥammad's soul in His Hand! If this world had been equal in the sight of Allah to the amount of a mosquito's wing, He would not have given to any disbeliever a single drink of water in it.

47. O Abū-Dharr! This world is surely accursed; and whatever is therein is accursed except what is done for the purpose of seeking what is with Allah. Nothing is more hateful to Allah the All-exalted than this world is. He created and introduced it, but He never looked at it and He shall not look at it up to the coming of the Resurrection Hour. Nothing is more favorable in the sight of Allah than believing in Him and avoiding all that which He has ordered to be deserted.

48. O Abū-Dharr! Allah the All-blessed and All-exalted revealed to my brother

Jesus (ʿa), saying: O Jesus! Do not bear love for this world, for I do not love it. Rather, you should love the Hereafter, for it is the abode promised.

49. O Abū-Dharr! The Archangel Gabriel brought to me the hoards of this world carried on the back of a gray mule. He said to me, 'Muḥammad! These are the hoards of this world. You may have them and nothing of your rewards with your Lord shall be decreased.'

I answered, 'Gabriel, my dear! I do not need this world; rather, when I eat my full, I will thank my Lord, and when I feel hungry, I beseech to Him for food.'

50. O Abū-Dharr! When Allah intends to pour prosperity on a servant of Him, He grants him knowledge of religious laws, makes the world worthless in his eyes, and opens his eyes to his own defects.

51. O Abū-Dharr! No servant of Allah abstains from worldly pleasures but that Allah implants wisdom in his heart, makes his tongue speak of wisdom only, shows him the defects, maladies, and remedies of this world, and moves him sound from this world to the Abode of Peace.

52. O Abū-Dharr! If you notice that a brother-in-faith of you abstains from worldly pleasures, then you should listen to him, because he spreads wisdom only.

Abū-Dharr asked, "O Allah's Apostle! Who is the most ascetic of all people?"

The Holy Prophet (ṣ) answered: The most ascetic of all people is he who never forgets graves and decay, who abandons the extra worldly embellishments, who prefers the everlasting over the temporary, who does not count the morrow as one of the days of his lifetime, and who reckons himself with the dead.

53. O Abū-Dharr! Allah the All-blessed and All-exalted has not revealed to me to collect money; rather, He revealed to me, saying, "*Celebrate the praise of your Lord, and be of those who make obeisance. And serve your Lord until there comes to you that which is certain.* (15/98-9)"

54. O Abū-Dharr! I always put on rough clothes, sit on the ground, suck my fingers [after eating], ride on the backs of donkeys without saddles, and carry others with me on the back of riding animals. Whoever dislikes my ethos does not belong to me.

55. O Abū-Dharr! Fondness of fortune and sovereignty takes away one's faith swifter than the taking away of two ravenous wolves that raid on a herd of sheep for a whole night. How many do you think such wolves may leave from these sheep?

Abū-Dharr asked, "O Allah's Apostle! Will the fearful, the dutiful, the humble, and those who frequently remember Allah enter Paradise before all others will?"

The Holy Prophet (ṣ) answered: No, they will not; rather, the poor Muslims will enter Paradise before all others will. They will get ahead of all people to Paradise. The doorkeepers of Paradise will then say to them, "Stay where you are so that account will be settled with you [while you are in Paradise]."

The poor will ask, "For what things will we be judged? By Allah, we neither enjoyed any authority over others so that we might have acted unjustly or justly nor were we granted wealth so that we might have withheld or given liberally; rather, we only served our Lord until He calls at us and we responded to Him."

56. O Abū-Dharr! Indeed, this world preoccupies hearts and bodies. Verily, Allah the All-blessed and All-exalted shall question us about the luxurious life we led through His sustenance which we earned legally. With a greater reason, He shall question us about the luxurious life we led through what we earned illegally.

57. O Abū-Dharr! I have prayed to Allah—majestic be the praise of Him—to decide the minimum necessary to support life to be the sustenance of those who love me, and to give much wealth and offspring to those who hate me.

58. O Abū-Dharr! Blessed shall be those who act abstinently in this world, who desire for the Hereafter, who took the lands of Allah for rug, the dust of lands for bed, and the water therein for fragrance, who took the Book of Allah as motto and supplicating to Him as their garments, and who live in this world in loan.

59. O Abū-Dharr! The harvest of the Hereafter is righteous deed, while the harvest of this world is wealth and offspring.

60. O Abū-Dharr! Telling me, my Lord said: I swear by My almightiness and by My all-majesty! True worshippers can never gain what is gained through weeping out of fear of Me. For those who weep out of fear of Me, I will build palaces in the Highest Comrade where none can share them therein.

Abū-Dharr asked, "O Allah's Apostle! Who is the fairest of all believers?"

The Holy Prophet (ṣ) answered: The fairest of all believers are those who remember death more than all others do and those who ready themselves for it more than all others do.

61. O Abū-Dharr! When light enters a heart, it will expand and broaden.

Abū-Dharr asked, "What is the indication of that? May Allah accept my father and mother as ransoms for you, O Allah's Apostle!"

The Holy Prophet (s) answered: The indications of expansion of hearts are frequent return to the Abode of Eternity, alienation from the abode of seduction, and readiness for death before its coming.

62. O Abū-Dharr! Fear Allah; but do not show people that you fear Allah so that they may honor you while your heart is still wicked.

63. O Abū-Dharr! You should apply good intent to all things, including sleep and eating.

64. O Abū-Dharr! The majesty of Allah should be incomparable in your heart. So, you should not mention Him as same the ignorant people do when they mention a dog and say, 'O Allah! Disgrace it!' or when they mention a pig and say, 'O Allah! Disgrace it!'

65. O Abū-Dharr! Indeed, some angels of Allah are still standing up out of their fear of Him; they will never raise their heads until the trumpet [declaring the Resurrection Day] is blown the last blow. Only then, all of them shall say: All glory be to You, our Lord, and in praise of You do we glorify You. We have not served You as You should adequately be served.

66. O Abū-Dharr! If a man brings about the righteous deeds of seventy prophets, still he will deem worthless his deeds because of the horrors he will see on that day. If a tub is filled with the refuse of the inhabitants of Hellfire is poured down from the place of sunrise, the skulls of those living at the place of sunset will be boiled because of its heat. If Hellfire exhales one exhalation only, all archangels and prophets will fall down kneeling on their knees and shout, 'O Lord! Save me myself! Save me myself!' Even Abraham will forget about [his son] Isaac and say, 'O Lord! I am Abraham, your intimate friend! Please do not forget me.'

67. O Abū-Dharr! If a Paradisiacal woman looks from the lowest sky at the earth at a dark night, her light will shine the whole globe more than the moon does at a moonlight night, and her scent will be smelt by all the inhabitants of the earth. If a Paradisiacal dress is shown in this world, every one who looks at it will be shocked and their sights will not be able to look at it.

68. O Abū-Dharr! Lower your voice at funeral ceremonies, fighting, and listening to the Qur'ān.

69. O Abū-Dharr! While you follow a funeral, let your mind be preoccupied by pondering over the scene and by submission, and be it known to you that you

will meet the same fate one day.

70. O Abū-Dharr! Be it known to you that salt is the treatment of everything that decays; but when salt itself decays, there will be no treatment for it. Also, be it known to you that there are two ill features in all of you, human beings; you laugh although there is nothing amazing to laugh at, and you feel lazy although you are not inattentive.

71. O Abū-Dharr! Two short units of prayer with contemplation are better than doing devotional acts for a whole night with inadvertent mind.

72. O Abū-Dharr! The truth is heavy and bitter, while the wrong is light and delicious. A one moment lust may leave a long time-consuming grief.

73. O Abū-Dharr! Man cannot gain full knowledge until he sees people like camels if compared to Allah the All-blessed and All-exalted and then he ponders over himself and deems himself the humblest of all humble ones.

74. O Abū-Dharr! You will never win true faith before you see all people idiots concerning their religious affairs, and rational concerning their worldly affairs.

75. O Abū-Dharr! Maintain judgment with yourself before you are stopped for judgment. If you do so, it will make easy your judgment on the Judgment Day. Weigh up yourself before you are weighed up and prepare yourself for the grand exposition when you will be exposed to view and no secret of yours will remain hidden on that day.

76. O Abū-Dharr! Always feel coy to face Allah. I swear by Him Who grasps my soul in His Hand, when I go to toilet, I hide myself with my dress because I feel ashamed of the two angels who are with me.

77. O Abū-Dharr! Would you like to be allowed into Paradise?

Abū-Dharr answered, “Yes, I would. May my father be accepted as ransom for you!”

The Holy Prophet (ṣ) continued: If you would, then you should decrease your hopes, place death before your eyes, and be shamed to face Allah as properly as He should be ashamed of.

Abū-Dharr said, “O Allah's Apostle! All of us are ashamed to face Allah.”

The Holy Prophet (ṣ) explained: I do not mean that kind of shame; rather, the true feeling of being ashamed of Allah is not to forget the graves, decay, the stomach and what it holds, and the head and what it contains. Whoever really seeks the honor of the Hereafter, must leave this-worldly embellishments. If you are so, then you will win the guardianship of Allah.

78. O Abū-Dharr! The quantity of supplication that is associated with righteousness is the same quantity of salt that is enough for making food palatable.

79. O Abū-Dharr! One who supplicates to Allah without doing righteous acts is like one who shoots without having a bowstring.

80. O Abū-Dharr! When a servant of Him is righteous, Allah sets aright his sons and his offspring and guards him and guards the town in which he lives as long as he lives there.

81. O Abū-Dharr! Your Lord, the Almighty and All-majestic, takes pride before the angels in three categories of people:

(1) A man who is in the desert, but when the time of prayer comes, he declares the adhān, utters the iqāmah, and performs the prayer.

Upon seeing this scene, your Lord says to the angels, "Look, you all, at My servant. He is performing the prayer while none save Me can see him."

Immediately, seventy thousand angels come down to line up behind him for prayer. They keep on imploring Allah's forgiveness for him up to the next day.

(2) A man who, having woken up at night, offered a prayer alone, prostrated himself, and slept while being in the prostration posture.

Upon seeing this scene, Allah the All-exalted says [to the angels], "Look, you all, at My servant. His soul is with Me although his body is sleeping."

(3) A man, whose companions ran away from the battlefield, remained alone fighting until he was martyred.

82. O Abū-Dharr! No man places his forehead on any place on earth [for prostration] but that this place will testify to him on the Resurrection Day. No house is lodged by people for a night but that the house in the next morning invokes either Allah's blessings or curses on them.

83. O Abū-Dharr! No morning and no evening passes but that the places on the earth call upon each other, "O neighbor! Has any one who remembered Allah the All-exalted or any servant [of Allah] who put his forehead on you in prostration before Allah passed by you?"

Some places answer in the affirmative, but some others answer in the negative. When the answer is yes, that place shakes in joy and considers itself superlative to its neighboring places.

84. O Abū-Dharr! When Allah—majestic be the praise of Him—created the

earth and created all the trees thereon, any tree to which the children of Adam came was supposed to give them a benefit. So, the earth and the trees continued to provide benefits until the wicked children of Adam uttered the horrendous word when they say, "Allah took to Himself a son!" When they said so, the earth shook and the benefits of trees disappeared.

85. O Abū-Dharr! When a faithful believer passes away, the earth weeps for him for forty mornings.

86. O Abū-Dharr! When a servant [of Allah] who is in a wasteland performs the ritual ablution or the surrogate ablution (*tayammum*) and then declares the adhān and utters the iqāmah, Allah the Almighty and All-majestic orders the angels to line up behind him in such a long line that the two edges of which cannot be recognized. They will then bow down when that servant bows down and prostrate themselves when he prostrates himself. When he supplicates to the Lord, the angels beseech the Lord to respond to his supplications.

87. O Abū-Dharr! Whoever stands up erect for performing a prayer but omits declaring the adhān, none will perform the prayer with him except the two angels assigned to be with him.

88. O Abū-Dharr! No young person leaves the worldly life and its amusement and spends his youth in obedience to Allah but that Allah awards him the rewards of seventy-two veracious ones.

89. O Abū-Dharr! One who remembers Allah among those who are inattentive to remembering Him is like a fighter among absconders.

90. O Abū-Dharr! To sit with a righteous person is better than sitting alone, but to sit alone is better than sitting with a wicked person. To say good wording is better than keeping silent, but to keep silent is better than saying evil things.

91. O Abū-Dharr! Befriend none but a faithful believer, none should eat from your food but a pious man, and never eat from the food of the wicked.

92. O Abū-Dharr! Serve those whom you love for the sake of Allah with your food, and eat from the food of those who love you for the sake of Allah the Almighty and All-majestic.

93. O Abū-Dharr! Verily, Allah the Almighty and All-majestic is with the tongue of every one who utters a word. Therefore, one must fear the Lord and know what to say.

94. O Abū-Dharr! Leave extra wording and satisfy yourself with the least words that express your thought.

95. O Abū-Dharr! The least thing due to which one is described as liar is to narrate whatever one hears.

96. O Abū-Dharr! Nothing is worthier of being detained for as long period as possible than the tongue is.

97. O Abū-Dharr! To honor Muslim old men, to honor the retainers of the Qur'ān who act upon its teachings, and to respect the rulers who are just are sorts of paying honor to Allah the All-exalted.

98. O Abū-Dharr! Whoever does not control his tongue is not considered to have acted righteously.

99. O Abū-Dharr! Do not be faultfinding, panegyrist, defamer, and wrangler.

100. O Abū-Dharr! A servant of Allah is increasingly moving away from Allah as long as he is ill-mannered.

101. O Abū-Dharr! Nice wording is as valuable as almsgiving. Likewise, every step you make for performing the prayer is as valuable as almsgiving.

102. O Abū-Dharr! Whoever responds to the caller to Allah and constructs Allah's places of worship excellently will be awarded Paradise by Allah.

Abū-Dharr asked, "May Allah accept my father and mother as ransoms for you, O Allah's Apostle! What is the method of constructing Allah's places of worship excellently?"

The Holy Prophet (ṣ) explained: Avoid raising your sound therein, avoid disputing about improper topics, and avoid concluding business transactions; rather, you should stop nonsensical discourse as long as you are therein; otherwise, you will have to blame none on the Resurrection Day except yourself.

103. O Abū-Dharr! As long as you sit in a mosque, Allah the All-exalted grants you a rank in Paradise for each breath you inhale or exhale there. Besides, the angels will invoke Allah's blessings upon you, and for each and every breath you respire therein, you will gain ten rewards, while ten evildoings of yours will be forgivingly erased.

104. O Abū-Dharr! Do you know the indication of this Qur'ānic verse: "*O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah so that you may prosper?* (3/200)"

Abū-Dharr answered, "No, I do not know. May Allah accept my father and mother as ransoms for you!"

The Holy Prophet (s) explained: This Qur'ānic verse was revealed to express the command of waiting the next prayer immediately after accomplishing the current one.

105. O Abū-Dharr! Performing the ritual ablutions excellently at hard times is one of the things that erase evildoings. To frequent mosques very much is the true defensive fighting (*ribāṭ*).

106. O Abū-Dharr! Allah the All-blessed and All-exalted says: Verily, the dearest of My servants to Me are those who love each other for My sake, those whose hearts are attached to mosques, and those who implore My forgiveness at the last hours of night. When I am determined to pour chastisement on the inhabitants of the earth, I remember these people and thus drop My determination.

107. O Abū-Dharr! Any sitting in a mosque is considered worthless wording except when one the following three utterances are said: recitation of one who offers a prayer, remembrance of Allah, and posing a question about an item of knowledge.

108. O Abū-Dharr! Pay much more attention to practicing piety than practicing your job, because a practice associated by piety shall never decrease. How can a practice that is admitted by Allah be decreased? Allah the Almighty and All-majestic says: "*Allah accepts only from those who are pious.* (5/27)"

109. O Abū-Dharr! One cannot be included with the pious community unless he settles with himself an account that is harsher than an account one leads with one's partner. He must thus make sure that the sources of the food he eats, the drinks he drinks, and the clothes he wears are legally gotten and never illegally gotten.

110. O Abū-Dharr! Whoever does not care for the source from which he has gained his money, Allah the Almighty and All-majestic will not care from which door He will force him to Hellfire.

111. O Abū-Dharr! Whoever is pleased to be the noblest of all people, should fear Allah the Almighty and All-majestic.

112. O Abū-Dharr! Verily, the dearest of all of you to Allah—majestic be the praise of Him—are those who remember Allah more than all others do. The most honorable of all of you in the sight of Allah the Almighty and All-majestic are the most pious to Him. The most saved of all of you from the chastisement of Allah are those who fear Him more than all others do.

113. O Abū-Dharr! The true pious are those who fear Allah the Almighty and

All-majestic even in matters that do not require fear of Allah; rather, they do so in order to avoid indulging in any suspicious issue.

114. O Abū-Dharr! Whoever obeys Allah the Almighty and All-majestic has in fact remembered Him even if his prayers, fasts, and Qur'ānic recitations are few.

115. O Abū-Dharr! Abstinence from the prohibitions decided by Allah is the root of religiousness, while obedience to Him is its head.

116. O Abū-Dharr! If you abstain from the prohibitions decided by Allah, you will be the most worshipful of all people. Of course, the best part of one's religiousness is abstinence from the Lord's prohibitions.

117. O Abū-Dharr! Merits of knowledge are preferred to merits of devotional acts. Be it known to you that if you offer innumerable prayers until you become bent trees and observe very much fasting that you become as thin as strings, all that will be useless for you unless you attach abstinence from the prohibitions of the Lord to them.

118. O Abū-Dharr! Those who abstain from the prohibitions of Allah and from worldly pleasures are the true saints of Allah.

119. O Abū-Dharr! Whoever does not carry three things with him on the Resurrection Day, will be loser.

"What are these three things? May Allah accept my father and mother as ransoms for you!" Abū-Dharr asked.

The Holy Prophet (ṣ) explained: [These three things are] a spirit of abstinence, which prevents him from committing what has been forbidden by Allah to him to do, forbearance through which he fends off the ignorance of the foolish from himself, and good mannerism through which he complies with people's moods.

120. O Abū-Dharr! If it pleases you to be the strongest of all people, then you must place your trust in Allah. If it pleases you to be the most honorable of all people, then you must fear Allah. If it pleases you to be the wealthiest of all people, then you must trust what is possessed by Allah more than you trust what is owned by you.

121. O Abū-Dharr! If all people act upon this Qur'ānic verse, it will most surely be sufficient for them: "*And for he who fears Allah, He (ever) prepares a way out for him and He provides for him from sources he never could imagine. And if any one puts his trust in Allah, sufficient is Allah for him. Allah will surely accomplish his purpose. Verily, for all things has Allah appointed a due proportion.* (65/2-3)"

122. O Abū-Dharr! Allah—majestic be the praise of Him—says: I swear by My almightiness and My all-majesty; no servant of Me prefers what I desire over what he desires but that I shall make him feel self-satisfied, I shall make him care about nothing but his other life, I shall make the heavens and the earth proffer his sustenance, I shall save him from whatever concerns him, and I shall protect him in every deal he makes with any dealer.

123. O Abū-Dharr! Even if a son of Adam runs away from the sustenance decided for him as same as he runs away from death, his sustenance will catch him as same as death will unavoidably come upon him.

124. O Abū-Dharr! May I teach you some words by which Allah the Almighty and All-majestic may benefit you?

"Yes, you may, O Allah's Apostle!" Abū-Dharr agreed.

The Holy Prophet (ṣ) said: Keep good contact with Allah so that He will keep good contact with you. Keep good contact with Allah and you will always find Him before you wherever you are. Attach yourself to Allah in luxurious times so that He will attach Himself to you in hard times. When you ask for something, do not ask any one save Allah the Almighty and All-majestic. When you need help, do not seek the help of any one save Allah. The pen has already written down whatever is going to come to pass up to the Resurrection Day.

If all creatures exert all efforts to promote you, they will never be able to promote you in that which has already been decided about you. Likewise, if they all exert all efforts to harm you through something that Allah has not decided to cause harm to you, they will not be able to do that. If it is possible for you to devote all your actions to Allah the Almighty and All-majestic through satisfying yourself with what you are in, then you must do it. If this is out of your possibility, then patience and standing that which you detest procure very much prosperity for you. Victory is always the result of patience, relief follows agonies, and there is always ease associated with hardships.

125. O Abū-Dharr! Satisfy yourself with the wealth of Allah so that He shall most surely grant you self-satisfaction.

Abū-Dharr asked, "What is the wealth of Allah, O Allah's Apostle?"

The Holy Prophet (ṣ) answered: The wealth of Allah is a single lunch meal to be eaten at daylight and a single dinner meal to be eaten at night. Whoever is satisfied with that which Allah has provided to him is truly the wealthiest of all people.

126. O Abū-Dharr! Allah the Almighty and All-majestic says: I do not accept

the words of the wise person; rather, I accept his concerns and his inclinations. If his concerns and inclinations are oriented to what I desire and to what achieves My pleasure, then I will decide the silence of the wise as statements of praise of Me, remembrance of Me, and solemnity, even if he does not open his mouth with any word.

127. O Abū-Dharr! Allah the All-blessed and All-exalted does not check your countenances and your wealth; rather, He checks your hearts and deeds.

128. O Abū-Dharr! True piety lies here! True piety lies here! (*While saying these words, the Holy Prophet pointed to his chest.*)

129. O Abū-Dharr! There are four gains that none can win except true faithful believers: They are silence, which is the principal of worship, submission to Allah the All-glorified, remembering Him under all circumstances, and possessing as a few amount as possible of that thing (that is, money).

130. O Abū-Dharr! Always be willing to do righteous acts even if you do not have the opportunity to do so; otherwise, your name is listed in the list of the inadvertent.

131. O Abū-Dharr! Whoever has full control over what is between his two thighs and what is between his two jaws, will be allowed into Paradise.

Abū-Dharr asked, "O Allah's Apostle! Are we held responsible for what we utter with our tongues?"

The Holy Prophet (ṣ) answered: Is there any other thing than the harvests of tongues that casts people on their noses in Hellfire? You are safe as long as you keep silent; but if you move your tongue with a word, it will be recorded either for or against you.

132. O Abū-Dharr! One may say a word in a gathering to make others laugh, but this word makes him fall down in Hellfire for the same distance between the earth and the heavens.

133. O Abū-Dharr! Woe shall betide those who speak and tell lies in order to make others laugh. Woe shall betide them! Woe shall betide them! Woe shall betide them!

134. O Abū-Dharr! He who keeps silent will be saved. Therefore, adhere to saying the truth only and never let any lie come out from your mouth.

Abū-Dharr asked, "O Allah's Apostle! How can one who has lied on purpose repent?"

The Holy Prophet (ṣ) instructed: The repentance of such ones is prayers for

Allah's forgiveness. The five ritual prayers also wash them.

135. O Abū-Dharr! Beware of backbiting, for it is even more horrendous than committing adultery.

Abū-Dharr asked, "May Allah accept my father and mother as ransoms for you, O Allah's Apostle! Why is that?"

The Holy Prophet (ṣ) explained: This is because when one commits adultery and then repents to Allah honestly, Allah may accept his repentance, but the sin of backbiting is never forgiven until the one backbitten forgives.

136. O Abū-Dharr! To swear at a believer is abandonment of the religion, to fight against him is infidelity, to eat his flesh (i.e. to backbite him) is an act of disobedience to Allah, and to usurp his wealth is as forbidden as shedding his blood.

"O Allah's Apostle!" Abū-Dharr asked. "What is the definition of backbiting?"

The Holy Prophet (ṣ) answered: To backbite is to mention something about your brother-in-faith, which he dislikes others to know.

Abū-Dharr further asked, "O Allah's Apostle! If that thing I mention about him is really found in him, will it then be backbiting?"

The Holy Prophet (ṣ) answered: Be it known to you that if you mention about him something that is actually found in him, then you will have backbitten him; and if you mention about him something that is not found in him, then this is called defamation.

137. O Abū-Dharr! Whoever defends his brother-in-faith when he is backbitten, it will be incumbent upon Allah the Almighty and All-majestic to release him from Hellfire.

138. O Abū-Dharr! Whoever defends a brother-in-faith of him who has been backbitten in his presence while he has been able to defend him, Allah the Almighty and All-majestic will defend him in this world and in the other world; but if he fails to defend him while he has been able to do that, then Allah will disappoint him in this world and in the other world.

139. O Abū-Dharr! Tale-bearers will never be allowed into Paradise.

Abū-Dharr asked, "What is a tale-bearer?"

The Holy Prophet (ṣ) answered: A tale-bearer is he who maliciously gossips and betrays confidences.

140. O Abū-Dharr! Those who gossip and bear the others' tales shall never

have a break from the torture of Allah the Almighty and All-majestic in the Hereafter.

141. O Abū-Dharr! Those who are two-tongued and two-faced in this world shall have two tongues in Hellfire.

142. O Abū-Dharr! Meetings must be based on trust. To divulge the secrets of your friend is betrayal. Therefore, refrain from that and refrain from presenting yourself in meetings where others' slips are pursued.

143. O Abū-Dharr! The Friday-to-Friday deeds of the inhabitants of this world are provided before Allah on two days; namely, Monday and Thursday. Then, the sins of every believing servant may be forgiven except the sins of a servant who incurs the enmity of his brother-in-faith. About these two, it is said, "Leave the deeds of these two servants unread until they make peace with one another."

144. O Abū-Dharr! Beware of separating from your brother-in-faith, for righteous deeds are not accepted fro one who deserts his brother-in-faith.

145. O Abū-Dharr! I warn you against alienation; however, if you have to separate yourself from your brother-in-faith, this must not take more than three whole days. So, whoever passes away while keeping apart from his brother-in-faith, Hellfire will be his proper place.

146. O Abū-Dharr! Whoever yearns for others to stand up for him when he comes, must find himself a place in Hellfire.

147. O Abū-Dharr! Whoever dies while bearing in his heart an atom of arrogance, will never smell the scent of Paradise unless he has earlier repented from arrogance.

A man intruded and asked, "O Allah's Apostle! I am fond of handsomeness to the degree that I wish that even the hanger of my lash and the strings of my shoes should be attractive. Is this something that I should avoid?"

The Holy Prophet (ṣ) asked him: How about your heart?

The man answered, "My heart recognizes the truth with full certainty."

The Holy Prophet (ṣ) said: If so, then what you are in is not arrogance; rather, arrogance is to desert the truth and move to falsity and when you look at people, you think that none of them is as tall as you are or highbred as you are.

148. O Abū-Dharr! The majority of the inhabitants of Hellfire are the arrogant.

Abū-Dharr commented, "O Allah's Apostle! Who can save himself from arrogance?"

The Holy Prophet (ṣ) answered: Those who wear woolen clothes, ride on donkeys, milk ewes, and sit with the poor are saved from arrogance.

149. O Abū-Dharr! He who carries what he buys from marts is innocent of arrogance.

150. O Abū-Dharr! Whoever pulls his garment in pride, Allah the Almighty and All-majestic will not look at him on the Resurrection Day.

151. O Abū-Dharr! The apron of true believers must reach the middle of their legs although it is not objectionable if they pull it to their heels.

152. O Abū-Dharr! Whoever raises the margins of his garment, mends his shoes with his own hands, and smears his face in dust [in prostration] is innocent of arrogance.

153. O Abū-Dharr! Whoever has two shirts must wear one of them and give the other to his brother-in-faith to wear it.

154. O Abū-Dharr! Some people of my community will be born in luxury and fed on luxurious food. Their one and only concern is to have the various kinds of food and drink. They will be praised for their words. These are verily the evilest of the people of my community.

155. O Abū-Dharr! Whoever is able to wear attractive clothes but he does not do that so as to show humbleness to Allah the Almighty and All-majestic, Allah will have dressed him the garment of nobility.

156. O Abū-Dharr! Blessed be those who humble themselves to Allah the All-exalted although they are able to show arrogance, who humiliate themselves to Him although they are able to show respectfulness, who give alms from the money they have collected without acting disobediently to Allah, who show mercy to the humble and the poor, and who associate with people of religious knowledge and wisdom.

Blessed be those whose inner selves are set aright, whose apparent acts are excellent, and who move away their evils from people.

Blessed be those who act upon that of which they have knowledge, spend as alms their surplus money, and withhold unnecessary wording.

157. O Abū-Dharr! Wear tough clothes and thick dresses so that pride will not find any way to break into you.

158. O Abū-Dharr! In the last of time, there will come some people who wear

woolen clothes in summers and winters and by doing so, they believe that they are preferred to the other people. These ones are accursed by the angels of the heavens and the earth.

159. O Abū-Dharr! May I introduce to you the people of Paradise?

Abū-Dharr said, "Yes, you may, O Allah's Apostle!"

The Holy Prophet (ṣ) said: The people of Paradise are every unkempt dust-colored person who puts on shabby clothes and thus people do not pay any attention to him. If such a person swears on Allah, his oath will be admitted [by Allah].

160. Abū-Dharr reported: One day, I visited the Apostle of Allah (ṣ) who was sitting alone in the mosque. Seizing this opportunity, I sat with him and the following dialogue took place between us:

The Holy Prophet (ṣ): Abū-Dharr! There is a greeting for each mosque.

Abū-Dharr: What is the greeting of mosques?

The Holy Prophet (ṣ): Its greeting is a two-unit prayer that you may offer.

Abū-Dharr: O Allah's Apostle! You have ordered me to offer prayer. What is a prayer?

The Holy Prophet (ṣ): Prayer is the best of all acts. If you wish, you may offer a few prayers, and if you wish, you may offer numerous prayers.

Abū-Dharr: O Allah's Apostle! Which one of the deeds is the dearest to Allah the Almighty and All-majestic?

The Holy Prophet (ṣ): The dearest acts to Allah are to have faith in Him and then to fight for His sake.

Abū-Dharr: O Allah's Apostle! Which one of the believers holds the most perfect faith?

The Holy Prophet (ṣ): That is the one who enjoys the most excellent mannerism.

Abū-Dharr: Which one of the believers is the best of all?

The Holy Prophet (ṣ): That is the one from whose tongue and hand all Muslims are saved.

Abū-Dharr: What is the best migration?

The Holy Prophet (ṣ): It is to move away from evils.

Abū-Dharr: Which part of night is the best?

The Holy Prophet (ṣ): It is the murky last hours of night.

Abū-Dharr: Which prayer is the best of all prayers?

The Holy Prophet (ṣ): It is the prayer that comprises the longest supplication.

Abū-Dharr: Which alms is the best of all alms?

The Holy Prophet (ṣ): It is the alms that is given by a needy person, after it has been earned due to hard work, to a poor person in secret.

Abū-Dharr: What is fasting?

The Holy Prophet (ṣ): Fasting is a duty that brings about much reward. Yet, Allah has with Him many folds of rewards.

Abū-Dharr: Which levy is the best?

The Holy Prophet (ṣ): The best levy is the most precious and the dearest property in the sight of those who defray it.

Abū-Dharr: What is the best jihad?

The Holy Prophet (ṣ): The best jihad is that which is carried out by one the legs of whose horse are cut and whose blood is shed in the battlefield.

Abū-Dharr: What is the greatest Qur'ānic verse revealed to you by Allah?

The Holy Prophet (ṣ): It is Āyah al-Kursī (verse 255 of Sūrah al-Baqarah).

Abū-Dharr: What did the scriptures of Abraham comprise?

The Holy Prophet (ṣ): They comprise maxims. A part of it read: O vainglorious king who has been endued with authority over others! I have not sent you to combine worldly pleasures to one another; rather, I have sent you to fend off the prayer of the oppressed ones from Me. As for Me, I never reject the prayer of the oppressed even if he should be disbeliever or wicked, because one's wickedness is only against oneself.

They also comprised such maxims like: Unless his intelligence is affected, every intelligent person should appoint three hours of his time for three deeds. He should appoint an hour for praying confidentially to his Lord, another hour for pondering over the make of Allah, and a third hour for settling account with himself upon what he did in the past and what he has recently done. He may appoint another hour of his time for managing his needs of food and drink from the legal channels.

An intelligent person must not be seen moving except for three missions:

supplying himself with provisions for the Promised Day, improvement of his livelihood, and seeking lawful pleasures.

An intelligent person should have full acquaintance with the requirements of his time, dedicate his efforts to what concerns him, and withhold his tongue. Verily, whoever compares his words to his deeds, his speech will be very few except in matters that concern him.

Abū-Dharr: O Allah's Apostle! What did the scriptures of Moses comprise?

The Holy Prophet (ṣ): They comprised lessons to be learnt. For example, they comprised the following lessons: How strange is he who is sure of death; how can he be glad? How strange is he who is sure of Hellfire; how can he laugh? How strange is he who can see this world and its vicissitudes and how it takes its inhabitants from one state into another different one continuously; how can he place his trust in it? How strange is he who is sure of the Final Judgment; how can he be negligent of working for it?

Abū-Dharr: O Allah's Apostle! Has there been any part of what Allah revealed in the scriptures of Abraham and Moses revealed by Allah to you and we have it with us now?

The Holy Prophet (ṣ): O Abū-Dharr! Read these verses of the Qur'ān: "*He indeed shall be successful who purifies himself and magnifies the name of his Lord and prays. Nay! You prefer the life of this world while the Hereafter is better and more lasting. Most surely, this is in the earlier scriptures; the scriptures of Abraham and Moses.* (87/14-9)"

[This means that the first four verses had been earlier revealed in the scriptures of Abraham and Moses.]

Abū-Dharr: O Allah's Apostle! Endue me with an advice.

The Holy Prophet (ṣ): I advise you to fear Allah, because it is the head of the entire issue.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): You should adhere to reciting the Qur'ān and remembering Allah very frequently, because these two will achieve a mention of you in the heavens and a light on the earth.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): You should adhere to jihad, because it is the monasticism of my community.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): You should adhere to keeping silent unless you want to say good things, because silence expels devils and helps you manage the affairs of your religion duly.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Beware of excessive laughing, because it deadens the heart and does away with facial brilliance.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Always look down at those who are less than you are in rank, and never look up at those who are higher than you are, because if you do so, you will not deem little the favors of Allah done to you.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Build strong relationship with your relatives even if they rupture their relations with you.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Bear love for the poor and endear to yourself sitting with them.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Always say the truth, even if it be bitter.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): Never worry about the blame of any one who may blame you as long as you do what pleases Allah.

Abū-Dharr: O Allah's Apostle! Give me more advice.

The Holy Prophet (ṣ): O Abū-Dharr! That which you know about yourself should prevent you from spreading that which you know about the others; and do not burden them with that which you do.

The least defect by which one may be described is that he knows something about others while he fails to realize that he himself carries the same thing; so, he blames them for the defect that he himself holds.

The Holy Prophet (ṣ) then stroke gently on Abū-Dharr's chest with his hand and said: O Abū-Dharr! No intelligence can be more useful than moderation in all affairs. No piety can be higher than abstinence from the prohibitions. No lineage can be more honorable than good mannerism.

CHAPTER SIX
DISTINCTIVE FEATURES OF DAYS OF THE MONTH

1. Imam al-Ṣādiq (ʿa) is reported to have said: The first day of a month (in Islamic calendar) is lucky day. It is good for meeting rulers, pleading for needs, purchase and sale, planting and travel.

The second day is good for travel and pleading for needs.

The third day is so bad that it is not good for doing anything.

The fourth day is good for marriage affairs, although it is abominable to travel on it.

The fifth day is bad and misfortunate.

The sixth day is blessed. It is good for marriage affairs and for pleading for needs.

The seventh day is distinctively blessed. It is good for all things to be done on it:

The eighth day is good for all things except travel, which is abominable on this day.

The ninth day is blessed. It is good for whatever is sought. Whoever travels on the ninth day of a month, will be provided with money and will see all prosperity.

The tenth day is good for all jobs except meeting rulers. Whoever runs away from the ruling authority on this day will be arrested. Whoever loses something on it will eventually find it. It is also good for purchase and sale. Whoever falls sick on this day will be soon restored to health.

The eleventh day is good for purchase and sale, doing all necessary tasks, and travel, except for meeting rulers.

The twelfth day is blessed. You should go on doing your tasks on this day enthusiastically, because you will win what you need to do.

The thirteenth day is misfortunate; therefore, do not do anything on it.

The fourteenth day is good for doing all tasks and all activities.

The fifteenth day is good for any task you want to do on it; therefore, seek all your necessary tasks on this day.

The sixteenth day is bad and it is detestable to do anything on this day.

The seventeenth is distinctively good. You may do whatever you like to do on this day. You may manage marriage affairs, purchase, sell, plant, build, visit the rulers, and move to carry out your necessary tasks, because they will be carried out favorably on this day.

The eighteenth day is distinctively good for travel and carrying out tasks. Whoever quarrels with his enemy on this day will defeat, overcome, and win over him by the omnipotence of Allah.

The nineteenth day is distinctively good for doing everything. A baby who is born on this day is blessed.

The twentieth day is good and chosen for carrying out tasks, travel, building, implanting, and meeting rulers. It is a blessed day by the will of Allah.

The twenty-first day is a day of bitter ill-luck.

The twenty-second day is good and chosen for purchase, sale, meeting rulers, travel, and almsgiving.

The twenty-third day is good and chosen for marriage and all kinds of business as well as meeting rulers.

The twenty-fourth day is misfortunate and ill-omened day.

The twenty-fifth day is bad and awful and one must be cautious of doing anything on it.

The twenty-sixth day is good for all affairs except marriage and travel affairs. You should give alms on this day, because it will benefit you.

The twenty-seventh day is distinctively good for doing all necessary task and carrying out all duties including meeting rulers.

The twenty-eighth day is a mixture [of good and bad].

The twenty-ninth day is distinctively good for all things except writing, because it is discommended to write something on this day.

The thirtieth day is good and well chosen for all tasks including purchase, sale, implanting, and managing marriage affairs. Whoever falls sick on this day will very soon be restored to health. Whoever is born on this day will be smart, blessed, important person, true-tongued, and faithful.

Supplicatory prayer for doing things on the unfortunate days

1. When you have no other way than doing a certain activity on a day that is discommended to do any activity on it, you may say the following supplicatory prayer upon accomplishing every obligatory prayer on that day. It is worth mentioning that this supplicatory prayer is one of the prayers for relief:

There is neither might nor power except through Allah: By this word, I seek relief from every agony. There is neither might nor power except through Allah: By this word, I untie every knot. There is neither might nor power except through Allah: By this word, I light up all darkness. There is neither might nor power except through Allah: By this word, I open every door. There is neither might nor power except through Allah: By this word, I gain help against all hardships and misfortunes. There is neither might nor power except through Allah: By this word, I seek support against every matter that befalls me. There is neither might nor power except through Allah: To this word, I hold fast against every matter of which I beware. There is neither might nor power except through Allah: By this word, I win pardon, wellbeing, and pleasure of Allah. There is neither might nor power except through Allah. O Allah, Lord of the souls passing away, the rotten corpses, the torn out skins, the pared hides; and Lord of the decayed bones; and Lord of the coming Hour! I beseech to You, O my Lord, to send blessings on Muḥammad and on the Household of Muḥammad and the immaculate members of his family and to do all that to me on account of Your hidden gentleness, O Lord of majesty and honoring! Respond to me. Respond to me. O Lord of the Worlds!

لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أفَرِّجُ بِهَا كُلَّ كُرْبَةٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أحِلُّ بِهَا كُلَّ عُقْدَةٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أجْلُو بِهَا كُلَّ ظُلْمَةٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أفْتَحُ بِهَا كُلَّ بَابٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أسْتَعِينُ بِهَا عَلَى كُلِّ شِدَّةٍ وَمُصِيبَةٍ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أسْتَعِينُ بِهَا عَلَى كُلِّ أمْرٍ يَنْزِلُ بِي. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أعْتَصِمُ بِهَا مِنْ كُلِّ مَحْذُورٍ أحَاذِرُهُ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ؛ أسْتَوْجِبُ بِهَا الْعَفْوَ وَالْعَافِيَةَ وَالرِّضَا مِنَ اللَّهِ. لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّهِ. اللَّهُمَّ رَبَّ الأرْوَاحِ الْفَانِيَةِ، وَرَبَّ الأجْسَادِ الْبَالِيَةِ، وَرَبَّ الشُّعُورِ الْمُتَمَعِّطَةِ، وَالْجُلُودِ الْمُمَزَّقَةِ، وَرَبَّ الْعِظَامِ النَّخِرَةِ، وَرَبَّ السَّاعَةِ الْقَائِمَةِ: أسْألُكَ يَا رَبِّ أنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى أهْلِ بَيْتِهِ الطَّاهِرِينَ وَافْعَلْ بِي ذَلِكَ بِخَفِيِّ لُطْفِكَ يَا ذَا الْجَلاَلِ وَالإكْرَامِ. آمِينَ آمِينَ، يَا رَبَّ الْعَالَمِينَ.

CHAPTER SEVEN
EPILOGUE

As I opened this book with a sermon delivered by Imam 'Alī Amīr al-Mu'minīn ('a) seeking blessings in it and because that sermon comprised all features of mannerism and ethics, I would like to conclude the book with another sermon delivered by him ('a), which comprises the features by which true believers are required to be characterized. This sermon is entitled as the qualities of the pious, since Imam 'Alī ('a) is the best one to be taken for guide and leader and the best model of true pious people. Thus, I seal this book with this sermon so that "the seal thereof will be musk."

A companion of Imam 'Alī ibn Abī-Ṭālib ('a) whose name was Hammām is reported to have said to him, "O Leader of the Faithful! Please describe the pious people to me so accurately as if I can see them before my eyes."

Having slackened in giving an answer to Hammām, Imam 'Alī ('a) said, "Hammām! Fear Allah and be righteous, because: Surely, Allah is with those who guard against evil and those who do good to others."

However, these words did not convince Hammām who went on insisting on Imam 'Alī ('a). Having had no other way than responding to Hammām, Imam 'Alī ('a) began his sermon with statements of praise and glorification of Allah as well as invocations of Allah's blessings upon the Holy Prophet (ṣ). He then said:

"Now then, Allah the Glorified and Sublime created the things of creation without any need for their obedience to Him or being safe from their sinning, because the sin of any one who commits a sin does not harm Him nor does the obedience of any one who obeys Him benefit Him. He has distributed among them their livelihood and has assigned them their positions in the world.

Thus, the God-fearing in this world are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort.

If there had not been fixed periods of lifetime ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of their eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart and, so, everything else appears small in their eyes. Thus, to them Paradise is as though they see it and are enjoying its favors. To them, Hell is also as if they see it and are suffering punishment in it.

Their hearts are grieved, they are protected against evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured hardship for a short while, and in consequence they guaranteed comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom.

During a night, they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness for Paradise, they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse which contains fear of Hell, they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allah, the Sublime, for their deliverance. During the day, they are enduring, learned, virtuous and God-fearing. Fear of Allah has made them thin like arrows. If any one looks at them, he believes they are sick, although they are not sick, and he says that they have gone mad. In fact, great concern (i.e. fear) has made them mad.

They are not satisfied with their meager good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: “I know myself better than others do, and my Lord knows me better than I do. O Allah, do not deal with me according to what they say, and make me better than what they think of me and forgive me those shortcomings which they do not know.”

The peculiarity of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness in seeking knowledge in forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening, he is anxious to offer thanks to Allah. In the morning, his anxiety is to remember Allah. He passes the night in fear and rises in the morning in joy—fear lest night is passed in forgetfulness and joy over the favor and mercy received by him. If his self refuses to endure a thing which it does not like, he does not grant its request towards what it likes. The coolness of his eye lies in what is to last forever, while from the things of this world that will not last, he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget Allah, he is counted among those who remember Him, but if he is among those who remember Him, he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

Indecent speech is far from him, his utterance is lenient, his evils are nonexistent, his virtues are ever present, his good is ahead and mischief has turned its face from him. He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, does not cause harm to his neighbor, does not feel happy at others misfortunes, does not enter into wrong and does not go out of right.

If he is silent, his silence does not grieve him; if he laughs, he does not raise his voice; and if he is wronged, he endures until Allah takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor is his nearness by way of deceit and cheating."

Upon hearing these words of Imam 'Alī ('a), Hammām passed into a deep swoon and then expired. So, Imam 'Alī ('a) Amīr al-Mu'minīn said, "Verily, by

Allah, I had this fear about him."

Then he added, "Effective advises produce such effects on receptive minds."

A man said to him, "O Leader of the Faithful! How is it that you do not receive such an effect?"

Imam 'Alī ('a) said, "Woe to you! For death, there is a fixed hour which cannot be exceeded, and a cause which does not change. Now look! Never repeat such talk which Satan had put on your tongue."

This is the end of the Prophetic traditions and etiquettes reported from the members of his household and him. I believe I have fulfilled my promise and met the prerequisites I have specified. I thus beseech Allah to grant us success to act upon these traditions and mannerisms, to make all of our deeds intended purely for Him, to result in His pleasure and forgiveness, and to make us deserve His gardens of Paradise and His honoring out of His graces, favors, magnanimity, and mercy. My success in my task can only come from Allah. In Him I trust, and unto Him I look. He suffices me and He is the best disposer of all affairs. May Allah bless our master Muḥammad and his immaculate and pure Household, and grant them very much salutation.

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